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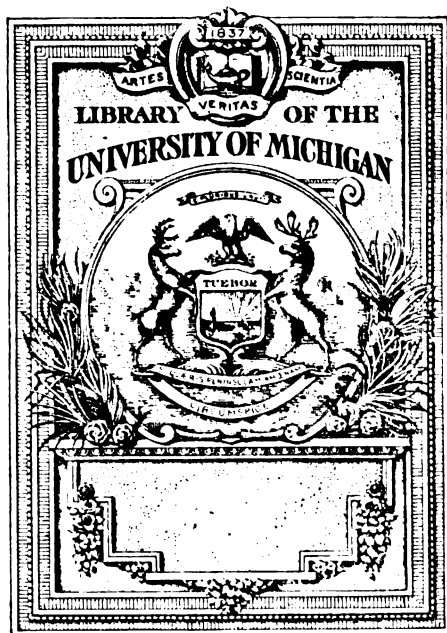
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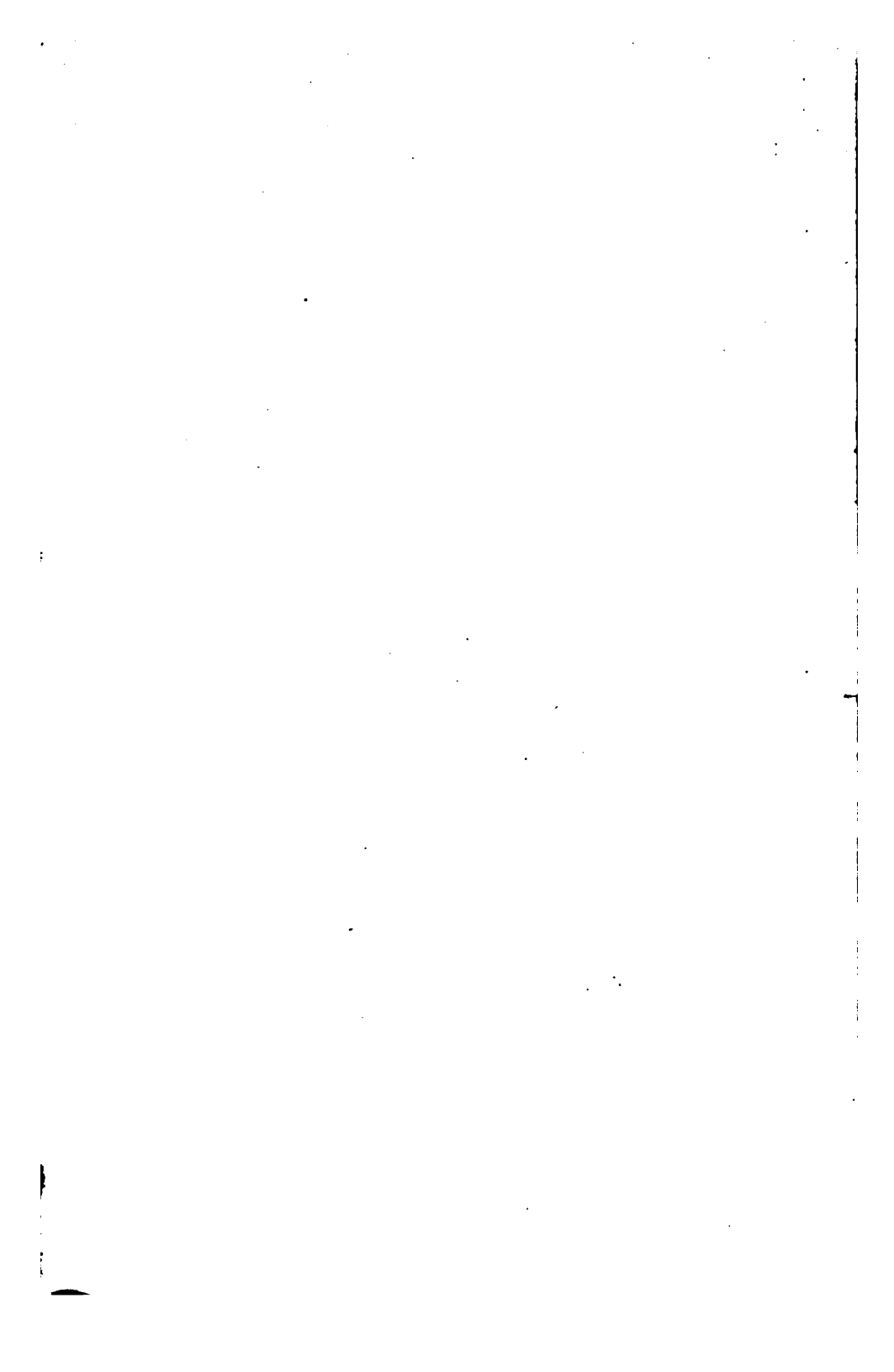
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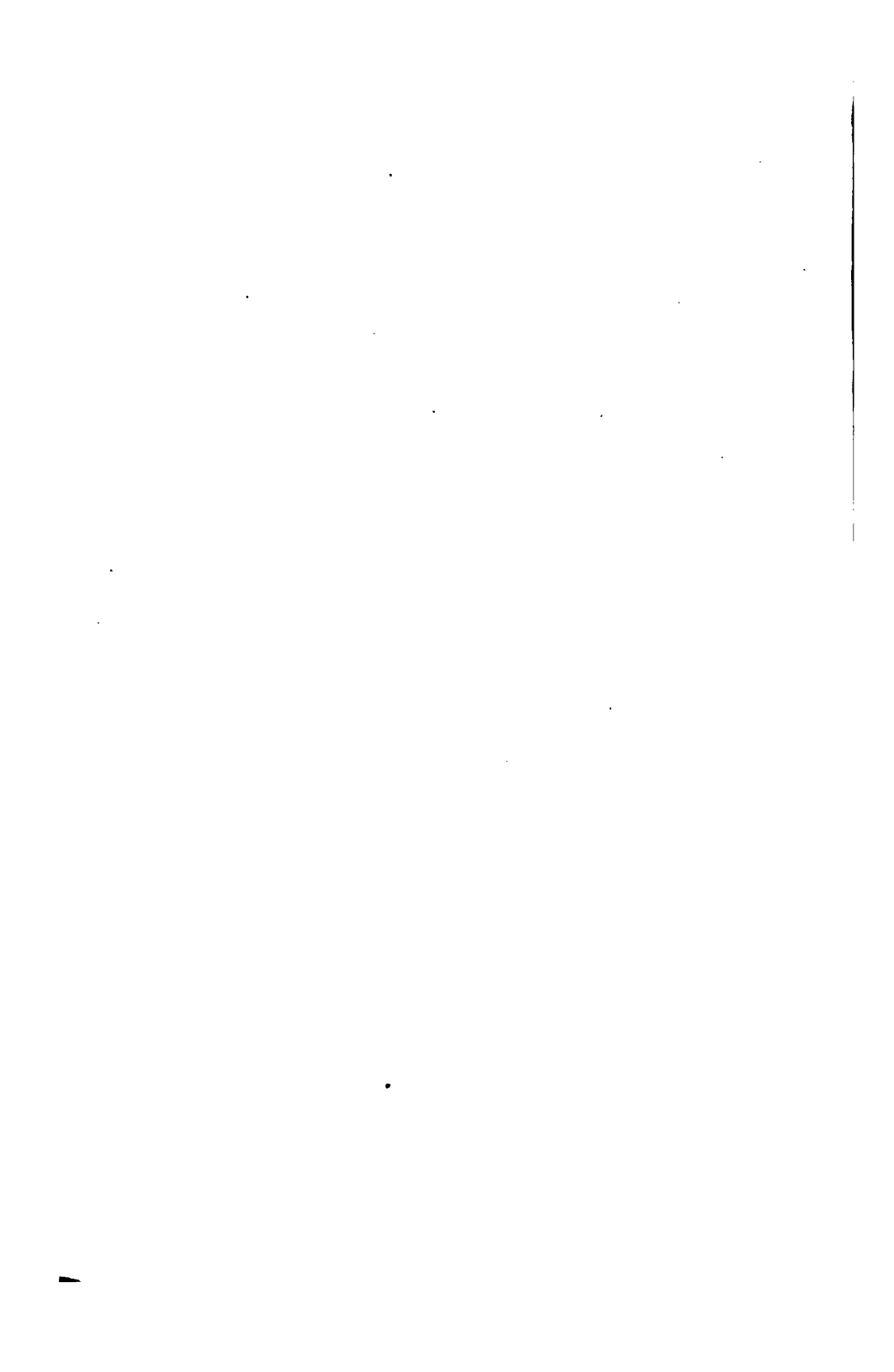


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THE
OFFICIAL REPORT
OF THE
CHURCH CONGRESS,
HELD AT
PORTSMOUTH, OCTOBER, 1885.



THE
OFFICIAL REPORT
Church of England OF THE
CHURCH CONGRESS,

HELD AT PORTSMOUTH,

ON OCTOBER 6TH, 7TH, 8TH, AND 9TH,

1885.

EDITED BY THE REV. C. DUNKLEY,

Vicar of St. Mary's, Wolverhampton.



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1885.

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P R E F A C E.

IT was a great bound from Carlisle, the Border City, in the north, to Portsmouth, the greatest naval station in the world, in the far south. Congress could hardly have set a wider distance between two places of meeting, and certainly could not have found two towns more unlike each other. This is true, also, of this year's *locale* as compared with Congress towns in previous years, except, perhaps, in 1876, when Plymouth was the place of meeting. This circumstance gave, as will be seen from the discussion of subjects reported in this volume, a distinct local colouring to the programme, and secured the twenty-fifth meeting of the Church Congress from the risk of dulness, which is inevitable when worked out topics, which present no new phase, are set down for discussion.

There was a decided freshness in the list of subjects, and of selected Readers and Speakers, which was most welcome to the *habitués* of Congress. For example, War has never before had a place in the programme. It was a fitting opportunity to consider "the doctrine of Holy Scripture and the attitude of the Church with respect to war," for the Church Congress had met in the stronghold of England's defensive works and warlike operations. Congress for the time was shut in by hill fortresses on the one side, and sea forts on the other: its members breathed, so to say, for the nonce, the bellicose air which pervades Portsmouth and neighbourhood; it could not but catch the spirit and tone of the place, and discuss, but with gentler accents than those of artillery and steel, the great, and seemingly ever-present reality, War.

The special meeting for soldiers and sailors was a novelty; and the subject of "Emigration," considered in the light of the Church's responsibility in the matter, if not altogether new, was timely and fresh. Old Testament Revision was, of course, another new topic, so also the teaching work of the Church.

The political campaign, which was being carried on in preparation for the dissolution of Parliament and a general election, has left its

mark upon the Congress. First, as regards attendance. The number of full-member tickets issued was 2,141, which was smaller than would have probably been the case at a less busy time. On the other hand, nearly double the usual number of day tickets were sold. This points to a large attendance of inhabitants. To compare with other years :— Carlisle numbered 1,967 members ; Reading, with exceptional advantages of position, about 3,640 ; Derby, in the Midlands, 3,219. Considering time and place, Portsmouth did well.

But *the* impress stamped upon the Congress by the political campaign which was proceeding was the emphasis that it gave to the importance of the subject of Church Defence. The three noble sermons with which the Congress opened, notably the Bishop of Carlisle's, gave the note which rang out steady and strong through the length of the four days' session.

Yet, perhaps, the best and stoutest defence the Church made is found in the programme of the Congress. Let anyone read over carefully the list of subjects discussed any year, and reflect that these discussions present only a small portion of the varied interests and manifold activities of the Church of England, and he will obtain some idea of the extent of the Church's work, the vigour of the Church's life, and the fidelity of the Church to her Master and to the mission He has committed to her. And if it be said that the dissensions within the Church of England are so serious that she is as "a house divided against itself," and would fall but for the bracing of the State's powerful arm, let such an one analyse the list of Readers and Speakers (200 or more), take note how each school of thought, aye, how almost every shade of opinion, finds expression upon the Congress platform, and learn from the peace, and unity, with abundant life (specially marked at Portsmouth) manifested in these great gatherings of Churchmen, how comprehensive is England's Church, how wide her *embrace*, how free and generous her love !

I had hoped that another pen would have written for the preface of this volume a retrospect of the Church Congress. At the last moment I am disappointed. The Church Congress has lived through a quarter of a century of eventful Church life. Notwithstanding the remarkable revival of conciliar action in every Diocese in the land, the Congress, which has been largely instrumental in quickening this, shows no sign of weakness or decay ; on the contrary, every year adds to its interest and influence, to its strength and permanency. I think I cannot at this juncture, do better than recall the origin, object, and progress of

the Church Congress, by quoting its highly esteemed Permanent Secretary.*

"The first Church Congress was held in King's College Hall, Cambridge, in November, 1861. It was an effort originated by men who felt that the time had come for drawing more closely together the Clergy and faithful laity of the Church of England to consult as to the best measures of Church Defence, and Church extension. . . . The first meeting was an experiment, but the lines laid down for the making of it have been in their main directions adhered to during succeeding years. And the good results anticipated have been to a considerable extent realised. Gradually, as year after year's Congress has been held, now in the province of Canterbury, and now in that of York, increased support and sympathy has been shown. Not only have the varying schools of thought within the Church been brought into more friendly relations, and have learnt to give more respect to one another's opinions, but the possibility of working together as one in the attainment of the highest good for all has been more and more enforced and encouraged."

" . . . The greatest care has been taken from the beginning to avoid any interference with the authoritative assemblies of the Church, such as her Convocations, Synods, and Conferences; and equally to avoid committing churchmen to hasty decisions, after necessarily limited debates, by formal resolutions on the subject discussed. Nevertheless it is now generally acknowledged that the Church Congress is a most valuable institution for gathering up and disseminating the views and conclusions of leading clergy and laity on most important practical topics, which touch closely the religious welfare of individuals and the Church at large. Whatever doubts and difficulties were felt or expressed in the early days of Congress life, as to the utility or wisdom of such gatherings, may now be considered generally dissipated and satisfactorily overcome. Similar Congresses have since 1861 been established in Scotland, America, India, Australia, and Canada, and, as in England, have been the means of drawing together not only talkers, but many of the most noted workers. Their frank, manly deliberations, and friendly exchanges of thoughts and experiences, their solemn gatherings for Holy Communion and religious services, have done much to give a more real sense of spiritual union in the one Body of Christ, as well as to quicken, expand, and develop wise and beneficial actions according to the original object of Church Congress."

* Mackeson's Church Congress Handbook, 1885, Introduction and Retrospect, by Archdeacon Emery.

On behalf of the Committee of the Portsmouth Church Congress, I desire to acknowledge, with grateful thanks, the kind services the Readers and Speakers have rendered in the preparation of this volume, by their promptness in revising the reports of their papers and speeches. Without their cordial co-operation it would be impossible to issue the Report at this early date. I desire also to give a word of warm praise to the publishers, Messrs. Bemrose and Sons, who have, for the Fourth Year in succession, published the Report with great expedition and much care. My coadjutor, Mr. C. Basil Cooke, the Official Reporter and sub-Editor, has again been unremitting in his attention, and most careful in his work, thereby saving me much labour and anxiety.

May God bless this book, and every other endeavour designed for His glory, the extension of His Son's Kingdom, and the confirmation of His people in the Faith.

C. DUNKLEY.

*St. Mary's Vicarage,
Wolverhampton,
November 26th, 1885.*

CONTENTS.

Preface	iii
Patrons, President, Vice-President, and List of Committee, &c.	xiv

TUESDAY, OCT. 6.

SERMON, by the Right Rev. the Lord Bishop of Carlisle	1
SERMON, by the Right Rev. the Lord Bishop of Derry	10
SERMON, by the Right Rev. the Lord Bishop of Ripon	21

ADDRESSES OF WELCOME.

ADDRESSES:—Mayor of Ports- mouth	30
The President	30
Mr. Jas. Griffin	31
The President	31

INAUGURAL ADDRESS, by the Right Rev. the President...	32
--	----

PRESENTATION TO ARCHDEACON
EMERY.

ADDRESSES:—The President	40
Archdeacon Emery	40

THE REVISED VERSION OF THE
OLD TESTAMENT.

*Chairman—The Right Rev. the
President.*

PAPERS:—Bishop of Bath and Wells	40
Canon Driver	49
Canon Kirkpatrick	54
ADDRESSES:—Rev. Dr. Wright	59
Archdeacon Palmer	63
DISCUSSION:—Canon Meyrick	65
Rev. J. F. Bateman	66
F. J. Candy, Esq.	67
The President	67

THE RESPONSIBILITY OF THE CHURCH
AS REGARDS THE SPIRITUAL AND
MORAL WELFARE OF OUR SOLDIERS
AND SAILORS.

*Chairman—The Right Rev. the Bishop
of Newcastle.*

	PAGE
ADDRESS:—The Chairman	68
PAPERS:—Rev. J. B. Harbord	68
Canon Beach	74
ADDRESSES:—Miss Weston	80
Lieutenant-Col. Walker	83
DISCUSSION:—Captain Colomb, R.N.	85
Quartermaster Clisham	87
Rev. Thomas S. Treanor	88
Sergeant Campbell	89
The Chaplain-General	90

SPECIAL CHURCH WORK AMONGST
MEN.

*Chairman—The Right Rev. the
President.*

PAPERS:—Rev. George Everard	92
Mr. William Inglis	101
ADDRESSES:—Lieutenant Col. H. Everitt	105
The Hon. J. G. Adderley	108
DISCUSSION:—John Trevarthen, Esq.	112
J. Johnstone Bourne, Esq.	114
Rev. H. Wood	115
Rev. Richard Hibbs	115
Rev. C. L. Engström	116
Rev. F. S. Webster	117
S. Bourne, Esq.	117

THE PRAYER BOOK.

*Chairman—The Right Rev. the Lord
Bishop of Carlisle.*

PAPERS:—Dean of Worcester	118
Prebendary Dumbleton	121
ADDRESSES:—Canon G. Venables	126
Rev. A. J. Robinson	129

	PAGE
DISCUSSION :—Rev. R. W. Randall ...	134
Rev. Charles R. Hale, D.D. ...	135
Mr. Beresford-Hope, M.P. ...	136
Rev. T. H. Clark ...	137
Canon Hoare ...	137
Mr. E. J. Counsell ...	138
Rev. J. W. Gedge ...	138
Mr. H. F. Harris ...	139
Rev. J. Vicans Foot ...	140
Rev. J. Martin ...	140
The Chairman ...	141

WEDNESDAY, OCTOBER 7th.

THE WORK OF WOMEN IN THE CHURCH.

Chairman—The Right Rev. the President.

PAPERS :—Mr. John Pares ...	142
Canon Thynne ...	149
Mrs. Townsend ...	156
ADDRESSES :—Bishop of Oxford ...	159
Rev. R. C. Billing ...	162
DISCUSSION :—The Bishop of Carlisle ...	163
Rev. G. J. Athill ...	165
Rev. J. Arthur Forbes ...	166
Rev. P. R. Pipon Braithwaite ...	167
Rev. H. Webb-Peploe ...	168
Rev. T. W. Sidebotham ...	169
Canon Venables ...	170
Rev. B. Maturin ...	171
The President ...	172

RELIGION AND ART—THEIR INFLUENCE ON EACH OTHER.

Chairman—The Dean of Wells.

PAPERS :—Mr. J. D. Sedding ...	173
Mr. F. T. Palgrave ...	181
Mr. J. C. Horsley, R.A. ...	188
Mr. W. J. Courthope ...	192
DISCUSSION :—Rev. E. R. Christie ...	196
Mr. Beresford-Hope, M.P. ...	198
Canon Hoare ...	198
Rev. R. W. Randall ...	200
J. J. Bourne, Esq. ...	201
Melville Green, Esq. ...	201
Rev. J. Cowden Cole ...	202
Rev. E. E. Dugmore ...	202
F. J. Candy, Esq. ...	202
Rev. A. J. Robinson ...	203
Stephen Bourne, Esq. ...	203
Rev. John Greatheed ...	204
Rev. Chas. P. Berryman ...	204
The Chairman ...	205

EVANGELISING AGENCIES SUPPLEMENTARY TO THE PAROCHIAL SYSTEM.

Chairman—The Right Rev. the Lord Bishop of Newcastle.

	PAGE
PAPERS :—The Dean of Manchester ...	206
Rev. W. Carlile ...	212
ADDRESSES :—Mr. R. Foster ...	222
H. A. Colville, Esq. ...	224
DISCUSSION :—Rev. C. M. Owen ...	226
S. Bourne, Esq. ...	227
Rev. C. Lea Wilson ...	228
Rev. R. G. Bulkeley ...	228
Mr. E. J. Counsell ...	229
Prebendary Grier ...	230
Rev. F. S. Webster ...	231
T. Martin Tilby, Esq. ...	232
The Chairman ...	232

THE CATHEDRAL IN ITS RELATION TO THE DIOCESE AND THE CHURCH AT LARGE.

Chairman—The Right Rev. the President.

PAPERS :—The Dean of Wells ...	234
Archdeacon Hannah ...	235
ADDRESS :—Bishop of Carlisle ...	243
DISCUSSION :—Mr. Beresford-Hope, M.P. ...	246
Canon Venables ...	247
Canon Crosse ...	248
Prebendary Dumbleton ...	249
Mr. F. J. Candy ...	250
Bishop of Southwell ...	250
Canon Kirkpatrick ...	250
The President ...	251

THE RESPONSIBILITY OF THE CHURCH WITH REGARD TO EMIGRATION.

Chairman—The Right Rev. the Bishop of Newcastle.

PAPERS :—The Bishop of Newcastle ...	253
Hon. Mrs. Joyce ...	258
Rev. J. F. Kitto ...	265
ADDRESS :—Rev. J. Bridger ...	269
DISCUSSION :—S. Bourne, Esq. ...	273
Rev. H. C. M. Watson ...	274
Rev. Hugh Huleatt ...	275
Captain Field, R.N. ...	277
Prebendary Salmon ...	278
Prebendary Jones ...	278
Rev. C. A. Lane ...	279

THE DOCTRINE OF HOLY SCRIPTURE AND THE ATTITUDE OF THE CHURCH WITH RESPECT TO WAR.

Chairman—Admiral Ryder.

	PAGE
PAPERS :—Prebendary Row	... 279
Rev. Dr. Edersheim	... 286
ADDRESSES :—Rev. A. L. Moore	292
Rev. D. Trinder	... 296
DISCUSSION :—Prebendary Grier	298
Rev. J. Cowden Cole	... 300
Rev. C. L. Engström	... 300
Mr. Jas. Henderson	... 302
Rev. Thomas W. C. Russell	302
Rev. C. H. Rice	... 303
The Chairman	... 303

WORKING MEN'S MEETING.

Chairman—The Right Rev. the President.

ADDRESSES :—Archdeacon Emery	304
The President	... 304
Bishop of Carlisle	... 307
Lieutenant-Col. Everitt	... 310
Dean of Gloucester	... 312
Dean of Manchester	... 315
Thomas Dale Hart, Esq.	317

OVERFLOW MEETING.

ADDRESSES :—Archdeacon Emery	319
Mr. Beresford-Hope, M.P.	321
Canon G. Venables	... 322
Rev. E. P. Grant	... 324
H. A. Colville, Esq.	... 325
Rev. E. P. Grant	... 325

THURSDAY, OCTOBER 8th.

THE TEACHING WORK OF THE CHURCH.

Chairman—The Right Rev. the President.

PAPERS :—Canon Westcott	... 326
Prebendary Stephens	... 333
Canon Creighton	... 338
ADDRESSES :—Dean of Gloucester	343
Canon Bernard	... 345
Archdeacon Atkinson	... 347
DISCUSSION :—Rev. Aubrey L. Moore	... 349
Rev. R. W. Randall	... 350
Rev. Dr. Wright	... 351

THE CHURCH AND THE PRINTING PRESS.

Chairman—The Dean of York.

PAPER :—A. H. Hallam Murray, Esq.	... 352
ADDRESS :—Rev. E. Maclure	... 357

PAPER :—Rev. Chas. Bullock	... 359
DISCUSSION :—Rev. G. Everard	... 366
Rev. Dr. Jessopp	... 367
H. A. Colville, Esq.	... 368
Rev. S. Hobson	... 368
Archdeacon Emery	... 369
Rev. R. R. Resker	... 370
S. Bourne, Esq.	... 371
Rev. A. R. M. Finlayson	372
W. Storr, Esq.	... 374
Rev. Hy. Roe	... 375
Quartermaster Clisham	... 376
Rev. G. N. Godwin	... 376
Rev. J. W. Gedge	... 376
Rev. Thos. Moore	... 377
Rev. H. C. M. Watson	... 378
Rev. R. E. Johnston	... 378
The Chairman	... 379

THE CHURCH IN INDIA.

Chairman—The Right Rev. the President.

PAPERS :—Archdeacon Baly	... 380
Rev. J. C. Whitley	... 386
ADDRESSES :—Sir Chas. Turner	391
Rev. W. R. Blackett	... 396
DISCUSSION :—Rev. W. H. Bray	400
Rev. R. R. Winter	... 401
Rev. H. P. Parker	... 402
Rev. E. Bickersteth	... 403
General MacLagan, R.E.	... 404
Rev. J. Barton	... 405
Rev. F. H. de Winton	... 406
The President	... 407

CLERGY PENSIONS.

Chairman—Ven. Archdeacon Sumner.

PAPERS :—Canon Blackley	... 408
Rev. C. J. Robinson	... 414
ADDRESSES :—Hon. Canon Legge	420
Mr. J. Duncan	... 423
DISCUSSION :—The Chairman	... 429
Mr. J. Duncan	... 429
Rev. W. Sadler	... 429
Rev. F. Thorne	... 430
Rev. E. R. Ward	... 431
Prebendary Salmon	... 432
Rev. A. W. Milroy	... 433
Rev. C. J. Robinson	... 434
Rev. W. H. E. Macknight	434
Rev. G. B. Howard	... 435
Rev. J. Cowden Cole	... 435
Rev. C. H. Rice	... 436
Archdeacon de Winton	... 436
The Chairman	... 437

WORKING WOMEN'S MEETING.

*Chairman—The Right Rev. the Lord
Bishop of Newcastle.*

	PAGE
ADDRESSES :—The Chairman	... 437
Canon G. Venables	... 440
Rev. A. J. Robinson	... 442
Canon Hoare	... 446
Hon. Mrs. Joyce	... 447
Mrs. Sumner	... 448
Mrs. Grant	... 449

CHURCH DEFENCE.

*Chairman—The Right Rev. the
President.*

PAPERS :—Rev. T. Moore	... 450
Mr. Beresford Hope, M.P.	461
ADDRESSES :—Rev. Dr. Jessopp	... 465
Prebendary Jones	... 470
DISCUSSION :—J. Dale Hart, Esq.	472
Rev. H. Roe	... 473
Lord Henry Scott	... 474
Canon M'Cormick	... 475
H. H. Bemrose, Esq.	... 477
Archdeacon Emery	... 478
Canon Eliot	... 479
Rev. H. Granville Dickson	480
Canon Hoare	... 481

SOLDIERS' AND SAILORS' MEETING.

*Chairman—The Right Rev. the Lord
Bishop of Newcastle.*

ADDRESSES :—The Chairman	... 482
The Dean of York	... 482
The Bishop of Newcastle	485
Rev. G. C. Fisher	... 488
Rev. J. E. C. Welldon	... 491
Rev. H. Pelham Stokes	... 492
Chaplain-General	... 494
Chaplain of the Fleet	... 495

ATTITUDE OF THE CHURCH WITH RESPECT TO MOVEMENTS IN FOREIGN CHURCHES.

*Chairmen—The Right Rev. the Bishop
of Gibraltar, and the Archbishop of
Dublin.*

PAPERS :—Archbishop of Dublin	495
Prebendary Meyrick	... 504
ADDRESSES :—Rev. Dr. Nevin	... 507
Bishop of Gibraltar	... 513
Rev. Dr. Hale	... 515
DISCUSSION :—Bishop Jenner	... 519
Rev. W. S. Lach Szyrma	521
Rev. C. Gore	... 521
Rev. J. J. Lias	... 522
Rev. W. H. Oxley	... 523

FRIDAY, OCTOBER 9th.

THE SPIRITUAL LIFE.

*Chairman—The Right Rev. the
President.*

ADDRESS :—The President	... 524
PAPER :—Rev. H. Footman	... 524
ADDRESSES :—Rev. J. E. C.	
Welldon	... 530
Rev. Chas. Gore	... 533
PAPER :—Rev. H. W. Webb-	
Peploe	... 536
ADDRESS :—Prebendary Baker	... 542
PAPER :—Canon M'Cormick	... 544
ADDRESSES :—Canon Wilson	... 550
Canon Eliot	... 556
The President	... 559

The late EARL OF SHAFTESBURY,
The President 561

LEGISLATIVE PROPOSALS WITH A VIEW TO THE REPRESSION OF INTemperance.

Chairman—Ven. Archdeacon Sumner.

PAPERS :—Mr. E. Stafford How-	
ard, M.P.	... 562
Canon Ellison	... 567
ADDRESSES :—Mr. J. G. Talbot,	
M.P.	... 572
Prebendary Grier	... 574
DISCUSSION :—Rev. F. S. Clark	577
Rev. Canon Blackley	... 578
Mr. W. Braham Robinson	578
Rev. H. C. Marriott Watson	578
Mr. Melville Portal	... 579
Mr. T. W. Glover	... 580
Mr. W. Storr	... 580
Mr. W. H. Hellyer	... 581
Rev. E. W. Makinson	... 582
The Chairman	... 582

THE BEARING OF CHRISTIANITY UPON THE MUTUAL RELATIONS OF THE RICH AND POOR—EMPLOYERS AND EMPLOYED.

*Chairman—The Right Rev. the Lord
Bishop of Rochester.*

PAPERS :—Rev. M. S. A. Walrond	583
Mr. G. A. Spottiswoode	... 589
ADDRESSES :—Rev. Wilfred Rich-	
mond	... 597
A. Froud, Esq.	... 600
Rev. Hector McNeile	... 601
DISCUSSION :—Rev. George Sten-	
ning	... 603
Rev. S. Hobson	... 604
J. Johnstone Bourne, Esq.	605
Rev. A. W. Milroy	... 606
Rev. E. R. Christie	... 607

Contents.

xiii

	PAGE		PAGE
Rev. H. Bramley ...	608	The President ...	612
F. J. Candy, Esq....	609	Mr. Beresford-Hope, M.P.	613
Rev. J. Cowden Cole ...	609	The Mayor ...	613
Rev. C. L. Engström ...	609	Bishop of Bath and Wells	614
<hr/>		Rev. E. P. Grant ...	614
CONVERSAZIONE AND FINAL		Canon Jacob ...	615
MEETING.		The President ...	615
<i>Chairman—The Right Rev. the</i>		Archdeacon Emery ...	615
<i>President.</i>		<hr/>	
ADDRESSES :—Lieut.-Gen. Sir G.		List of Church Congresses ...	616
Willis ...	611	List of Congress Speakers .	617
Rev. R. W. Randall ...	611		
Mr. Melville Portal ...	612		

Church Congress, A.D. 1885.

TWENTY-FIFTH ANNUAL MEETING.

Patrons :

The Most Reverend the Archbishop of Canterbury.

The Most Reverend the Archbishop of York.

President :

The Right Reverend the Lord Bishop of Winchester.

Vice-Presidents :

CLERGY.

The Lord Archbishop of Armagh.
 The Lord Archbishop of Dublin.
 The Lord Bishop of Bangor.
 The Lord Bishop of Bath and Wells.
 The Lord Bishop of Carlisle.
 The Lord Bishop of Chester.
 The Lord Bishop of Chichester.
 The Lord Bishop of Durham.
 The Lord Bishop of Ely.
 The Lord Bishop of Hereford.
 The Lord Bishop of Lichfield.
 The Lord Bishop of Liverpool.
 The Lord Bishop of Llandaff.
 The Lord Bishop of London.
 The Lord Bishop of Newcastle.
 The Lord Bishop of Norwich.
 The Lord Bishop of Oxford.
 The Lord Bishop of Peterborough.
 The Lord Bishop of Ripon.
 The Lord Bishop of Rochester.
 The Lord Bishop of Salisbury.
 The Lord Bishop of St. Albans.
 The Lord Bishop of St. Asaph.
 The Lord Bishop of Sodor and Man.
 The Lord Bishop of Southwell.
 The Lord Bishop of St. David's.
 The Lord Bishop of Truro.
 The Lord Bishop of Derry.
 The Lord Bishop of Ossory.
 The Lord Bishop of Tuam.
 The Bishop of Moray, Primus of Scotland.
 The Bishop of Aberdeen.
 The Bishop of Argyll and the Isles.
 The Bishop of Edinburgh.

The Bishop of Glasgow.
 The Bishop of St. Andrew's.
 The Bishop of Antigua.
 The Bishop of Bedford.
 The Bishop of Dover.
 The Bishop of Maritzburg.
 The Bishop of Nottingham.
 Bishop Bromby.
 Bishop Cheetham.
 Bishop Hale.
 Bishop Hellmuth.
 Bishop Jenner.
 Bishop Kelly.
 Bishop McDougall.
 Bishop Oxenden.
 Bishop Perry.
 Bishop Ryan.
 Bishop Staley.
 Bishop Titcomb.
 Bishop Wilkinson.
 The Very Rev. the Dean of Salisbury.
 The Very Rev. the Dean of Westminster.
 The Very Rev. the Dean of Winchester.
 The Very Rev. the Dean of Windsor.
 The Very Rev. the Dean of York.
 The Very Rev. Dean Bramston.
 The Venerable Archdeacon of Chichester.
 The Venerable Archdeacon of Ely.
 The Venerable Archdeacon of Lewes.
 The Venerable Archdeacon of Surrey.
 The Venerable Archdeacon of Winchester.
 The Rev. Canon Butler.

The Rev. Canon Warburton.
 The Rev. Canon Sapte.
 The Rev. Canon Wilson.
 The Rev. G. B. Lee, Warden of Winchester College.

The Rev. Dr. Fearon, Head Master of Winchester College.
 The Rev. Dr. Haig-Brown, Head Master of Charter House.
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CHURCH CONGRESS, PORTSMOUTH, 1885.

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	£ s. d.		£ s. d.
By Buildings, Hire of Halls, Gas, &c. 1,769 3 6	To 2,141 Members' Tickets at 7/6 802 17 6
" Advertising .. ..	.. .. 127 7 1	" 1,493 Day Tickets at 2/6	.. .. 186 12 6
" Official Report .. ..	.. .. 105 0 0	" 417 Platform Tickets for Working Men's Meeting	.. .. 72 19 6
" Clerks and Wages .. ..	.. .. 41 5 2	" 85 ditto for Soldiers' and Sailors' Meeting	.. .. 14 17 6
" Postages and Telegrams .. ..	.. .. 30 3 5	" 114 ditto for Women's Meeting	.. .. 14 5 0
" Printing .. ..	.. .. 168 18 9	" Sale of Programmes .. ..	.. .. 28 4 21
" Banner .. ..	.. .. 25 4 6	" Miscellaneous Receipts .. ..	.. .. 6 2 9
" Miscellaneous .. ..	.. .. 13 9 7	" C.E.T.S. for use of Congress Hall..	.. .. 5 0 0
" Estimated Bank Interest .. ..	.. .. 5 0 0	" <i>Guarantors to provide</i> .. ..	.. .. 1,154 12 4
	<u>£2,285 12 0</u>		<u>£2,285 12 0</u>
		Amount of Guarantees £3,026, this at 7/9 in £	
		will produce £1,172.	

Balance Sheet.

THE SERMON

BY

THE LORD BISHOP OF CARLISLE,

PREACHED IN

ST. THOMAS' CHURCH, PORTSMOUTH,

ON TUESDAY, OCTOBER 6TH, 1885.

“ Watchman, what of the night ? Watchman, what of the night ? The Watchman said, The morning cometh, and also the night.”—*Isaiah* xxi., 11, 12.

THERE are epochs in the history of men, of families, of nations, of Churches, when one subject of thought demands precedence of all others. A man comes to some turning point of his life, when he has to make a choice upon which his subsequent career will depend, or he sees before him the prospect of some great calamity, and his mind is engrossed and excludes all subjects save that one which is so terribly pressing. Or a family is moved by some event of great joy or overwhelming grief, and each member of the family feels that it would be an impropriety to speak of anything else within the sacred circumference of the family circle. Or a nation is passing through some great crisis of national joy or national woe, and the organs of national utterance are unanimous in choosing one and one subject only for discussion and for the expression of opinion. And so, lastly, a Church may be passing through a great crisis like a nation, or may be moved by some event of joy or grief like a family, or may find itself face to face with something which is likely to prove a turning point in its history, like any individual amongst ourselves, and that Church may feel that in such circumstances one subject claims precedence of all others, and insists upon making itself prominent in any expression of the Church's thoughts.

Am I wrong, Christian brethren, in saying that at this period of the history of the Church of England, there is one subject

which must of necessity be uppermost, or very nearly uppermost, in the mind of each one of her sons and her daughters? I qualify the phrase "uppermost" by the milder phrase "very nearly uppermost," because I would hope, nay, I feel sure, that at all periods of the history either of any particular branch of the Church Catholic or of the Catholic Church itself, the uppermost thought of all in the minds of the truest disciples of the Lord Jesus Christ would be the thought of His presence on the one hand, and the thought of what is being done to demonstrate the reality and blessedness of that presence on the other. But, bearing in mind this necessary qualification, am I wrong in saying that the uppermost thought in the minds of faithful sons and daughters of the Church of England at this epoch, and in this Congress, must be something of this kind—what is likely to be the result for good or for evil upon the Church of England of the great political change which has lately been effected, and the first fruits of which we are expecting in the new Parliament which is shortly to assemble? I know not what other subject may have suggested itself to other minds: I do not know what matters are being treated by my brethren who are preaching in other Churches of Portsmouth to-day; but to me it has seemed simply impossible to deal with any other than that which I have just announced, and upon which I propose now to offer you a few plain and practical remarks.

The great political change which has been made may be described as the giving to every man, who can be reasonably regarded as qualified to discharge the responsibility of the privilege, a voice in electing the legislature of the nation. I am not, of course, intending to discuss the wisdom of the change which has been made; but it is very much to my purpose to observe, that what has been done has not been the result of violent agitation or of revolutionary movement. Our case is quite different, for example, from that of a nation in which a dissatisfied and insurrectionary party succeeds in overturning a throne, and publishing a new constitution, and summoning a representative chamber chosen by universal suffrage. Our change has nothing in it of abruptness or violence; it has had in it much of the character of growth; it is connected very much with the spread of education; and it has been carried through with a striking consent of parties, and a unanimity of feeling, which stand out in striking contrast with proceedings of most other countries in similar matters. Consequently, without saying that all the arrangements for our new representative system are perfect, or even the best possible, and without venturing to speculate upon the balance of parties or the quality of members in the new House of Commons, I think it may be said with some confidence, and with much satisfaction, that the elections need not have, and are not likely to have, in

them any special ingredient of bitterness and irritation ; there will, of course, be the usual and necessary conflict of parties ; there will probably be the average amount of wisdom and folly evinced in speeches and promises and pledges ; there will possibly be a good deal to regret, and I trust there will also be many brave and honest utterances of which brave honest Englishmen may be proud,—but there will be, so far as I know, no special opportunities of setting class against class, or of dwelling upon grievances, or of stirring up the minds of our poorer brethren to indignation and wrath on the subject of injustice inflicted upon them. I do not say that efforts will not be made in this direction ; what I aver is, that I do not perceive anything in the circumstances of the times, or in the conditions under which the people will be shortly summoned to elect new representatives in Parliament, to give any special emphasis to such efforts, or to infuse into our elections an unusual amount of bitterness and irritation.

So far, therefore, as the circumstances are concerned in which the new Parliament is elected, I do not know that there is any reason why we should fear an approaching assault of unusual severity upon the position of the National Church. And if we look from the circumstances of the election to the electors themselves, principles of general reasoning might perhaps conduct us to the same conclusion. For the result of recent changes has been to throw an unexampled amount of power into the hands of the poorer class of voters. But the Church of England, if it is anything, is the poor man's Church : it is so in its conception—every true branch of the Church of Him who came to preach the Gospel to the poor must be—but it is so likewise in fact, and has for the last half century been so from year to year increasingly ; what is more, the working men, as I believe, are becoming actively sensible of this : certainly this is true of our great northern towns ; and the rustic labourers must be aware that the country clergy have done more to educate them than all their other friends together. And if the Church of England be the poor man's Church, and the coming Parliament be the poor man's Parliament, it is difficult to see, on principles of general reasoning, why one should be hostile to the other ; it might be rather concluded, that whatever else might be in danger, the Church of the people, the Church of the working man, the Church of the poor, would be carefully and affectionately conserved.

And I do not say that it will not be so. Nevertheless, if you ask me, "Watchman, what of the night?—is all calm, all safe ahead, may we sleep in peace?"—I dare not answer, "All is well." For undoubtedly a strong effort will be made at no distant time to introduce a fundamental change into the position of the Church by the process which is described as liberation

from State control, but which means something more. We have been reminded lately by a high authority that "a current almost throughout the civilised world slowly sets in this direction," and of course we can hardly be surprised, as the same authority also reminds us, "if those who observe" the set of this current "should desire or fear that among ourselves, too, it may be found to operate." The operation of the current, or the attempt to bring it into operation, is aided in many ways. Erroneous views concerning the manner in which the clergy are supported are diligently propagated, and it is asserted, apparently with truth, that many persons believe that the sustentation of the clergy is a charge upon the taxes of the country. Then again, it is maintained, and I doubt not is by some earnestly believed, that the connection between the Church and the State is a thing bad in itself, that the union tends to secularise religion, and that the best office that can be done for the Church is to liberate it from State control. Besides which there is the telling cry of religious equality—why should one sect be favoured rather than another? or why should Church people be permitted to plead that they belong to no sect at all? All which arguments are much strengthened by the fact that the Church of England, regarded as a human institution, is like all human institutions, imperfect. She has her wounds and bruises and sores, and no one knows this better or smarts under the pain more acutely than does the Church herself; and I may add that no true churchman will refuse his aid to get rid of all defects and abuses, which after all the improvements and reforms of recent years undoubtedly still remain. There is one further argument, which is sure ever to be in the mouths, still more in the minds, of those who would disestablish the Church. The Church is reputed to be rich, and in one sense is so: a good deal of property is held by those who work in her service, though when you come to estimate riches by the average income of each man, you find not wealth but poverty. Nevertheless, if you choose to add up all the incomes of your twenty thousand clergymen, it comes undoubtedly to a large sum. What might not be done with this, if it were all swept into the national exchequer? What a bright vision of wealth to hold up before the eyes of needy men! I trust that English honesty may be proof against such a bribe; but when we consider this pecuniary side of the argument, and connect it with all those other arguments which I enumerated before, it is impossible not to see that a very plausible case may be made out, especially in gatherings of people whose minds are already leaning in that direction, in favour of the disestablishment and disendowment, or, if you please, the liberation and plundering of the Church of England.

Hence it seems to me that he would be but a poor watchman

who should simply cry "All is well" at this epoch of the history of the Church of England; but he would be equally unworthy of his post if he should cry "All is lost," and if he should use his position to cause panic and despair, instead of endeavouring to inspire his brethren with feelings of faith in God, confidence in a good cause, and determination to do their duty in the circumstances, whatever they may be, in which, by God's providence, they find the Church and themselves placed.

I think it may be well, therefore, on such an occasion as this, just to consider what the National Church practically is, and what kind of a birthright it is, of which some politicians desire to deprive the people of this land. I say what the National Church practically is, for that is the most important view to take of any institution, whether religious or secular. We English people are essentially, and in contrast with almost all other nations, practical in all our instincts and our habits. We are not much troubled about theoretical consistency; we do not care about paper constitutions. The great question which presents itself to our minds with regard to the settlement of the throne, the government by parliamentary majorities, the constitution of the second chamber of the legislature, and the like, is this—do these things practically work well? And I think there is every reason why this same question should be asked with regard to the National Church. If it be, I shall not expect an absolutely optimist answer: I shall expect to be told that there is serious friction and difficulty in the working: that the Church cannot legislate for herself, and that Parliament is yearly more unwilling to do it for her: that the connection between Church and State is in fact rapidly growing intolerable to both parties, and that a divorce must soon take place. I quite recognise this kind of answer which may be given, and I do not entirely deny its force; but on that very account I think it is all the more desirable that the other portion of the answer should not be forgotten, and that it should be candidly recognised, that if the union of Church and State—that is, the existence of a National Church—produces friction and difficulty, it also confers benefits which it is hard to overrate, and for which it is equally hard to suggest any adequate substitute.

It is no slight consideration that a National Church declares the nation's faith in God and its allegiance to the Cross of Christ. God deals with nations as He does with individual men; and nations, like men, can assume an attitude of loyalty to God, or one of rebellion against Him, or even of denial of His being and His attributes. And a National Church is a solemn and public declaration of the soundness of the national heart with regard to the great doctrine of God. I may be told that such views as this are out of date, that in recently civilised countries a National Church is an impossibility, and that in old countries

the tide is setting steadily against them. This may be so : but in like manner royalty is impossible in a new country, and it may be asserted that a tide is setting in against royalty : yet we love our Queen, and we have seen as yet nothing in the history of other nations to persuade us that royalty is out of date. The question for us is not so much what other nations have or have not got, but rather what have we ourselves ? The late General Grant is reported to have said, " I cannot understand why you English people should be trying to get rid of institutions, which we would give our ears to possess."

And I think we are bound to remember the important place which the English Church occupies in Christendom and in the world. That the world is rapidly becoming an English speaking world, or at all events that English is growing with such steady growth that it will soon become by far the most universal vehicle of thought, does not admit of a doubt. And when we take into account together English wealth and commerce, English enterprise, the extent of English dominion and colonies, and I may add the earnestness of English Missionary operations, I think it is something better than mere national vanity which leads an Englishman to believe that the prosperity and strength of the Church of England are matters of interest and importance in almost every corner of the world.

It may be said, no doubt, that this may be true, but that it does not touch the question of Church and State, that the Church of England would be stronger for foreign influence, more active, more spiritual, more likely to gain the blessing of God and the respect of men, if she were exhibited to the world in her simple garb as a Church of Christ, and not adorned with any earthly decorations. I doubt this very much ; but I do not intend to argue the point ; I would rather lose no time in passing on to that which seems to me to be the chief point in the practical view of the Church of England which I am endeavouring to put before you. I wish any candid person, who regards the question of disestablishment and disendowment with favour, or even as an open question, to consider what is the condition of things throughout England at this present time. We have been engaged for the last forty or fifty years in perfecting the parochial system ; we have been cutting up our parishes into districts of manageable size ; we have been endowing new districts, and increasing the stipends in old ones, building parsonages, and so making it possible that a resident clergyman shall be found within reach of every poor man's cottage in the kingdom. We have been building and restoring and enlarging Churches upon such a scale as, perhaps, has not been known in any century before. And this work is going on steadily ; we are more than keeping up with the population ; every year the land is better provided than it was before with Churches which are

free to all, and with Clergy whose ministries are free to all without money and without price. I speak of that which I know, and testify of that which I see in my own diocese; and the same thing is going on in others upon a much larger scale than in mine. I know, of course, that it is not all gold that glitters; there are spots even in the sun; and the actual results of our parochial system are not always all that can be desired, and have their shortcomings; but I boldly affirm that England has never yet seen anything comparable with what is going on to-day, both in her towns and in her villages: men of different powers and varying phases of religious opinion and unequal stipends, most of them very humble indeed, are doing such a work for God and for their fellow-creatures, and withal living such exemplary, godly, Christlike lives, as the world has not often witnessed. And no favour is asked from the State in aid of this work, and in furtherance of these efforts. All we ask is to be let alone, and to be permitted to go on labouring as we have laboured hitherto, without interfering with those who do not wish to be interfered with, and without interference from any.

I can quite understand that some person may honestly argue in this case, as in that of the influence of the Church of England in foreign parts, that her work will be still more effectually done when she is liberated from State control. The thing might be arguable if liberation did not involve confiscation, though even then I doubt much whether the work could go on as well as it does now. I doubt much whether we should have the same combination of men, and the consequent liberality and breadth of view, the same real catholicity and freedom from all the narrowness of sect, which at present we happily enjoy. But, in reality, I do not believe that it is of any use to forecast what would be the condition of things if the Church were disestablished and not to a great extent disendowed. Disestablishment may be the desire of some good and honest people,—I have known a very earnest Dissenter to say, “Disestablish the Church, and I am a churchman to-morrow,”—disestablishment has for some, both inside and outside the Church, many and real attractions, but it is only disendowment that will tell much in electioneering speeches, and it is only this which will float disestablishment through the House of Commons. Do not, therefore, let us deceive ourselves; but let us consider the ruin which disestablishment means to our country villages, and to the work which we have been doing during the last half century. In the name of the day labourer, on behalf of my mountain churches, on behalf of the poor throughout the land, I plead for things as they are, and I pray that we may be let alone.

Things as they are—yes—in a congregation such as this I shall not be misunderstood when I use such words as these. But my words will go beyond this congregation; and it will perhaps be

said, that the Bishop of Carlisle expressed himself as opposed to all change, and thoroughly satisfied with things as they are. God knows that this is not so. I recognise as fully as the most earnest member of the Liberation Society the need in which we stand of some change. I maintained some years ago in the Convocation of York, that the time had come when the method of legislating for the Church by Parliament required revision and amendment. I quite feel that the present condition of things is tending to become intolerable, and I should hail any loyal, kindly, patriotic effort on the part of our leaders in the State to re-adjust the ecclesiastical arrangements which the union of Church and State renders necessary. What I deprecate is a great ecclesiastical revolution brought about by those who are hostile to the present settlement, in conjunction—I had almost said in unholy alliance—with those who do not care for religion at all. I deprecate the robbery of a Church which has been endowed especially for the helpless and the poor. I deprecate the ruin of an ancient institution which the mass of the nation loves, the overthrow of which can profit none, and will make many hearts infinitely sad. I deprecate the change as a Bishop, as a Christian, as an Englishman, as a Churchman, as a Patriot.

Change, however, or no change, I do not desire to be a prophet of the abomination of desolation in the case of our dear Church of England. I am reminded by my text that if any ask with anxiety, "Watchman, what of the night? Watchman, what of the night?" I may very well answer in the words of Isaiah "The day cometh, and also the night." Let us take up these words of hope, and try to persuade ourselves that, if there be some indications before us of the darkness of night, there are equal co-ordinate indications of the brightness of day. Whatever God may purpose concerning the Church, I cannot believe that He will desert her. There is a great work to be done, which I am persuaded that none can do as well. There is a testimony to be borne to Catholic truth, which can best be borne by a Church—which, in fact, can only be borne by a Church—that holds fast to primitive doctrine and discipline, while she protests against corruptions, extending from the darkness of the middle ages to the declaration of Papal infallibility in our own time. There is a testimony to be borne to the religious life of nations and their corporate responsibility, which can best be borne by a Church which is in union with the State and theoretically represents the State in its spiritual character. There is a Gospel to be preached throughout the world and a light to be raised up to lighten the Gentiles in all the dark places of the earth, and the spring and energy necessary for this mighty effort of evangelisation may well be found in the Church of that country which more than any other explores and colonises and rules over the distant lands and islands of the sea. And last, but not least,

there is a great work for God and His Christ to be done at home. The faith has to be earnestly contended for now as ever ; new weapons have to be forged, old weapons refurbished, and the great swelling tide of ignorance and infidelity has to be met and opposed. New social problems have to be dealt with ; new forms of misery and new sources of poverty and new sloughs of despond have to be examined, and peace proclaimed to the brokenhearted, the suffering, and the weary. The intellectual difficulties of the times, moreover, have to be grappled with, and men of different temperaments, different educations and tastes and professions, have to be brought to see that they may all believe in one God the Father, Son, and Holy Ghost, and put their trust in Christ as their Lord and as the one Saviour of mankind. Who is sufficient for these things ?—for these things ! Nay I have but touched the tithe of that which has to be done in this dear old England, which with all its faults we still love with the dearest affection of true children's hearts. Who is sufficient ? Well, Christian brethren, no person, or party, or organisation, or Church, is sufficient to do these things ; but of this I am certain, that the Church of England can do more than any other existing instrumentality to carry forward the whole work of God and His Christ. I believe she is doing more ; and while doing it she does not interfere with others, who are trying to do the work in their own way ; she raises no voice in favour of crippling other religious bodies ; her Churches are open to all without exception ; her Ministers minister to all who are willing to accept their ministry ; the very principle of her life and operation is that of pure, simple, unbounded charity. I cannot believe that Englishmen will allow their Church to be thrown down. The day must be coming as well as the night. The light which has shone hitherto cannot be doomed to diminution ; extinction is impossible, for it is the light of Christ. O ye statesmen, O ye members of Parliament, O ye old voters and ye newly enfranchised millions, put aside all party feelings as concerns this great question ; make up your minds that the Church of your fathers shall be the Church of your children ; purge her that she may bring forth more fruit ; strengthen her where she needs strengthening ; supply what is wanted ; renew that which is decaying ; but do not give her over to her enemies, do not cripple her usefulness, do not combine to lay her in the dust !

THE SERMON

BY

THE LORD BISHOP OF DERRY,

PREACHED IN

ST. JUDE'S CHURCH, SOUTHSEA,

ON TUESDAY, OCTOBER 6TH, 1885.

"And He that sat upon the Throne said, Behold I make all things new."—*Rev.* xxi. 5.

THERE are two words in the original which are necessarily translated alike—"new"—in our Testaments.

Of these two adjectives, one signifies *new* (νέος) in relation to *time*, the other *new* in relation to *quality* (καινός)—the first temporal novelty, the second novelty intellectual or spiritual. The first indicates that which is young, recent in time; the other that which not only succeeds something else in time, but which in idea springs out of it, and not only succeeds, but supersedes it. So the Apostolic writer, after quoting God's promise about the new covenant, adds—"In that He saith new He hath made the first old." The very fact of God's calling it new has superannuated and antiquated the other.*

This may be said to be rather a minute accuracy. Even so it is worthy of respect, for (in the words of an English divine justly famous in the last generation) "all accuracy is of the noble family of truth."†

Yet the distinction is no mere verbal refinement. It gives fresh light to verse after verse. We have just referred to the New Covenant. When men said of our Lord's ministry—"What is this? a *new* doctrine"‡—they did not merely mean that it

* Ἐν τῷ λέγειν, "Καινὴν, πεπαλαίωκεν τὴν πρώτην."—*Hebrews* viii. 13.

† The Rev. John Davison, of Oriel, author of "Discourses on Prophecy."

‡ *Mark* i. 27.

was a novelty in the religious world. It was a doctrine which superseded and surpassed the old by its living efficacy. There are two passages *—one in Colossians, the other in Ephesians—which draw out the distinction between the words with signal beauty. In Colossians the Christian stands in the flush of a new life's spring, with something of the glow of youth, being ever renovated through and through. In Ephesians he becomes young again in the spirit of his mind—the prelude of complete renovation.

The Apocalypse is full of the divine novelty implied by one of these two words.† Up above we see “a new heaven.” Down below the long “becoming” of the evolution of history and nature is complete, the “one far-off divine event” is reached; we have “a new earth.”‡ Out of the city that was in idea perfectly holy and beautiful, but which was marred by sin, and whose battlements were never steeped with the sunrise of the day for which we wait—out of it, as it were, grew “the holy city, new Jerusalem.”§ In it is the essential ideal joy, grave and undying, of which our poetry is but the faint, almost childish, expression. Poetry itself is but old and outworn—“they sing a new song.”|| Above all, how majestic, how royal are the words in the text. They can only issue from the lips of One Who is sitting upon the Throne. Time may be the great innovator. Is not the very word *innovation* the half-angry protest of the essential conservatism in every heart as it grows old, clinging to its own past, and fearing to be robbed by something which is merely change? Time may be “the great innovator.” Christ is the One Renovator. “He that sitteth upon the throne said, Behold, I make all things new.”

Let us think of (I.) the *source*, and (II.) the *results* of the new creation.

I. Its source is the new humanity, Christ the Second Adam. The Incarnation is the creation by God the Holy Ghost of a new member of the human family to be the head of “a people that shall be born.” How often in these days is our Lord spoken of as if He was simply a peculiarly gifted Man, a transcendent genius in the department of sanctity. The early chapters of St. Matthew and St. Luke prove that He is not merely on the one hand a supremely gifted spiritual teacher, or on the other a heavenly spirit, masquerading for a time in human flesh. His nature did not merely absorb and assimilate all that was finest and most congenial from the soil in which its roots were plunged.

* τὸν νέον τὸν ἀνακαινούμενον.—*Coloss.* iii. 10. ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον.—*Ephes.* iv. 23, 24.

† καινός.

‡ *Apoc.* xxi. 1.

§ *Apoc.* xxi. 2.

|| *Apoc.* v. 9; iv. 3.

It was not merely the most consummate possible evolution of pre-existing moral and historical elements. We might thus account for the best and highest of the Hebrew race, for St. John or for the Virgin Mother. But all this will not give us the Second Adam. The gardener sees a stem which his experience tells him is endowed with peculiar capacities. He enriches it by grafting into it a new scion, not of or from the tree, but from another, which is of a higher and nobler kind. Nothing less than this is in the mystery of the Incarnation. This, I believe, was foretold by Jeremiah—"The Lord hath created a new thing in the earth, a woman shall compass a man."* I am not ignorant of the ingenious attempts to evade this meaning. They are interesting. But I find that they are liable to the objections which I read in Pearson nearly forty years ago. God promises the creation of a new thing in the earth. The things spoken of by the critics are neither *new* nor yet *creations*.†

II. The *result* of this is the creation in Christ and by Christ of a new humanity.

I say, by Christ. Christianity *has* a history, but *is* not a history. Christianity *has* a book, but *is* not a book. An idea may be great, a history may be great, but a person is greater. Luther's work, or Napoleon's work, is now linked to their ideas or their history, and to nothing else. We have the ideas and the history of Christ in the Gospels and Epistles, the most efficacious of all ideas, the most true and living of all history. But Christ's work continues linked to Christ's life. Listen to the last words of the record of the Life in the second Gospel—"they went forth and preached everywhere, the Lord working with them."‡ Listen to the first line of the first history of the Church—"The former treatise have I made of all that Jesus *began* both to do and teach."§ Just so. The Gospel itself is but the beginning of that voluminous speech, of that crowded epic of works of love and wonder. Christ is not merely the central figure of the Galilean idyll, nor a form nailed to a crucifix, nor a pathetic memory. Our relation to Him is not merely one of idea, or of recollection, or of literary sympathy. It is a present union of life with life. He does not say—"Because My words shall be gathered up and written down with absolute truth, My religion shall live." He does say—"Because I live, ye shall live also."||

This new creation by Christ begins in the depths of the human heart and life. Take the idea of it in our Prayer Book. It anticipates even the unfolded consciousness. The blessing of

* Jeremiah xxxi. 22.

† They do not only wrest the Scripture, but contradict the former part of the promise, making the new creation neither *new*, as being often done, nor a *creation*, as being easy to perform."—"Exposition of the Creed," Art. III.

‡ Mark xvi. 20.

§ Acts i. 1.

|| John xiv. 19.

the little ones is repeated again and again. Like the blessing then imparted, it is real and it is impartial. In the Holy Communion the regenerate life is fed and strengthened. "He that eateth Me, even he shall live by Me." * In conversion, He calls us to give to Him the renewed offering of a being which may, alas! have degenerated from its noble beginning. By the often painful discipline of our years He shapes us into His likeness. Issuing from the renovation of the individual life, a renovation is continually going on in human society—a renovation working from within outward. This explains the history of the Church.

The sanguinary fascination of the gladiatorial combats lost its spell. It was found unendurable upon the earth which Christ had trod. In every home of the Roman Empire there were two forms of beings who might be almost equally miserable, the woman and the slave. The woman was elevated by her joint redemption. Between souls so redeemed there can be no essential difference. "There can be no male and female." † The emancipation of the slave was not gained by a social revolution, but by the quiet growth of Christian ideas. The influence which came forth from the catacombs not only baptised art and transformed laws. The heavenly gulf-stream ran up into the most Arctic bays of human existence, and mitigated their glacial temperature. The first Christian hospital was raised on the very spot where the heathen had left the sick to perish miserably on the steps of the Temple of Æsculapius, with no sound in their dying ears but the wash of the river and the distant murmur of the cruel city. Charity was organised; orphans made special objects of Christian care; penitents pitied in their shame, and raised from the dust that they might walk again in white with Christ. And this work has never ceased. Compare the society which supplied Hogarth with subjects for his pencil with that in which we now live. Think how intolerable now would sound the tone of easy badinage about drunkenness, in which a writer to whom England owes so much as Charles Dickens allowed himself to indulge. Of almost every gross sin it may by anticipation be said—"The Babe of Bethlehem blinds his dusky eyne." The great danger, now obviously impending, is indeed too ostentatious an advance. Men and women apparently forget that virtue cannot live unless its root be hidden. One of the world's greatest writers has illustrated the difference between true and false schemes of virtue by the difference between the work of the statuary and that of nature. The statuary deals with his marble piecemeal; he is occupied with the curve of a finger-nail, or the position of a lock of hair, and while so occupied can do no more. But nature is at work with a simultaneous

* *John* vi. 57

† οὐκ ἐνὶ δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἐνὶ ἄρσεν καὶ θῆλυ. *Gal.* iii. 28.

omnipresence in root, and leaf, and flower. It is not wholesome to lead grown people to shake their heads like little children in self-admiration of their separate virtues. "How sober I am; how pure I am; how nice it is to be so good." The brute creation, too, is being folded gradually but very surely in the embrace of Christ's divine pity. Some have been tempted almost to regret that He did not speak a word for His dumb creatures. Strangely enough one of the few anecdotes traditionally recorded in the East says of Him that "He pitied and admired a dog which had been killed," and that the Jews observed—"None but the Nazarene has a good word for the dead dog." But facts connected with Eastern belief about animals may well account for that silence. And it is quite evident that the character formed by Christ is one which cannot take pleasure in the suffering of any sentient being—that he is no true Christian whose cat and dog are not better for his Christianity. The cruelty of the nations of Southern Europe affords a stronger presumption against the form of the Christian religion which they profess than may be found in a chapter of controversy.

With these facts, and such as these before us, surely we need not be tempted to fall into the practical Dualism or Manicheism which quietly assumes, as to any sin of Christian lands, that the devil's life is stronger than the life of Christ. No mere moralists have ever reformed a street on their own principles. But think of the evidence which this Congress alone affords by its subjects of tender, thoughtful Christian care for young men, for servants, for fallen women, for native races in India, for soldiers and sailors. Yes, Christ's renovation is unexhausted and inexhaustible. He says Himself—"Behold, I make *all things new*."

III. We have spoken of the new creation, of its *source*, which is the Incarnate Lord, and of its *result*, which is the *renovation* of human society.

We naturally—perhaps in these days uneasily—proceed to ask whether the words of the text admit of application to the *intellectual* as well as *social* progress of Christendom.

Those of us who have seriously tried to reconcile that in us which thinks with that which feels and prays may entertain some misgiving. As we look back at the point from which we started many years ago, we recognise the fact that, slowly it may be, but surely, we have advanced from our old position. Let me illustrate this in three important subjects. As we survey *nature*; as we turn to our *Bibles*; as we reflect what is likely to be the religion of those who are to *come after us*; what are we to think? Is it a destructive revolution which has made a clean sweep of our earlier convictions? or do we simply see those convictions in a larger light? Is it an adversary who has abolished the old, or Christ Who has renovated it?

I. As we turn to *nature*, all of us at least who are over fifty

will remember our youthful view of Genesis, with its rash anathemas and unhesitating dogmatism, with its crude schemes of premature conciliation. All things were flashed out of nothing, moment by moment, in seven consecutive days of twenty-four hours.

Reflection and knowledge have convinced us that the anticipation of exact science was not one of the purposes of the Bible. Science is progressive, and no proposition is true unless so far as it agrees with the latest result of discovery. Taken at any given point of advance, it must have been relatively imperfect. Only by reversing the conditions of human progress could one generation have antedated the knowledge which was to come to another in its appointed time.

But there is a higher life than that of which science knows. There is a light in which it lives. The light for that life which is beyond science comes to us through the revelations of Moses. What, then, do we learn from the first pages of the Bible?—that the universe is not necessary and eternal, but comes freely from the love and power of God; that the long gradations of sentient being culminated in man; man's exalted position in creation, the germs of his family and religious life, the special relation to God of the feeble but sublime creature whom He called into existence; these eternal principles stand out as clearly as the mountain peaks above all the mists of speculation. We say, "I believe in God the Father Almighty, Maker of heaven and earth," not less truly than of old, but with a deeper and larger meaning. Christ says to us, even as we repeat our creed, "Behold, I make all things new."

II. As we turn to *Scripture*, we meet with a similar *renovation* of our earlier view.

Consider, for instance, the question of the origin of the Gospel.

It may be looked upon as ascertained that the Gospels were all written within the first century, none earlier than about A.D. 60, none much later than about A.D. 80. This historical fact in itself seems strange to certain primary notions from which most of us started. Yet a little reflection dissipates our uneasiness. In the bridal days which succeeded Pentecost the young Church was filled with a heavenly enthusiasm. The light of the new morning had not yet ceased to flood her spires and battlements. She looked up after her ascended Lord, and waited momentarily expecting to see Him again. It may be that she had not yet special days of commemoration beyond the weekly festival of the Resurrection. But she lived upon her Lord's Birth and Death, upon His Resurrection and Ascension. She needed no book of His *logia*, of His discourses or works. There were those with her who had seen Him on the Mountain of Transfiguration, who had heard Him

say "Peace be unto you" on the great Easter Sunday—who could say with St. John, "concerning the Word of life—that which we have seen and heard declare we unto you."*

At first, then, there was not—and there needed not to be—any official memorial of the life of Jesus. The Apostles' sermons were sometimes, perhaps generally, summaries of the characteristics of that life. In portions of the Apostolic Epistles particular incidents are touched upon briefly—e.g., the Birth, the Circumcision, the Transfiguration, the poverty, the fact that He came of the tribe of Judah, His going without the camp bearing His Cross, the "Abba, Father," the "strong crying and tears" of Gethsemane. As time went on the words of Jesus were brought to the Church's mind, according to His promise. The successive needs of the Church touched the springs of memory. "In the words of Christ were the seeds of the whole course of the Church." The sayings of Jesus, incorporated or referred to in the Epistles, are more numerous than persons might suppose who have not specially studied the subject. It seems to be certain that an unwritten life of Jesus, graven upon the living heart of the Church, preceded the written life. In this, indeed, there is no derogation from the real glory of the written word. No ark of the new covenant, overlaid round about with gold, kept in its side the book of the new law. There was not, as in Bacon's noble fable of the *New Atlantis*, the pillar and crown of light, the branch of palm covering the ark of cedar, which floated upon the calm mysterious sea, and the volume of the Gospels written upon fair vellum, and folded in spotless linen. Yet the Holy Spirit—without a separate miracle working in each syllable and letter—freely used the memory and intelligence of Apostles and their disciples, that Christ's people in all ages might know the certainty of those things wherein they had been instructed; and that across the gulf of ages, through the mists of history, our eyes might see the authentic lineaments of the King in His beauty.

Further, in the three first Evangelists there is a certain common basis of similar, or identical, sentences and words. This common element is differently accounted for. By some it is explained on the ground that the Synoptics used a common document or documents, and a thin original edition of St. Mark, the "Proto-Mark," or *Ur Marcus*.

But faith grasps another, and much more reasonable, solution of these common elements and *corpuscula Evangelicæ historiae*. The very earliest teachers linked together certain portions of their Master's life, partly by the nature of the subject-matter partly according to historical sequence. By a process of "natural elaboration" masses of this genuine Gospel tradition became

* 1 St. John i. 1-3.

rounded into shape by the friction of constant repetition. As to the words of Jesus, their preservation need excite no surprise. No doubt there are thousands of discourses delivered every week of which few hearers can recall a thought or an expression. The painted fire of their artificial rhetoric melts away like a coloured cloud. Their correct periods leave no more trace than a child's finger on the tide over which he floats. But there are other discourses which few hearers can totally forget; which as to their essential ideas some could repeat years after. They contain true *semina aeternitatis*. They grasp the whole rational and moral nature. They charm the imagination by throwing exquisite lights upon homely places whose capacities of beauty we never before suspected. They win the child's heart within the man by a pathetic appeal. They subdue the conscience, because they are the expression of an eternal law. They lay hold on the intellect by an exact correspondence between the idea and its investiture of words. They fasten themselves on the memory by that unaffected method which is simply the apt disposition of a number of topics that may be referred to a common centre. Such, above all, were the words of Jesus. "The words that I speak unto you," He said, "they are spirit, and they are life." And the voice of all Christian generations answers—"Thou hast the words of eternal life." Critics may show that Matthew copied from Luke, or Luke from Matthew; may discuss whether Matthew is the "primitive" of Mark, or Mark of Matthew. Even without taking into account the promise of the Spirit to "bring all things to their remembrance whatsoever He had said unto them," such words from such a teacher could never perish from the earth.

Thus, any change which criticism may make in our view of the origin and character of the Gospels tends to elevate our conception of their subject. We see in them a Saviour more exalted, if that were possible. We hear words yet deeper and more tender. The very lines of the book are quickened with a thrill of renovation. Here, too, Christ saith, "Behold, I make all things new."

III. As we contemplate the process of religious thought, we may be sometimes tempted to fear that a period is approaching when religion will be so spiritualised as to dissolve away. The answer is affected by simply considering the abiding, irreducible elements in man's nature—his intellect, his conscience, his affections.

Man's intellect must always lead him to another Mind. The man of science notes down his calculations and observations. But he is not, in this case, really an author, expressing his own ideas. He is an amanuensis, taking down a dictation lesson. His notebook is a record of thoughts which are thoughts of another Mind. "That which requires thought and reason to understand must be Thought and Reason. That which mind

alone can express must be Mind."* Science can only confirm that august conviction. With this, conscience must always present to man a law which he feels should be and might be, but which he knows is not obeyed. Hence the sense of sin. And yet, again, man has affections, an affection which has God for its object. The heart must be restless ever until it finds rest in Him.

So long as man remains man religion is indestructible. And to speak of religion is practically to speak of Christianity. An infidel lecturer in America once said—"The upper rock of Niagara is being cut through at the rate of one foot in a thousand years. The ledge is thirty-five feet of solid rock. In 35,000 years down it will come. Now, apply this to Christianity." But in nearly two thousand years not one inch of the original Gospel rock has been worn away. As at the first encounter with pagan philosophy, as at the Reformation, *renovation* awaits it, not *destruction*. "Son culte se rajeunira," cries M. Renan. The words, it has been well noted, are the best exposition of the real force of the word rendered "continued" ("His name shall be continued") in one of the Psalms.† The voice ever comes to us from the Throne proclaiming the master evidence of Christianity, "Behold, I make all things new."

IV. One other question many of us may be disposed to ask. As we contemplate English Christianity; as we remember how—

"God fulfils Himself in many ways,
Lest one good custom should corrupt the world,"—

is the disestablishment of the National Church one of the renovations contemplated in the text?

Of the manifold reasons for answering this momentous question in the negative I can at present enter upon one only. It is founded upon the main characteristic of an Established Church, and it addresses itself exclusively to religious men.

Religion deals with man in a twofold capacity. It speaks to the individual. It also aims at acting upon society collectively. For the individual there are appeals, arguments, methods, as varied as the hearts of men. There is also a leverage which has a great community for its object, and that leverage is supplied by a National Established Church. Religion, in the first aspect, aims at individual renovation. In the second aspect, it aims at national renovation. There is an important difference in this respect between the Church merely as a religious sect and the Church as a religious establishment. The Church as a sect keeps aloof from society upon principle; the Church as an establishment mingles with society upon principle. In the sect as such there is intense religion or there is none. In the establishment as

* Professor Baden Powell.

† Ps. lxxii. 17.

such there is a great public store of equable religious sentiment in reserve. By means of this individuals are more likely to grow serious as life advances. Each successive generation is also imbued with prepossessions in favour of Christianity. And the great moral and religious ideas thus obtain a wide currency and an august sanction.

A fitting instrument for working out the renovation of a people must combine four conditions, which cannot be created, which must grow from the happy circumstances of a great history. It must not be sporadic and capriciously distributed. Its action must be co-extensive with the nation. It must not be at the mercy of temporary religious feeling, which ebbs and flows. It must run with an equable and incessant stream, never at all events falling below a certain level. It must be connected with the past by an unbroken line ; it must be rooted in history and tradition. Above all, it must possess a native witchery—the attractiveness not of the theatre, but of the home. Look upon the Church which you know—the glory of her cathedrals, the sweetness of her village churches, the chimes of her thousand bells, the venerable rank of her high officials, the charities which radiate from her parsonages, her blessing offered to every babe, her visits of sympathy and instruction ready for every sick man, her benediction waiting to be poured upon every bridal, her words of hope for every grave whose occupant belongs to the community of Christian people, her open gates and inviting altars not too jealously guarded by lay or priestly keepers, the music of the Prayer Book which quivers round us day and night, which mingles with our common speech, and is somewhere in every page of the history of the last three centuries, which found expression for English hearts at the coronation of Queen Victoria, at the funeral of Wellington and of Nelson—all these associations, influences, benefits, memories, render the National Church surpassingly attractive.*

Before determining to take any part in the destruction of such a National Church, Christian opponents at least should be certain that they can find another instrument equally able to affect England collectively, equally a witness to and a means of collective renovation.

In the English language disestablishment is a deed without a name—for disestablishment is not a genuine English word. The day after the Establishment is destroyed (if that evil time ever comes) may be bright and balmy. The next Sunday the bells may sound and the people may gather as before ; but there will hang over this broad land the twofold melancholy of an irreparable sin and of a shattered ideal. A sense of shame and wrong

* This argument is taken from Mr. Alexander Knox's "Remarks," vol. iii., pp. 272-293. The passage was first, I believe, pointed out to me, many years ago, by Professor W. Archer Butler.

will weigh upon the conscience of a people which has wrought a deed so tremendous for a gain so visionary, which has invoked the action of the earthquake, if haply the dust of the volcano may produce certain fantastic tints in the radiance of sunrise or sunset. Every parish in England will echo with one fatal sentence—The nation which denies its past renounces its future.

V. I conclude with one simple word spoken from the heart. "He that sitteth on the throne said, I make all things new." Our parishes want that creative novelty. Each parish so renovated will be like a new rivet for the Church's armour in the day of battle. Perhaps some of our services are dreary. Perhaps our sermons are so, and our catechising and instructions dull and pointless. St. Augustine reminds catechists of the new sense of admiration which is awakened in those who have familiar scenery to show to strangers whom they wish to please.* A new light falls upon the landscape. The well-known river runs with an ampler sweep. The mountains rise on the far horizon line with more graceful curves. Those yellow pages, perhaps originally "written extempore;" those yellow and mouldy thoughts perhaps find a counterpart in our people. Earthbound habits, unhallowed lips, eyes unsoftened in the valley of weeping itself!* O lay all these old things before Him—the old sermons, the old ways, the old heart. Pray—"O Thou Who makest all things new, renew me and my parish. First me, then if it be Thy will, my parish through me."

It is not so much *what* we say and do, as *how* we say and do it.

An accomplished musician once vainly tried to awaken a wonderful echo. Then a rough bugler by the roadside played a simple scale down the instrument. At once the echo answered. The hills sounded far and farther off as if with church bells, peal on peal, chime on chime, until one almost wept to lose that silver music in the enchanted distance. Let us play the simple old scale. All the magic is in the echo. That makes the old sounds new.

* S. August. *De Cat. Rud.* xii.

† Ps. lxxiv. 7.

THE SERMON

BY

THE LORD BISHOP OF RIPON,

PREACHED IN

ALL SAINTS' CHURCH, LANDPORT,

ON TUESDAY, OCTOBER 6TH, 1885.

"Give her the living child, and by no means slay it : she is the mother thereof."—
1 Kings iii., *part of the 27th verse.*

THE scene is one of rival claims, and while the rival claims are being contested there seems some probability that the child's life may be sacrificed. The scene is one which we feel is constant in the story of the world. In the history of the world new epochs dawn, new lives and infants are born into the world, and over the question of the guardianship of these new lives there is constantly a struggle going on. Now, when new constituencies come into being the clamour of voices is heard, and each rival party claims the right of guiding their destinies, and, again, when new nationalities spring up rival political powers set up claims to have the right of safeguarding their interests. It is the same with the intellectual life of peoples. A new intellectual life is born, and rival claimants stand on either hand and try each to keep one another from all share in the guardianship, and the one says, "It is mine to safeguard this," and the other says, "It is mine." It is the same in the religious histories of peoples. When changes are at hand the representatives of various religious schools stand on one side or the other and claim that to them belongs the exclusive right of directing the growing religious life of the people. So this scene is one to be met with in every age—a scene of rival claims. Perhaps the old-world story may suggest to us some few lessons. At any rate, I think it may show to us the basis and grounds on which the decisions in these great contests are likely to be given, and it will certainly show us the spirit which alone has the right to claim a decision in its favour.

The King is perplexed. If he judges the question in its legal aspect merely, there seems to be no particular reason why the assertion of one woman should be taken more than the assertion of the other. It is testimony against testimony; it is affirmation against affirmation. He sees that he cannot settle the question by mere weight of evidence, and he determines on a device which shall go deeper. His decree is—Divide the living child. In a moment the claimants are transformed. Rival claimants no more, they are contrasted characters. One shows the desire only of humbling her rival, and she consents to have the child divided. The other places the preservation of the child's life above all thought of the dear delight of holding its baby form in her arms. Everything—right and interest and joy—is to be sacrificed that the life of the child may be preserved. Here we have a revelation of the character of sacrifice. And as you see these two contrasted characters thus revealed you begin to see what the motive of the King was. He sought to find out by appealing to maternal instinct that which he could not discover by the mere weight of evidence. He would penetrate deeper; he would reveal character, and in doing so he would get an ethical and moral ground on which to base his decision. In an instant he sees that the mother's heart has spoken out. It was doubtless within the bounds of possibility that the mother's heart might not have been within the true mother's breast. But he determined to rest his decision on the great probability that the instinct of motherhood would stand the test he had devised. And in doing so he secured, in any case, the well-being of the child, for when he had discovered the moral superiority of the one, the mere question of who was the actual mother sank, so to speak, into the background. And the probability was immensely on the side of the great eternal law of motherhood standing the test, and of her who had the mother's heart being the true mother of the child. It was leaving the question of the rival claims to be settled by the ethical spirit which was displayed.

This, depend upon it, is the way the world will judge many of the great questions which are submitted to it. One may have just claims to submit, but arguments based upon the spirit displayed are those to which the world will listen. Arguments may have an interest for the student, but you and I know perfectly well that the great progress of the Church in the world is tested rather by the spirit she displays than by the claims she can make good. If there be some confusion of thought in men's minds, because they doubt their ability to decide between conflicting claims, they are the more likely to rest upon that on which they cannot be mistaken. Look at that question of toleration which has been thrust so much on the attention of the world. How is it that persecution always arouses sympathy for the persecuted object? Is it not this, that in the eyes of the

world a bad cause maintained in a good spirit is stronger than a good cause maintained in a bad spirit ; that is to say, that the mind of the world leans rather to the spirit displayed than to the claims made good ?

Another illustration will show this. The question has been debated whether morality will survive the possible extinction of creeds. What does that mean but that men believe that the most important thing in the history of the world is the maintenance of its ethical spirit. I see indications here again that the world does judge much more by the spirit displayed than by the claims upheld. This fact underlies the casket scene in "*The Merchant of Venice*." The inscriptions upon the caskets are so designed as to test the character of him who comes as suitor for Portia's hand. If he comes forward animated by avarice, with the wish of obtaining "what many men desire," he is not the man to whom the father would entrust his daughter. If he is one who chooses only what he thinks are his deserts, he has a spirit too proud to be entrusted with Portia's welfare. But if he comes forward ready "to give and hazard all he has," his character is to be trusted, and he shall be the accepted suitor. It is a judgment according to the spirit displayed rather than to the claims advanced. This eager Prince of Morocco shall fail ; this proud Frenchman, with so strong a sense of his own merits, shall stand aside disappointed ; whilst Bassanio, poor, without a friend, coming with borrowed means as a suitor for the lady's hand, yet ready to risk all for that which he desires, shall be the accepted husband.

Every day of our life we have examples of the same method of judging. We are not all scientific agriculturists, capable of examining the soil and saying that it has qualities which will enable it to bear a good harvest, but we are all able to take the grain in our hand and judge whether or not it is good. We have not all sufficient scientific skill to tell which is the best machinery to use for the production of a good fabric, but we can judge by the results ; we can tell when we see the stuff produced.

This is the way in which men will judge of Christianity. Christianity has her creeds, her ordinances, and her sacraments ; but these things belong, shall I say, to the machinery of the Church, and the world will not judge by investigating them, but rather by observing the spirit she displays and the results she produces. The world will ask whether the people of the Church are arrayed in the fine linen of the sanctuary, white and clean. Facts show that this is the case. If you go and ask men who are face to face with the infant Christianity of India, you will find that the answer of those who are appealed to is still to the same effect. "What we want here," said one, speaking as a heathen concerning the progress of Christianity in India, "is not so much Bible passages, and sermons and tracts, as a Christian life, truly,

purely, righteously lived." "What we want," said another, "is not Christianity amongst us so much as Christians." That is to say, the verdict of the Eastern world will turn upon the spirit which animates our religion. No amount of claims, however valid in themselves, can for one instant stand against the witness which a loving spirit of Christianity can have in its ascendancy and influence over men. The verdict will be given as it is here, who shall have the guardianship of the child. If one comes with a reckless spirit—"let it not be mine or thine"—caring not whether the child's life is sacrificed so long as the rival is humiliated—not to such a one will the world give its homage or entrust its most sacred interests. Who will be hailed as noble and welcomed as great in the great Pantheon of the world? Not those who have trodden on and crushed the dawning aspirations and better thoughts of men, who have made it harder for men to live good lives, but those who have been ready to live and die that men might be helped. Men's lives will be judged not by the intellectual form of the religious convictions, but by the spirit which has breathed in them. They will be judged concerning men's lives by the spirit they have shown rather than by the form in which their religion has shown itself intellectually to the world. We know that whenever there has been shown a spirit which has sought to save men, to lift up those who are degraded into a higher moral atmosphere—whenever lives, like that of Lord Shaftesbury, have been seen, become known to us—we rise above the question of their theological position, we admit that these are the men by whom religion is represented before the world in its noblest and purest form, and to these we are ready to entrust the care of the race. "Give them the living child. They have shown the true maternal spirit; they can be entrusted with the guardianship. Churches and individuals such as these are the mothers of the coming age."

If this is the way in which men will judge, we may learn from the story the spirit which will triumph in the long run? Look again at the story. This woman who is ready to sacrifice what is dear to her has a spirit which shows her her duty clearly before her. There is no hesitation. She can see that the prime duty is to give this child life, and that that duty must be above all consideration of what is dear to herself. What a joy it would have been to her to take that baby form to her breast, to feel those little soft arms encircling her neck; but the duty to preserve it shows itself to be above her womanly wishes. Her instinct rises above her rights; the inspiration of love rises above the clear demands of justice. And precisely because she can love, and does love, she can see her way to part with her greatest and natural rights in order to preserve the life which is dear to her. What a noble confidence does she not display in this. The false is always asserting its claims, but the true knows

when to forego them. *Noblesse oblige*. The fact of her being mother of the child makes it possible for her to do that which the false mother would not do. Here is the spirit of self-sacrifice, that spirit which does not mean merely the determination to bear suffering, but the determination also to put the interests which have been entrusted to our charge—the interests of humanity, the well-being of our fellow men—above our own interests, and above even our sacred rights. This is the true spirit of sacrifice. We can understand the sacrifice of toil—it is written in every home—we can understand the spirit of suffering—it is everywhere to be found—but this woman rises above both; she rises to that dignity by which men are content to forego their rights in order that they may save that which it is their duty to preserve. This is the spirit of sacrifice, and it is the spirit which always triumphs. Whenever men have lived by the spirit of self-assertion, they have ultimately failed. The old empires of self-assertion have passed away. Wherever Churches and nations stand upon their own interests and rights they are foredoomed, because they have not the spirit which is vital and eternal. They can only stand if they are animated by the spirit of love. The man who is willing to sacrifice his present reputation as a poetaster in the columns of the newspapers is the man who is likely to make his music last, and to earn by it the gratitude of mankind. The man who can sacrifice that which is dear to him to-day will reap the harvest to-morrow. So it is in the history of great, moral, and spiritual movements; so it is in the history of the Church; so it is in the history, greatest and noblest of all, of Him who is Head of the Church, who is its very Life and its Example. Those kingdoms of the world which could have been His for a word said, He would not have to-day because He would have them rightly and truly to-morrow. Rather than win them wrongly to-day He will go through the valley of the shadow of death. Would it not have been sweet for Him to have taken the empire, the world, to have struck off the fetters from chained hands, to have relieved the oppressed, to have let the captive go free then and there? Sweet it would have been. And it was His right. Yet he could and did forego what was sweet, and the rights which He might not rightly claim. This is the spirit which succeeds. Whenever the Church of God has been animated by this spirit she has been victorious; when she has fallen from it she has failed. Those men of the early Church of God who set out as teachers of the human kind, without a hope of self-interest, or fame, or honour, or rank—those were the men whose labours evangelised the world, and laid the foundations of the Church of God. Animated by this spirit, the Church, in later years, thought it her duty to save humanity in preference to herself, and like Tritemius she was content to sell the golden candlesticks from the candles off her altars to

ransom the enslaved, and her success has been measured by the spirit of love she has shown, by the way in which she has sought, not her own interests or rights, but the rights of the world.

When she has forgotten this, when she has taken the sword into her hand and has claimed the right to plant her footsteps everywhere, and bidden that men should bow down to her, she has failed. What has Christianity gained by the burning of Savonarola or Servetus, or the sacking of Priestley's house, but the scorn of all men who think that Christianity was meant a better spirit than that?

Again—the dignity of this mother's sacrifice is yet higher. It is easy to be virtuous when all things go smoothly, but just as the bright star shines brightest in the darkest hour, so virtue is most appreciated by the world when it stands out from the dark background of injustice. It is so in the present case. This child, the fruit of her body, had been stolen from her, and it is terrible to think that it should be put under the care and guardianship of another who is made, by her unjust rivalry, hateful in her eyes. She might have said, "There is a sacred right on my side; surely justice must be done, though the heavens should fall. My claim is right, and at all costs I will stand by it." I can understand the bitter anguish in her heart. But the very moment of her temptation is the moment of her triumph. It is always so. We admire a man like Havelock taking his place under Outram, when if he filled his right place he would lead himself. We admire Lord Clyde going back to the Crimea and serving in a subordinate position, when all the world knew where his rightful place was. Duty under such circumstances as these shines the more brightly. And so it is with the Church, moving through the world with her sweet mother-heart and her gentle solicitude for the children of men, living in their midst, their mother indeed; yearning over the souls of men in distant lands; a mother indeed, but the victim of many an injustice. When she has put out her strength in missionary effort, there have been those who have turned round on her and said, "She is no mother, for she is hostile to all the progress in the world." This is hard to bear. We know it to be an injustice. The Church of Christ is not hostile to the progress of the world, the object of our missionary labours is much more than a question of individual salvation, it is a question of the elevation of a race. We sometimes, because, I think, of a noble and worthy loyalty towards the ancient ages of Christianity, are a little inclined to under-estimate the value and power of modern missions; but there are reasons for saying that there is no epoch of history in which the missions of the Church of God have been more noble than in the present day. In the early ages, there was undoubtedly a strong and ardent desire for the rescue of individual souls, and the bringing them into the fold of Christ. In later times, there

was the desire of carrying the Cross of Christ triumphantly throughout the world, and the extending His Kingdom. In modern times, I think a more pure spirit seems sometimes to breathe, and we watch our missionaries and their labours and see that there is not an interest of humanity which is not dear to them. They look after the material comforts of their converts; they seek to teach them trades, and to make them centres of moral and of industrial life. They are more, they become the fountains whence proceed the power of the literature of these new communities. The Word spoken refines language, speech; and the Word written is the beginning of the literature of a country which had none before. In recent years, some 70 or 80 tongues have been for the first time reduced to writing, and not only so, but schools have been spread, and from these have radiated the words of Divine truth. From the missionary schools also issue text-books of ethics and economy, of botany and physics. Christianity is not hostile to the culture and civilisation of the world. Our duty is towards all that concerns the well-being of humanity, in the intellectual, moral, and spiritual life of mankind.

It is hard to bear the injustice, too, when the Church of God and the Church of England has made it her end and aim to take the little ones to educate, and when at last, as it seems to us, by the efforts of the Christian Church in directing the thoughts of men to the duty they owe to the children, the State has been stirred and roused into a sense of her duty—that this should be stolen away from us too, and that we should see the little ones transferred into other keeping than ours. It is hard to bear, I grant. And yet, even so, if the mother-heart be ours, we shall be glad that any intellectual education, and any high teaching, should be given to them rather than that the intellectual and moral life amongst us should perish. This is the spirit that will win. The world understands soon who are its truest friends. There is a true instinct amongst mankind, and they will come to our side and give us the guardianship of that which is truly our own. He who can sacrifice his own interests, who can see clearly that it is not the supremacy of his own thoughts, his own ideas, his own wishes over the world, which is the most important, but the safety of the world, the saving of the world from ignorance and darkness and superstition—that is the man who will ultimately be entrusted with the care of humanity.

We may gather one or two practical lessons for ourselves. We live at a moment of great, and, I suppose I may say, increasing crisis. Rival voices are heard in the streets, and parties are claiming the right of directing the new life of the nation. Do not earnest men fear, lest in the hot and fierce onslaughts of parties the life which it ought to be the common duty of both sides,

in the interests of humanity, to preserve, may be sacrificed to the force of rival claims. I do fear when I hear the language of such furious partisanship as declares that the triumph of any party is more than the safety of the coming age and the new life amongst us. I do fear for the life, the religious life of any country, when I see men more fiercely eager in their desire to humiliate a rival than to preserve the religious life of the people. I do fear when these heated partisanships put in jeopardy what it ought to be the sacred duty of all to preserve. I do fear when the contest between science and religion is so strong that science declares that religion has no life, and religion declares that science shall have no part in the education of the world. I fear when these rival claims are thus contested, but I shall not fear if the spirit of the true mother baptizes all within our land. Even when I hear voices that whisper of the overthrow of this old Church of England, there comes upon me this desire at least, that, if we should be falling into the midst of a hot struggle for the maintenance of that which is dear to us by many associations and memories of the past, we shall not, as the representatives and children of the Church of England, cry out hysterically in the streets about her threatened interests or her threatened rights; still less about our personal interests or our personal rights, but rather that, like serious men upon whom the responsibility of life rests, we shall make this our oriflamme in the day of battle—"not rights, not interests, but duties." Duties to those whom Christ has given us to care for! At least, if we are to suffer, let us suffer like those in whom the spirit of sacrifice still lives; and to the last let us still remember that we have to serve the interests of humanity. If our Master and Lord died for the world, I am not surprised that the Church should have to die for mankind; die to show that no injustice can put an end to the dignity of that spirit which is clear in its perception of duty, because it is inspired by the true mother-heart of love. She is the mother who shows the mother-heart. Who then is entitled to the guardianship of this world and of its moral interests? She, surely, who shows this spirit. Those who went out with nothing and seeking nothing are those who sit upon thrones judging the twelve tribes of Israel. And those who have acted in this spirit will find in the great hereafter that the verdict which will be passed is that she who has played the mother's part, who has loved with the mother's heart and showed the mother's care, is the true mother of the world. "Give her the living child; she is the mother thereof." One word and I have done. We meet here to-day in this church, and it is well that I should ask your alms for the mission-room and mission establishment connected with it. Where missionary labour is carried on in a dense population of twenty thousand souls, such as we find in this parish, and where a plan for the protection of the young girl life

has been started there, no words of mine are needed to commend it to your support. I leave it to you. Surely, if there be in our hearts the true mother-instinct of love towards all people, no one will ever appeal in vain to those who are by faith and calling "the nursing mothers of mankind."

TWENTY-FIFTH ANNUAL MEETING
OF THE
CHURCH CONGRESS,
HELD AT PORTSMOUTH.

CONGRESS HALL,

TUESDAY AFTERNOON, OCTOBER 6TH, 1885.

At Two o'clock the Right Rev. the LORD BISHOP OF
WINCHESTER took the Chair as President.

ADDRESSES OF WELCOME FROM THE MAYOR OF PORTS-
MOUTH AND A DEPUTATION OF NONCONFORMISTS.

JAMES MOODY, Esq., the Worshipful MAYOR of PORTSMOUTH.

MY LORD BISHOP, LADIES, AND GENTLEMEN.—As Mayor of this Ancient Borough, I have very great pleasure in welcoming the Church Congress to this Town, and to you my Lord Bishop of this Diocese I offer a hearty welcome. I do not present to you a formal address from the Corporation; nevertheless, I feel sure I am not only speaking for myself and the Members of the Council, but for a large number of the inhabitants of the Borough, when I say I wish you “God speed.” My lord, I feel thankful that your valuable life has been spared to preside at this Congress. The list of subjects which will claim our attention during the Session is full of interest and importance, although it would ill become me to refer to any particular subject. I feel that as we are favoured with the presence of many Dignitaries of the Church, as well as many gentlemen of eminence and ability, the various subjects will be taken up in such a way as cannot fail to interest and profit the large assemblies which will be gathered together in this hall, and that at the close of the Congress, the moral, intellectual, and spiritual condition of the people will have been greatly benefited. I wish the Congress every possible success.

The Right Rev. the PRESIDENT.

MR. MAYOR AND GENTLEMEN.—On behalf of the Congress, as well as myself, I tender you our hearty thanks for the kind welcome you have given us. What you, Mr. Mayor, have said will be a great encouragement to us, and we feel the reception

we have received to be a great compliment. We all felt that if the Congress was held in this part of the country it would not only be of interest to the Church at large, but to the important town of Portsmouth itself. We felt that the holding of the Congress here would tend to create a kindly feeling throughout not only the great town of Portsmouth, but throughout the whole Diocese. Portsmouth, as we know, is the greatest Naval Station of the greatest naval country in the world. Therefore the importance of Portsmouth is very great indeed, and we feel it a great privilege to be welcomed by the Chief Magistrate and the other Authorities of the Borough at the first meeting of the Congress to-day.

JAMES GRIFFIN, ESQ., J.P.

MY LORD BISHOP—On behalf of the Nonconformists of this town I have great pleasure in presenting the following address :—

To the President and Members of the Church Congress assembled at Portsmouth, 1885.

CHRISTIAN BRETHREN,—We, the undersigned Nonconformists of the borough of Portsmouth, Gosport, and surrounding districts, beg to offer you a hearty and fraternal welcome on the occasion of this, your first visit to our neighbourhood. Notwithstanding the differences in our ecclesiastical organizations, we are pleased to approach you with sincere congratulations in view of the importance of your work throughout the country, your devotion and self-sacrifice in the ministrations of the Gospel, and your great success in the cause of education, temperance, and social reform. It would ill become us to offer any observations with regard to those subjects which are to command your deliberations ; many among them have had, and will continue to have, our prayerful attention. We would, however, express our special satisfaction that the spiritual interests of the army and navy, those great branches of Her Majesty's services, so closely connected with the history of this town, are to receive your earnest consideration. With no less pleasure do we notice that the well-being of the working classes will likewise form the subject of your thoughtful concern ; the religious and social condition of the masses of the people constituting one of the greatest questions of the day. We desire to assure you that our sincere and earnest prayers will be offered on your behalf, that the Divine Spirit may direct and prosper your deliberations, and thus the interests of true religion be promoted in our midst. We would also take this opportunity of expressing our gratitude to Almighty God for having so long preserved the honoured life of your President and Bishop, Dr. Harold Browne, whose learning and piety have always commanded our highest esteem and admiration, and we pray that his life may yet long be spared to guide and counsel the affairs of your Church in the diocese of Winchester. We beg your acceptance of our sincere and hearty welcome, and subscribe ourselves your brethren in the faith and love of Christ, the Great Head.

This address was signed by the Mayor of Portsmouth and a large number of others.

The Right Rev. the PRESIDENT.

GENTLEMEN—I am quite sure that I am expressing the feeling of the Congress when I say that we are deeply touched by the kindness of your words. We thank you heartily for your congratulations, for your good wishes, and for your prayers—we value as fellow Christians your prayers very much. I cannot help regretting that circumstances should be such that you should speak of the "affairs of *your* Church," but I

trust that the time may come when we may all say the "affairs of *our* Church," for we have the same ends in view and have all to fight the same fight against sin and vice and unbelief. At present it is so that we must work on separate lines, but we hope that we may one day be one in body as well as one in spirit. We can assure you of the Church's desire to offer every facility we can to bring about that union. We would gladly enlarge our borders and concede everything we can on true scriptural and primitive principles. We would gladly give up everything not absolutely essential to unite with you of whom, seeing what you are, we wish heartily that you were ours. At present, however, we must work on different lines, but we hope those lines shall not be parallel lines, never meeting through eternity, but converging lines—converging in Christ, and in the Holy Spirit, and in the hope of His eternal kingdom. I wish you every blessing that God can pour down upon you.

The PRESIDENT then delivered the following

INAUGURAL ADDRESS.

MY first, and one of my pleasantest duties is to welcome the many honoured guests who have come to us from all parts of Great Britain and Ireland, from our Colonial Churches, and even from the Church of America, whose Prelates came over to us last year to celebrate the Centenary of the Consecration of their first Bishop. To all I bid a hearty welcome in the name of this ancient and historic Diocese of Winchester, from this greatest of the naval cities of the world, and from the county of Hants—at one time the rival of London for the Metropolitan dignity of its chief city. My next duty, and I perform it very heartily, is to thank the three eminent Prelates who have preached to us from the pulpits of our three largest churches, and to express a confident hope that their words of earnest wisdom will take root in the hearts and lives of all that heard them, and bring forth fruit abundantly.

I must turn next to speak of the entertainment which we have provided for those who visit us. I need not say that the Committees, and especially the Secretaries, have devoted time and labour, and that ungrudgingly and cheerfully to this work, far more than those who have not been likewise engaged could possibly imagine. I shall venture to identify myself with them, though they have spared me as much as possible, and only consulted me when my co-operation was needed. Well, we have tried not simply to "fight our battles o'er again," but to introduce as much variety in the lists of subjects as we could reasonably do. We have also sought for new speakers and readers, lest by constant repetition we should weary you. And we must crave pardon from old and tried friends, if some may seem to have been neglected by us. It

is not that old friends are less honoured than new, or that their words are less weighty. Far from it. But it was thought that in both men and subjects there were "things old and new," which we should do well to bring out of our treasure. Circumstances, both of time and place, have naturally weighed with us. I had the honour last May to present the Revised Version of the Old Testament to the Convocation of Canterbury. I should like to say, as Chairman of the Committee of Convocation, and also of the Old Testament revisers, that, when 15 years ago it was resolved to begin the work of revision, there was no intention on the part of those who moved in it to force it on against the will of the Church or of the people, or to force it when finished upon their general acceptance. On the contrary, it was thought, wisely or unwisely, that, whereas so much light had been thrown on the criticism and on the languages of Holy Scripture, an attempt should be made to let the Church at large share in that which was, till then, the exclusive possession of a few, and that, when the work was done, it should be freely laid before the Church and the world, for their criticism and, if it might be, for their emendations. A Church Congress seems a fitting opportunity for discussing its merits and its defects. I should gladly say something as to the principles on which we acted and the method of our action, but time will not permit me to do so, and I should perhaps anticipate what will be better done by those who will speak about it presently.

The sitting of the Cathedral Commission, whose Chairman we are happy in having amongst us, and its reports concerning our own and other cathedrals, naturally suggested one subject. The strong feeling in favour of making our service books more suitable to the present wants of our people, the need of supplementary services, the somewhat unsuccessful efforts to produce them, and the more promising labours of our brethren in America on what they call "The Book Annexed," have suggested one of the discussions for this evening. "Clergy Pensions" is another matter of present pressing importance. So certainly is the "relation of rich and poor—employers and employed." It is a relation which will "never cease out of the land," but it tells specially now on all our interests and our hopes. "The Church and the Printing Press" is another subject of the day. The Printing Press has been a great blessing to the world, chiefly because it has enabled the Church to circulate freely the written word of God. But every instrument of man has a double edge. We are feeling

keenly now the stabs, often stabs in the dark, of those who use the Printing Press for evil. Unless we are awake and at work, the preponderance of power may be on the side of evil, unbelief and sin. The "Influence of Art on Religion and of Religion on Art" is another question of the day. So again "Legislative proposals for the repression of Intemperance" has become a political, as well as a moral question.

"The attitude of the Church towards movements in foreign Churches" has assumed new proportions since the Vatican Council in 1870. It has been frequently discussed since then, but it loses nothing of its interest yet, and, as having been now for more than 20 years President of the Anglo-Continental Society, which has busied itself not unfruitfully in this matter, I ask your brotherly sympathy with those of our fellow Christians, who are striving under difficulties to maintain the Catholic faith free from Roman usurpation and from rationalising error. It was not, however, the design of the Committee in choosing this subject, to promote a general discussion of the Roman controversy. Our attitude to Foreign Churches in general, and especially to recent movements in Foreign Churches, may be, I trust it will be, one of brotherly (or sisterly) solicitude and affection and of desire to help, if help be possible, rather than one of criticism or antagonism.

There are again considerations which arise out of the almost appalling increase of our home population. Emigration is the only safety valve which yet fails to relieve the perilous pressure. A population equal to that of a county leaves our shores yearly, and is spread abroad in our Colonies and over the open continent of America. How do we help them? What becomes of them? What shall be their future, as living, perishing, never-dying souls? But then, again, if emigration scarcely relieves the pressure of our teeming population, what shall we do for those who remain at home? This diocese may speak for all. When I came here 12 years ago, I found the London portion of it growing at the rate of 25,000 a year. What a few years ago had been a green country, of fields and market gardens, was covered with thickly-crowded streets and alleys of small tradesmen, costermongers, and working men. In three or four years time I succeeded in raising funds to divide the diocese. It threw off a portion, small in area, but dense in houses and inhabitants, so that we lost a population of nearly a million souls. Yet still the Diocese of Winchester, after losing this million of men, has 200,000 more than the whole undivided

diocese had when Bishop Sumner entered upon its episcopate not 60 years ago. The very town in which we are met may furnish us with a similar argument. The great parish of Portsea has increased in about 40 years from about 40,000 to 120,000. The district of the mother Church, St. Mary's, Portsea, seven years ago contained 21,000: it now contains 30,000. It is estimated that by the end of this century it will reach 45,000. The Vicar is one of your indefatigable secretaries, Canon Jacob, who can find time to minister to 30,000 souls and yet to work for the Church Congress here.

The parochial system, which worked so well for our forefathers in quiet times, needs now to have its hands strengthened by evangelising agencies of all kinds, by ordained and unordained men and women, if it is to reach the hearts of the people, to civilise and reclaim them to Christ, hid as they are in the deep recesses of dense cities and scattered like sheep upon the mountains, which the shepherds cannot gather into folds.

Cognate with these questions is that of "Church Defence." Those whom we have lost, or whom we imperfectly retain, are apt to look on us with the eyes of strangers, and to look on the Church of England as a stepmother,—a stepmother to be cast out like the bondwoman with her children. Every unscrupulous effort is made to defame and ruin her. Have her children no words nor will to defend her? Undoubtedly the best defence is earnest, well organised and united work, springing from faith in God and from love to man; but when that which is the truest heritage of the poor is threatened on all sides, it is but well that the poor themselves should learn how great their inheritance is, and how to preserve it. It is indeed true of the Church, and we may well trust in that truth, that "no weapon which is formed against her shall prosper." She is as safe in adverse, as she can be in prosperous, times. But the people which casts off its national faith may, and very certainly will, be the loser. Possibly it may be found that every such people will lose in worldly as much as in spiritual prosperity.

Many causes have of late called attention to special work among men. It is always easier to reach women. They are more at home. They are more dependent. Their sensitive nature is more open to religious impressions. Men have to be sought out and waited for; but if you once win the strong man, he becomes an efficient warrior for the faith, a centre of strength and power. We have also become painfully

alive to the fact that purity of life cannot be maintained by purity of female life only, and that our failure hitherto has been great in the efforts to train up Christian boys and men from early childhood in habits of purity and self-restraint and holiness. Terrible revelations have been made which cannot be neglected. How to deal with men, so as to save us from the evils which are rife in the midst of us, is almost the problem of the day. I will only say that here I am sure we shall not treat such questions, so that, under show of probing the wound and healing it, we only lay it open, aggravate its ghastly horrors, and spread it onward to healthier surroundings.

The work of women in the Church is of universal interest, and of peculiar interest in this diocese. Local and other causes have produced this interest amongst us. We have nearly the most flourishing branch of the G.F.S. in England. We have deaconesses doing work of incalculable good in Portsmouth, and other parts of the Diocese. We have devoted women working in our Penitentiaries and elsewhere. We have Penitentiary and Rescue work on a large scale, and on systematic principles working throughout the diocese. Our deaconesses have homes for little children rescued from evil surroundings. We have homes, too, for rough girls, and other like agencies. And so we have both a local and general interest in all. We wish to tell you something of what we are doing; we want to learn from you how to do it better: so we may all help and be helped.

There are other subjects suggested to us locally. It has been the privilege of this diocese, within the last five years, to raise funds for founding a new Indian diocese, the Diocese of Rangoon, and its first Bishop was a Parish Priest from amongst ourselves. We have been led by the thought of this to ask your attention to the Church in India, in preference to inviting you to wander over the whole wide mission field of the world.

Once more we have the greatest naval station of the greatest of maritime nations, where we are met to-day. We have great military garrisons here and elsewhere, and also the camp at Aldershot, where from 10,000 to 25,000 soldiers are constantly massed together. Thus we have naturally thought of directing your attention to the delicate and difficult question, "The doctrine of Holy Scripture and the attitude of the Church with respect to war." We want, too, to ask your counsel, and to elicit your opinions on the spiritual interests of those brave men, who fight our battles for us, and who, by being always

prepared for war, have, under God's good Providence, kept our homes in peace. We, who live in this diocese, know how much there is to love in the rough, honest hearts of soldiers and sailors. We would learn how to rescue them from the moral and spiritual dangers to which they are exposed, and to teach them, amid their wanderings and fightings, to look for an abiding peace, and for an eternal home. Besides our working men's meeting, which is a constant element in a Congress, we have provided for a special meeting of sailors and soldiers. "The Victory," recalling our greatest naval successes, and the most honoured of our naval heroes, floats in our waters. We hoped that we had secured the presence and help of one who bears his name and honours, and who is ever ready to help on work for man and for God. Alas ! illness keeps him from us.

There are but two other more general subjects to which I have not yet referred, viz., "The teaching work of the Church," and "The trials and helps of the spiritual life." Though I have kept them to the last, they may claim to be the most important of all. Religious teaching and spiritual life seem well nigh to embrace all that belongs to life and godliness. We are happy in having secured speakers on these points, at whose feet we shall be glad to sit, and from whose mouths we shall be sure to learn wisdom.

I have left but little time to speak of the Congress itself, and of its general purposes, yet this is an era in its history. It has lived and worked for just a quarter of a century. Five and twenty years ago it was a new and doubtful experiment. It has steadily won its way. It has held its annual sittings in every part of England, once in Ireland, and once in Wales. It shows no signs of decadence, as it grows in age. This is a proof that it has met a want, and in part has satisfied it.

My right rev. brother, who presided last year at the Carlisle Congress, referred to the revival of Convocation eight years earlier, in 1852, and to the feeling which then grew up in favour of consultation with laymen, as supplementary to the reanimated councils of the clergy. I am the only living Bishop—I am one of but three or four of the clergy now living—who sat and took part in that Convocation of 1852, after its voice had been silent for some century and a quarter. I can well say that we, who then met together in but small numbers at the Jerusalem Chamber, rejoiced with trembling. Parliament was hostile to us ; public opinion was unfavourable to us ; Church and even clerical opinion was but divided concerning us. By the year 1860, however, Convocation

had nearly established its Constitutional right to meet and debate. Still there was an anxious questioning whether there ought not to be a lay element, either in Convocation itself, or outside of Convocation, but able to take common council with it. Difficulties of many kinds were in the way, and, perhaps, happily in the way. It is due to the zeal and energy of two clergymen—both at that time fellows of colleges at Cambridge, one of whom has (alas! for us) passed to his rest, the other with us still, thank God—that this expedient of Church Congress was devised and tried. It met first at Cambridge, in the Hall of King's College. The numbers were small. The College Hall could have held twice as many. The Bishop of the Diocese was too old and feeble to preside. The Archdeacon of Ely represented him. There was no member of the Home Episcopate with us. My old and revered tutor at Eton, Bishop Chapman, formerly Bishop of Colombo, was the only representative of the then living Bishops. But the meeting was a success; so much of a success, that it was resolved to repeat it the next year at Oxford. Bishop Wilberforce gave it his presence and countenance then, and it has ever since gone on growing and advancing.

Bear with me if I say a word or two *in memoriam* as I pass onwards. Very many of those who met in King's College Hall, in 1860, have gone away from us. The aged Bishop of the Diocese, my own immediate predecessor at Ely, Bishop Turton, died three years afterwards, and the Archdeacon who took the chair for him, Archdeacon France, followed him in the same year. The Rev. W. Beamont, who, with Archdeacon Emery, founded the Congress, was called away very suddenly a few years later, in the midst of earnest and zealous work for God.

For some time, both in Congress and in Diocesan Conferences, which soon after came into being, it was difficult to enlist the help of laymen. There was one conspicuous figure at the Cambridge Congress dressed in somewhat antiquated fashion, with his long hair flowing on his shoulders, whom most of us can recall, for he has been at almost every Congress since, till his strength gave way, and he could no longer encounter the fatigue. I am speaking of Charles Longuet Higgins. I had known him since 1828, now 57 years since. No one that ever knew him could help but love and honour him. As a country gentleman, as a landlord, as a friend to the poor, as a Christian, and as a churchman, he seemed a pattern of what man should be. As a private friend, and as a constant supporter of all good works in the diocese in

which I once presided, I cannot speak of him too affectionately or too gratefully. He, too, is lost to us only during the past year.

So it is ever with us. Men must come and men must go, but God's work goes on for ever, and we must work for Him whilst the light is left to us.

May we hope that we are working for Him in these Congresses? We trust indeed that it is so. Every great work, in which many men are working, requires consultation. Perhaps, until lately, the Church of England has had less of consultation than any other large body of workers in the world. The Archbishop of Canterbury said, not long ago, that our great need was consultation. Our organisations for discussion and counsel and joint help are singularly imperfect. Parochial councils are but few. Diocesan Conferences are very different in different dioceses. Convocation is unlike any other provincial Synod. We are, it may be, struggling into some better shape; but, meanwhile, Congress has supplied a want which was felt and which was true. We do want very much to speak of our wants; we do desire to give utterance to our sense of defective machinery and defective action, of wrongs real or imaginary, in the hope that defects may be supplied and wrongs set right. We want, not only gatherings of clergy, who have necessarily clerical prejudices, nor of men all of one school of thought, who have necessarily party prejudices. We want to speak out to others words that we desire them to hear, and we want to hear from them what it is right and well that they should speak to us. And we want this in the gathering together of Christian men and women, in the open light of heaven, with invocation of the presence of God, and of the guidance of His Holy Spirit. We want the sense of our responsibility to Him, and of our responsibility to our brethren in Him. We do not want to be fighting one another with poisoned pens in the pages of party newspapers, till each side becomes more and more envenomed and embittered against the other. Rather may we speak openly face to face, and heart to heart, restrained by our common courtesy, restrained by the honest shame of meeting each other's countenance, restrained by the memory that we are all children of the one great God, redeemed by the one blessed Son of God, baptized to be temples of the Eternal Spirit of God.

PRESENTATION TO ARCHDEACON EMERY.

The Right Rev. the PRESIDENT.

BEFORE we proceed to discuss the first subject set down in the programme I have a pleasing office to perform. I have already spoken of this being the 25th Church Congress, and I have said that Archdeacon Emery was one of the two founders of the Church Congress, which to-day has reached the age of a quarter of a century. The other founder, the Rev. W. J. Beamont, has been called away, but we still have Archdeacon Emery with us, and it has been determined by a few of his friends, moved thereto by the Bishop of Carlisle, to present him with some small testimonial of our sense of his services. For nine or ten years he and I worked together as Bishop and Archdeacon, and I always found him ever ready to help me in my work; ever kind, loyal, active, and able. I almost feel to-day as if I had gone back again to Ely, for, besides the Archdeacon of Ely, I have the late Dean of Ely (the Bishop of Carlisle) on my left hand, and the late Archdeacon of Sudbury (the Bishop of Bath and Wells) on my right, so that I am surrounded by old Ely friends. We are going to give Archdeacon Emery a little present in memory of this 25th anniversary of the Church Congress. I now give him this watch, the inscription being—"Presented to Archdeacon Emery by a few friends on the occasion of the 25th Church Congress held at Portsmouth, A.D. 1885." We do not give him the watch to remind him of the lapse of time, for Archdeacon Emery was never one who killed time or let it slip by without employing it to the fullest advantage—we do not give it him as a suggestion that he ought to make better use of his time, but we hope that it may help him to preserve time, and that he may live to wear it for a long time yet to come.

The Venerable WILLIAM EMERY, Archdeacon and Canon of Ely; Permanent Secretary to the Church Congress.

MY LORD—You have taken my breath away, and I dare not trust myself to make a speech. I am thankful that I have been spared for these 25 years to take part in the Church Congress and assist in carrying forward its original design, viz., to promote the extension, development, and efficiency of the Church of England, and help in its defence against those who would destroy its nationality. I pray earnestly that those objects may still be carried forward, and that this kind present, which is so unexpectedly made to me, may be taken as a proof that it is not too late for the laity and clergy of our beloved Church to work together as one for the honour of God, for the benefit of man, and for the strengthening and extension of the Church of Christ, for which He shed His most precious blood.

THE REVISED VERSION OF THE OLD
TESTAMENT.

PAPERS.

The Right Rev. the LORD BISHOP OF BATH AND WELLS.

THE Revised Version of the Old Testament has now been before the public long enough for a fair judgment to be formed about it, and for a considerable number of independent criticisms, made from different standpoints, both by competent and incompetent critics, to have gone forth concerning it. These criticisms, whether adverse or favourable—

and it is very pleasant to feel that the favourable judgments decidedly preponderate—have been of great use in directing my attention to points which I might otherwise have overlooked, and so helping me to a more comprehensive view of my subject than I might otherwise have attained.

I. In regard to revision itself in the abstract. There is doubtless a considerable body of opinion distinctly opposed to any change in that Authorised Version of Holy Scripture which men have been accustomed from their childhood to receive as the Word of God. It is natural for the human mind to desire absolute certainty in the region of religious truth. Besides other influences (and many might be named), timidity and indolence of mind join hands in requiring to be relieved of the effort to think, to judge, and to decide. This is seen especially with reference to the Holy Scriptures.

We see it in the fable concerning the LXX. Version, which tells us that the seventy-two translators being shut up separately in seventy-two cells (or, as some say, in thirty-six), in the Island of Pharos, each came forth at the end of seventy-two days with his translation complete, and that the seventy-two translations were all *verbatim et literatim* the same (Prideaux, vol. ii., p. 28-30); whence it was naturally inferred that the interpreters "had every word dictated to them by the Holy Spirit of God." And we know that this belief in the inspiration of the Alexandrian Version was not confined to the Jews, but passed on to the Christian Church. Justin Martyr held it most strongly; and, to pass over others, St. Augustine was of opinion that the LXX. were "prophets rather than translators;" and he objected to the use of St. Jerome's Version from the Hebrew that "it seemed to impair the authority of the LXX., and would be a grave scandal to the Christian laity who were accustomed to a version which had the sanction of the Apostles." (Hieron. Op. Tom. iv., p. 641). And yet a little later that very Latin Version of St. Jerome was deemed by the Council of Trent to be "authentic"—*i.e.*, the authoritative text of Holy Scripture, and a particular (very faulty) edition of it was declared by a constitution of Sixtus V. "out of the plenitude of his Apostolic power" to be the true, lawful, authoritative, and undoubted page of Holy Scripture.

There is, then, clearly a disposition in the mind of man to desire absolute certainty in the text of Holy Scripture; and to attribute that infallible certainty to the particular text, whether Greek, Latin, or English, from which it has habitually received the great teaching of revelation. But that this disposition is not in accordance with the mind and purpose of God seems clear from the following considerations.

That revelation of God of His Person, His Will, His Law, His dealings with mankind—past, present, and future—which is profitable and necessary for man to receive, and which is *authentic*, has been delivered in only two* languages—the Hebrew and the Greek. It is a revelation of grace intended for the whole race of men, speaking numerous languages and dialects; but the Holy Ghost has given it in

* The few chapters in Chaldee need not be taken into account.

only two forms of speech. How then is it the purpose of God that it should be communicated to those many families of mankind to whom those two languages are unknown tongues? By a series of renewed inspirations?—by ever-recurring gifts of prophecy?—by miraculous interpretations?—or by the faithful and diligent use of natural gifts, and of knowledge acquired by industry—by men of God, who love God's Word, and desire to make it accessible to every child of man on the face of the broad earth? Clearly this latter is the method designed by God. And since this method necessarily involves some amount of uncertainty, I infer, without any manner of doubt, that God sees it better for His Church, which He loves, that such a measure of uncertainty should exist; that there should be constant room for the diligence and zeal of His people struggling upwards towards perfection; that there should be in this direction, as in so many others, a constant employment of gifts in some members for the good of the whole body; that there should be exercise for the humility of the teacher and the docility of the taught; and that the great mind of the Church should constantly be raised above the narrow servility of the letter to the wider and holier freedom of the spirit.

It follows from this view that it is the duty of each national Church to provide for its members the *most faithful translation possible* of the original revelation of Holy Scripture. Her power to do so does not spring from "the plenitude of her Apostolic power;" there is no such thing in the Church of God as a supernatural authority to translate Hebrew or Greek into English, or any other tongue, or to correct the press; but we believe that with the guidance and blessing of Almighty God sought in prayer, and by the careful use of all the appliances within their reach, Christian men of competent learning and ability may arrive, gradually, progressively, as new helps are provided, at a more exact knowledge of the meaning of all Holy Scripture, and at a more exact representation of that meaning in the language of their own people.

II. To assist in arriving at this more exact representation of the meaning of Holy Scripture, was the task which the Old Testament Revision Company accepted at the hands of the Convocation of Canterbury, and which they have fulfilled to the best of their ability. They began their undertaking with a very high estimate of the excellence of the Authorised Version, and I believe they ended it with a higher estimate still. The scholarly acquaintance of the translators of 1611 with the Hebrew language, their thorough mastership of the noble English tongue, and their elevation of thought and expression to the level of the grand sentiments which they were dealing with, became only the more apparent the more closely their work was scrutinised. But we knew that it was only a human work, itself the result of revision upon revision, and still susceptible of improvement. With reverence, therefore, with the tenderness of love, but without any superstitious fear of substituting human learning for divine inspiration, we entered upon our task. That task, let me repeat it, was to represent, in good English, as *exactly* as we could, the meaning of Holy Scripture, wherever the Authorised Version had failed, or seemed to us to have failed, in doing so. What determined any particular rendering was not the influence it might have in favouring orthodox doctrine, or its bearing upon Church views, or any other views, but the opinion of the

company that it was the best and truest expression in English of the Hebrew words before them. We acted as translators and not as prophets. Not we, but the Hebrew writers, were responsible for the orthodoxy, or the morality, or the piety of the sentiments delivered by them. Our responsibility was confined to expressing in good English the natural meaning of the Hebrew words.

Our helps in arriving at that meaning were the following :—

First, and chiefly, sound philology ; such knowledge of the Hebrew tongue and of kindred Semitic languages, as the company possessed, aided by the scholarship of the best commentators, ancient and modern, English, German and French, as well as Hebrew, Greek, and Latin.

Secondly, the traditional interpretations of the ancient Rabbinical schools. In determining the meaning of unknown words, and in cases where the voice of philology is uncertain, these traditional interpretations have a certain weight, and they were not neglected by us.

Thirdly, the ancient versions, of which the most important are the LXX., the Peshito (or Syriac), and the Vulgate. To which I ought to add the Targums. Each of these ancient versions and paraphrases is a witness of the judgment of the most learned men, in the time when they were made, as to the meaning of the passages with which they were dealing. And though complicated questions often arise as to the text which those translators had before them, and its identity with the present Hebrew text, and though occasionally there are manifest signs of incompetency in the translators, and in no case can they be looked upon as infallible, still they are an important factor in the sum total of our resources for arriving at the truth, and can never be neglected with impunity.

Fourthly, as applicable to a limited number of passages, there are the quotations by our Lord and the Apostles in the New Testament out of the Old Testament Scriptures. At first sight it might appear that the meaning assigned to a passage out of the Law, or the Psalms, or the Prophets, by our Saviour, or by an Apostle, was a conclusive proof of the true meaning of such a passage, and an infallible guide to the modern translator. But a little consideration will show that the matter is not so simple as our first thoughts would suggest.

There are in the New Testament upwards of six hundred quotations from the Old Testament.* These are for the most part taken from the Version of the LXX. If in all these passages the LXX. exactly represented the Hebrew text, and the New Testament quotations exactly followed the Alexandrian Version, no doubt the translator would have a very cogent argument to impel him to an identical translation. But this is far from being the case. In some of the passages quoted the LXX. reading is quite different from the Hebrew text. Take, as a familiar example, the quotation from Hos. xiii. 14 in 1 Cor. xv. 55.

There the Hebrew text has : **אֲהִי דְבַרְיָה מָוֶת אֲהִי קִמְרָה שָׁאוּל** :
 "O death I will be thy plagues, O grave I will be thy destruction"
 (Authorised Version). But the LXX. has **ποῦ ἡ δίκη σου θάνατε ; ποῦ τὸ κέντρον σου ᾄδῃ ;** which St. Paul follows in the main. "O death, where is thy sting ? O grave, where is thy victory ?" The difference, if

* Gough on the quotations in the New Testament.

the Authorised Version is right,* arising from the LXX. having read אֵיךְ *where*, for the Hebrew reading אֶהְיֶה *I will be*. In such a case the New Testament quotation is no guide to the right translation of the Hebrew text. Again, in Gen. xlvii. 31, we read that "Israel bowed himself upon the bed's head." עַל רֹאשׁ הַמִּטָּה : But the LXX. have ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, *upon the top of his staff*, and the writer to the Hebrews (Heb. xi. 21) follows them in this rendering. They read מִטָּה *a staff* for מִשְׁכָּב *a bed*.

In Gen. xlii. 27 we read "All the souls of the house of Jacob which came into Egypt were three score and ten." But the LXX. read, "Seventy-five souls;" and in accordance with the LXX. St. Stephen says, Acts vii. 14, "Joseph called his father Jacob to him and all his kindred, three score and fifteen souls."

We do not render עָן *praise* in Psalm viii. 2, because, our Lord in quoting it follows the LXX., and says "Out of the mouth of babes and sucklings thou hast perfected *praise*" (Matt. xxi. 16), instead of *ordained strength*.

We do not render קוֹלֵם in Ps. xix. 4, "their voice" (קוֹלֵם) instead of *their line*, because St. Paul follows the LXX. in reading ὁ φθόγγος αὐτῶν in Romans x. 18; neither do we render אֹזְנִים פָּרִיתָ לִי in Ps. xl. 6 (*mine ears hast Thou opened*) *a body hast Thou prepared me*, because the LXX. Version, σῶμα κατηρτίσω μοι, is quoted in Heb. x. 5, and reasoned upon.

The quotation from Hos. xiv. 3, καρπὸν χελέων in Heb. xiii. 15 does not decide the question whether the prophet wrote פָּרִים *calves*, or פֶּרִי *fruit*; nor do we translate Isa. lix. 20 with the LXX. ἀποστρέψει ἀσεβείας ἀπὸ Ἰακωβ *He shall turn away ungodliness from Jacob*, because St. Paul thus quotes the words in accordance with the LXX., and not in accordance with the Hebrew text, *them that turn from transgression in Jacob*. And, to give but one more out of many examples, because our Lord, in the synagogue of Nazareth, as St. Luke reports His words, read καὶ τυφλοῖς ἀνάβλεψιν, *recovering of sight to the blind*, as the rendering of לְאִסְוִירִים פָּתַח קוֹחַ in Isa. lxi. 1, we do not feel it a duty to forsake the rendering "*the opening of the prison to them that are bound*," which is that of the Authorised Version.

Obviously, then, the authority of the quotations in the New Testament must be used with extreme caution in determining the proper rendering of the Hebrew text. It is true that there are cases in which their authority has a just weight. In such a passage, e.g., as Ps. xvi. 10, where there is a doubt in some minds whether the word שָׁחַת rendered "*corruption*" may not mean rather "*pit*,"—but where philological reasons are in favour of the meaning "*corruption*," the additional

* The Revised Version takes אֶהְיֶה to be another form of אֵיךְ, and renders it "where" instead of "I will be."

authority of the LXX., and the evidence from St. Peter's and St. Paul's quotations of it (Acts ii. 27, 31; xiii. 33—37), that it was the received interpretation among the Jews, seem to decide the question; and so *corruption* stands in the Revised Version. And this is the general principle upon which the revisers have acted. They have endeavoured to decide mainly on philological grounds, but in all doubtful cases have given full weight to the authority of tradition, of the Versions, and the New Testament quotations.

And here, perhaps, it may be well to say one word as to the marginal readings, which have received some unfriendly criticisms. The marginal readings, in many cases, represent those renderings of the text which seemed to the company to have a certain amount of reasoning in their favour. They are alternative renderings, judged by the company not to be the best renderings, but still having a sufficient show of authority, and a sufficient amount of philological support, to entitle them to a second place in the revision. If the company had excluded all such alternative readings, and especially if they had excluded them on the plea that though they were supported on philological grounds by eminent Hebrew scholars, they did not square with doctrinal prepossessions, they would have been acting the part, not of "interpreters, but of prophets." Other uses of the margin are noted in the Preface to the Revised Version, and need not here be repeated.

III. I now pass on to point out a few passages in which changes have been made, either important in themselves, or likely to arrest the attention of the reader.

(1) The first is that which occurs six times in the first chapter of Genesis, where, instead of "the evening and the morning were the first—second—third—day," we read "and there was evening, and there was morning, one day, a second day, a third day, etc.—and—the sixth day." I confess that I do not like the alteration. I do not think that "one day" is here the right English for יום אחד; I do not think that the use of the indefinite article in verses 8, 13, 19, 23 (*a* second, *a* third, *a* fourth, etc.), and of the definite article in ver. 31 "*the* sixth" marks any intelligible difference of meaning in English, nor do I think that the rendering in the Revised Version (there was evening, and there was morning) gives any material variation of sense from the Authorised Version, while it is much less idiomatic English.

(2) 1 Sam. xiii. 1 stood in the Authorised Version, "Saul reigned one year; and when he had reigned two years over Israel," so and so. Now, by no possibility could the Hebrew words bear the meaning here ascribed to them. The marginal note in the Revised Version says truly that the Hebrew text has "Saul was a year old when he began to reign." The Hebrew words cannot possibly mean anything else. And as we know that that is not true we are also quite sure that it is not the proper reading. The Revised Version inserts in a bracket, and in italics, the numeral *thirty*, which is found in some various readings appended to the Roman or Vatican edition of the LXX., and is a very probable statement of Saul's age at his accession to the throne. But the revisers thought themselves unable to correct the latter half of the verse, which tells us that Saul "reigned two years over Israel," a statement quite as embarrassing as that which makes him one year old at his accession.

The truth is that the verse in question, which is entirely wanting in the LXX., occurs *thirty-eight times* in the historical Books of Samuel, Kings, and Chronicles. It is the annalists' technical formula prefixed to the reign of each king, to which was sometimes added the name of the Queen mother. In the case of Saul, the first King, this formula would probably be wanting in the original annals of his reign, but would be added later when the whole history was made up into one book as we now have it. Possibly the proper numerals were never inserted. A special reason for the insertion of the formula, besides the desire to make Saul's reign uniform with that of the other Kings, may be found in the fact that the events related in the thirteenth chapter and onward all belong to about the last ten years of Saul's reign. The earlier events are included in the formula.

What however concerns us now is to note the important correction of the first half of this verse, and to show how the correction of the second half, necessary, obvious, and certain as it is, did not fall within the scope of the revisers' work, which was to translate the text of the Hebrew, and not to correct it.

(3) Turn next to 2 Sam. i. 18, where in the Authorised Version we read, "Also He bade them teach the children of Israel the use of the bow," a statement which everybody must feel to be untrue, and utterly irrelevant if it was true. Nor can the grammar be justified by Hebrew usage. But in the Revised Version we read, "And He bade them *teach* the children of Israel the *song* of the bow;" that beautiful song in which the generous Psalmist celebrated the *bow* of his fallen friend, and which he would have the children of Israel *commit to memory* for a perpetual monument of the prowess of the king and his brave and gentle son: just as Moses *taught* the children of Israel the words of his song, that it might be a lasting witness against them (Deut. xxxi. 19, 22). Here, sentiment, fact, and grammar are all harmonised by the change.

(4) In Exod. xii. 36 the Authorised Version has—"They *lent* unto them such things as they required," where the word "lent" implies a promise on the part of the Israelites to repay what they borrowed. The following words, "*and they spoiled the Egyptians*," seems thus to approve an act of successful dishonesty in borrowing and not paying. But the Hebrew word *וַיַּעֲלוּ* merely means, "they let them have what they asked;" and so accordingly the Revised Version has it. In like manner, in 1 Sam. i. 28, where the Authorised Version has "*I have lent him to the Lord*," etc., the Revised Version has "*I have granted him to the Lord*," i.e., I have let the Lord have him, which is otherwise expressed by Hannah herself in ver. 11—"I will give him unto the Lord all the days of his life," where there can be no question of repayment.

(5) Let us now turn to the familiar and important passage in Isa. ix. It is not too much to say that the Authorised Version of ver. 1—"When at the first He lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her," etc., is quite devoid of sense, neither is it the natural and obvious rendering of the Hebrew. The Revised Version, "*In the former time He brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time hath He made it glorious*," and so on, is both a literal version of the Hebrew, and

is intelligible and in accordance with history, and with the obvious purpose of the Prophet to describe the glory shed upon Galilee by the presence of the Saviour. Again, the third verse in the Authorised Version, "*Thou hast multiplied the nation, and not increased the joy,*" followed as it is by "*They joy before Thee according to the joy in harvest,*" is also devoid of sense. But the Revised Version, "*Thou hast multiplied the nation and increased their joy. They joy before Thee according to the joy in harvest, as men rejoice when they divide the spoil,*" is both good sense, and lively imagery, and a faithful rendering of the Hebrew. The Authorised Version was probably misled by the Vulgate to follow the Cethib **לֹא** not, instead of the Keri **לֵיהֶם** his or theirs, two words, which being of identical sound, are often confused by the transcribers.

(6) As an example of bringing out the sense of a passage clearly which before was obscure, we may take the passage in Job which has furnished the occasion for so many witticisms—I mean Job xxxi. 35, "*Oh! that mine adversary had written a book.*" The Revised Version has, "*Oh! that I had the indictment which mine adversary hath written:*" a translation which not only clears the meaning of the words themselves, but throws light upon the whole context by showing that Job draws his imagery from the practice of courts of law. It is also an example of the introduction of a new word (indictment) into the Bible vocabulary, and is a typical instance of such rare introduction.

IV. Passing over many other passages to which I should have been glad to call your attention, I would now group together a few special circumstances in the Hebrew Bible which have to be dealt with by the translator, and the consideration of which will help you to estimate aright the difficulties with which the revisers have had to contend.

(1) As regards the designation of God. The term **אלהים** designates alike the true and living God, Creator of heaven and earth; the false gods of the heathen; the angels and judges (Ps. lxxxii. 1, 6). In such passages as Gen. i. 1, Deut. iv. 8, there is no difficulty in determining that in the first it should be rendered *God* in the singular, and in the second *gods* in the plural. But in such passages as Gen. iii. 5 ("Ye shall be as God, or Gods"), Dan. iii. 23 (Son of God), ver. 11 ("the spirit of the Holy Gods"), it is very difficult to determine, and opinions will differ. So the rendering of Ps. viii. 5 ("lower than the *angels*," Authorised Version), or *God* (Revised Version), xcvi. 7, *gods*, or *angels* must be doubtful.

(2) The name which is written *Jehovah* in English has no existence in Hebrew. *Jehovah* is made up of the consonants of the ineffable name vocalised by the vowels of the word *Adonai*, which the Jews always pronounced instead of the ineffable name. Moreover, the name does not occur at all in the New Testament, but in all the quotations from the Old Testament in which that name appears (as Matt. xxii. 44; xxi. 9; Mark xii. 29, etc.) we have *κύριος*, the Lord, as in the LXX. Were the revisers to write *Jehovah*, or were they to follow the Authorised Version in writing "the LORD" as representing the ineffable name? They have written *Jehovah* (though there is no such word really) in a few passages where the introduction of a proper name seemed to be required; but as a rule they have adhered to "the LORD."

The reasons for doing so were too cogent to permit them to do otherwise.

(3) The Hebrew language is wanting in those numerous conjunctive or disjunctive particles which in English mark the relation of sentences to one another. Sentences in Hebrew are, so to speak, laid side by side, and the reader has to determine, to a great extent unaided by any grammatical contrivances, what is their exact relation to one another. Hence the common copulative particle *ו* ordinarily rendered "and," has to be also rendered according to circumstances, *but, since, for, that, to the end that, therefore, though, or, both, who, so, namely, when, and*, according to Noldius, in seventy-three different ways — *quæ nunc perscribere longum est*. In some cases it is almost impossible to decide in complicated sentences where the protasis ends and the apodosis of the sentence begins. The obscurity of the tenses of Hebrew verbs, again, and the entire absence of the pluperfect, is another source of doubt and difficulty. And to mention only one more obstacle in the way of representing clearly to the English eye the meaning of a Hebrew writer, it by no means follows that the sequence of events in the narrative represents the sequence of events in their actual occurrence—*e.g.*, Gen. xii. 1 does not follow Gen. xi. 32. The Authorised Version indicated this by the pluperfect, "The Lord had said." The Revised Version indicates it less distinctly, by the use of *Now* instead of *And*. Judges xx. furnishes many examples of this anticipation and retrogression in the course of the narrative, 1 Sam. xvi. 21 another, Gen. xxxvii. 5 another; and there are many more.

And if to the above special circumstances we add the occurrence of many *ἄπαξ λεγόμενα*—words which only occur once, and are of doubtful meaning; the remote antiquity of some of the records; the undoubted corruption of the Hebrew text in some passages; and the widely different modes of thought and of expression in the Oriental mind from those of the Western nations, we shall be better able to appreciate the difficulty of transferring the words of Hebrew prophets and psalmists into correct, clear, and readable English.

These and other difficulties the revisers have endeavoured to meet and overcome to the best of the ability vouchsafed to them by God. They began, continued, and ended their work in dependence upon His guidance and blessing. They felt from the very first entrance upon their labours the responsibility of handling those Holy Scriptures, which for two and three thousand years and upwards have been as a lamp let down from heaven to give shine to the world; they felt scarcely less the responsibility of meddling with that grand mass of pure English and sound scholarship which makes up the Authorised Version of the Holy Bible, and so they resolved to make no changes in it that were not absolutely required. It added to the weight of the task they had undertaken to reflect that they were acting not for the Anglican Church alone, but for all Bible-reading Christians in the British Empire; and not for the British Empire only, but for the English-speaking people of the new world, for our American brethren, who had given us the right hand of fellowship in our arduous task, and were helping us with their counsel and advice. If the sense of the wide partnership in which we were engaged checked any latent disposition in any of our number at any time to follow the prompting of ecclesiastical, nay, or even of Christian

prepossessions, rather than the judicial decisions of such scholarship as we possessed, I for one rejoice at the result. The more absolutely free from bias our work is seen to be, the weightier is its testimony to those divine truths which the Church is commissioned to teach, and in which Christians find their present joy, and the assurance of their eternal salvation. However, such as it is, I venture to commend our work to the charitable consideration of our brethren in the wide world. That there are some blots in it, some failures, some shortcomings, who can doubt. It is a human work. But I think I may say that the company spared neither time nor mental labour to make it as perfect as they could.

And now, my lord, and my dear brethren, I have done. I have said ill what I meant to say. I have left unsaid much that I ought rather to have said. But you have heard me with indulgence, and I thank you. I sit down with merely the expression of a devout hope that the Revised Version of the Old Testament may give a stimulus to the intelligent study of those matchless writings which holy men of God, moved by the Holy Ghost, have handed down to us, and which, by a wonderful Providence, have been preserved to our days, to lighten our spiritual darkness amidst the blaze of scientific light, and to point out to us the way which leads to eternal life.

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THE questions which I propose to consider, in the time allotted me, are three:—I. Why a revision of the English Old Testament was deemed necessary. II. The difficulties attending the work. III. May the result be regarded as adequate and satisfactory?

I. More than two hundred and fifty years have elapsed since King James's translators completed their work. A century of singular activity in the labours of Bible translation had just closed. Throughout Europe the writings of the most eminent Jewish scholars, diffused by the printing press, had been studied with avidity; and in England a series of translations had appeared, each, both in accuracy and literary form, marking an advance upon the one preceding it. King James's translators, equipped (as their work abundantly shows) with all the learning of their time, and endowed with a rare command of the English tongue, revised and remodelled their predecessors' work. In scholarship they brought their version fully up to the capabilities of their age; in a literary point of view, they presented it in a form which may, perhaps, be imitated, but cannot be surpassed. Why, then, has a revision been deemed necessary now? Why does the Authorised Version not satisfy the requirements of the present day? The answer is not far to seek, though it can only be indicated here in outline.

The progress of years has brought fresh light to bear upon nearly every department of knowledge, and has revealed, what was not fully recognised in the seventeenth century, the need and the value of methods of study at once more comprehensive and more precise. A

change has thus come, doing ^{as well over the} ~~critical~~ ^{methods of history and archæ-} ology, as over the ^{and philological study of the records of} antiquity. In the field of Hebrew studies the change has been gradual. The century which followed the appearance of the Authorised Version saw the first advances made. Edward Pocock travelled in the East, brought back Arabic learning to England, and discerned its importance in the explanation of the Hebrew Scriptures. In the next century Albert Schultens, pursuing the path thus opened, realised distinctly the philological value of Arabic in Hebrew lexicography. In the hands of his followers this, or, a key was apt to be applied too freely: Gesenius defined the limits within which both Arabic and the other cognate dialects might be safely used by the lexicographer. The Arabic-speaking Jews of the eleventh and twelfth centuries had indeed not been unconscious of the help to be derived from this quarter; but their writings were unknown, or known only indirectly, to the scholars of the Reformation period, and it is only in the present century that a critical and systematic use of the cognate Semitic languages for the elucidation of Hebrew has become possible. Secondly, Hebrew grammar, and especially Hebrew syntax, has been much more comprehensively studied, and its principles have been far more accurately ascertained, than had been done in 1611. This, again, is partly due to the light thrown upon Hebrew by the study of the cognate dialects; but it is due, in a still larger measure, to the use of more exact modes of investigation, and to the growth of what may be termed a philological instinct, which, whether it deal with a classical language, or with Hebrew, sympathises with, and tries to assimilate itself to, the spirit and modes of thought of the literature which it essays to understand. The mediæval Jewish commentators, though it may seem strange to say so, had a defective philological method, and possessed no insight into Hebrew syntax: tradition guided them as to the general meaning of particular passages; but it gave them next to no knowledge of Hebrew grammar. Hebrew grammar they had in consequence to reconstruct entirely for themselves. Their reconstruction lacked the necessary logical basis, and hence was imperfect. It is true Jewish tradition must always form the starting-point for the exegesis of the Old Testament; but if error is to be avoided, it must, at every step, be checked and controlled by a rigorous application of the tests of scientific philology. And only the scholars of the last two generations have learnt what these are, and perceived how they must be applied. Thirdly, there are other ways by which, somewhat less directly, the exegesis of the Old Testament has been advanced. Archæological research, for instance, and travel, have fixed the meaning of many terms which were formerly misunderstood. Still more is due to the awakening of the historical sense which has marked the present century. The effect of this has been that an ancient writing is viewed not merely as an aggregate of discontinuous texts, but as a whole; it is viewed as subserving a purpose in the age for which it was written, and to which it is addressed. It is treated as embodying a consecutive argument, to which every detail and every part is subordinate. Having seized the purport of the whole, we have a clue to aid us in the interpretation of particular passages which may be in themselves ambiguous or obscure. The failure to seize the drift of

be it only that of a single Psalm, and to express it consistently, is a noticeable feature in the version of 1611; it is, perhaps, most conspicuous in some of the Epistles, but it is not less apparent in many parts of the Old Testament so soon as the attempt is made to grasp their real meaning. Modern commentaries bestow great pains upon elucidating the sequence of thought; and it is obvious that until this is clearly apprehended, the full significance of a passage cannot be properly perceived. New discoveries in philology, improved philological methods, the growth of a finer exegetical instinct, and a higher sense of the aims of exegesis, which have been gradually acquired during the last two hundred and fifty years—these, speaking generally, are the grounds which have made a revision of the English Version of the Old as of the New Testament appear to competent judges desirable and necessary.

II. In dealing with the difficulties of translation, I confine myself to those which are most prominent, and the existence of which both accounts for the absence of unanimity among scholars, and explains why an ideal translation of the Old Testament is not feasible. First, there are passages which are so out of harmony with the normal usage of the language, that the suspicion—though its truth cannot always be demonstrated—forces itself upon us that the text has not been handed down to us in its original purity. An element of uncertainty is thus at once introduced; and the judgment of different scholars upon such passages will naturally vary. Secondly, a large part of the Old Testament is poetical; and the poetry of all languages, from the conditions which the temper of the poet, or the rules of his art, impose upon his choice of language, offers peculiar difficulties to the translator. Are there not passages, even in the poetry of our own language—even, for instance, in Shakespeare—on the interpretation of which the reader is uncertain and critics are divided? A modern scholar, moreover, must gain his knowledge of an ancient language from without; he must, by careful observation and induction, acquire a grasp of its laws; he must think himself into its modes of representation, and be in sympathy with its ideas and currents of thought. But whatever skill he may show in doing this, he cannot feel uniformly the keen and quick response which a sentence uttered in his native tongue immediately evokes; hence, even where there is no ground to suspect corruption of the text, he often cannot seize the sense of some concise or pregnant poetical phrase with the same unerring certainty as those upon whose ears it first fell. Passages thus remain which the best and ablest scholars must continue to read differently; a particular interpretation may seem to ourselves preferable, but other scholars, who have approached the language in a slightly different direction, are impressed by a different set of parallelisms and analogies, and judge differently. To the imperfect, and hence varying appreciation, which is alone possible to those who thus approach a language from the outside—whether they be the authors of the ancient versions (who mostly had no knowledge of Hebrew as a living language), or the Jewish commentators of the middle ages (who, as I said, really read the Old Testament by an artificial method constructed afresh for themselves), or the philological critics of modern times—the variations between text and margin are largely due. There is generally no unanimity of

tradition to appeal to in such cases; the earliest important Jewish commentator (of the eleventh century) construes the first verse in the Bible in a manner entirely different from that with which we are familiar. Thirdly, there are a number of rare words in the Old Testament, on the meaning of which tradition is divided, or is at variance with the evidence offered by the sister dialects; or, again, on which the evidence of the dialects is not conclusive. Fourthly, Hebrew has many characteristic idioms and forms of expression which can often be only imperfectly represented in English. Numbers, genders, conjunctions, tenses, all express gradations and shades of meaning which a person conversant with the original may *feel* as he reads the English version, but which in many cases cannot be conveyed to an ordinary reader except at the cost of a violence to English modes of expression which more than counterbalances the gain. Hebrew, again, is peculiarly rich in synonyms, amongst the most important of which are those describing the emotions and different perceptive and reflective faculties. It is desirable in such cases to preserve the distinction if possible; but idiom, or usage, continually interposes with its unwelcome but inexorable veto. These considerations, while illustrating some of the difficulties with which the revising company has had to deal, will show at the same time that a perfect translation—a translation in which all scholars will coincide, is, and—so far as we can see—must remain an unattainable ideal, and will further constitute some explanation of the frequent alternatives given in the margin. These alternatives (putting aside those that concern differences of reading, or are merely explanatory) express the divergent views on difficult passages which have been held through the causes which I have indicated by competent scholars, and which, where no one may presume to dogmatise, have a claim to be represented. The margin holds thus an important place in the New Version, and should on no account be neglected by the attentive reader. Whether in a given passage it is to be preferred to the rendering of the text must be determined by each for himself. Those who are Hebrew scholars, and able to form an opinion, will certainly be divided: they will sometimes think the rendering of the margin more consonant with the genius of the language, more favoured by analogy; they will in other cases judge similarly of the rendering in the text.

III. Is the revision a success? Stated in this form, the question is one which I cannot take upon me to answer. The success of such a work depends in large measure upon its literary qualities, which must be estimated by others: a member of the company itself cannot with propriety pronounce judgment upon them. But on the substantial question whether or not the new version is a more accurate representation of the original than the version of 1611, whether or not it is fairly on the level of modern scholarship, it may perhaps be permissible for me to pass an opinion. The subject is so broad and general, and the personal element consequently so inconsiderable, that I need not, I hope, feel myself debarred from expressing—at least in general terms—an opinion upon it. Much, indeed, is to be said in favour of a translation such as that of the Psalms by Mr. Cheyne, in which conventional phrases are abandoned, and the author's meaning is brought home to the reader with an incisiveness and force, yet with perfect adherence to idiom, which the style of the Authorised Version does not possess.

But the intention of the revision was not to supplant the Authorised Version by a fresh translation, but to readjust the old version to modern needs. From this point of view I think it may be said that the Revised Version has accomplished what was desired. A translation which should reflect every one's perception of the Hebrew original is, from the nature of the case, unattainable; unless, therefore, we each frame an ideal translation for our own use, for which, as I venture to think, the time is not yet ripe, we must acquiesce in the best translation possible under the circumstances. I claim this character for the new version. I know that it contains renderings with which I disagree: I know also that there are cases in which I would gladly have seen what is now in the margin introduced into the text; but I know besides that for one rendering in the Revised Version with which (perhaps wrongly) I disagree, there are ten in the Authorised Version which I am sure are positively incorrect and misleading, and a hundred where, though serious error cannot be imputed, the sense is more accurately and faithfully reflected in the Revised Version. All who have studied closely, say, for example, the Book of Isaiah in the Authorised Version, know that in parts, verse after verse has to be altered and corrected before the true meaning of the prophet, or even the general drift of his argument, can be apprehended. We open any modern English commentary, and find similar corrections in the footnotes upon every page. I say this in no depreciation of the merits of King James's translators; the blemishes upon their work, such as they are, are due to no fault or neglect on their part; they are simply revealed by the march of time. But it seems to me to be only reasonable and just that the true sense of the Hebrew Scriptures, so far as it can be ascertained, should not be hidden away in massive or voluminous commentaries, or reserved for the special use of students in theology, but be made known generally and read publicly before the people. No version can perfectly satisfy every one; but if we are reasonable critics, we shall waive individual and partial objections for the sake of the general gain. The opinion which I have seen expressed that the new version merely confirms the substantial accuracy of the Authorised Version seems to me to be a superficial one, readily capable of being misapplied. As an argument, for instance, against the use of the Revised Version, it might have been urged similarly against the introduction of King James's Version itself. The Genevan and Bishops' Bibles were *substantially* accurate translations; nevertheless, King James's Version was an improvement upon them, and deserved to take their place. As a body, I believe I may say without impropriety, the Old Testament revisers sought to sink their own individuality, and to act as they believed King James's translators would have acted, had they lived in the present day and enjoyed the philological resources now made accessible to scholars. If, therefore, the verdict of literary critics be favourable, I do not think that the Revised Version (of which the margins must be regarded as forming an integral part) should be viewed with distrust upon grounds of philology and scholarship; I think—speaking not as a member of the Company of Revisers, but as a Hebrew scholar, desirous simply of promoting a clearer and truer knowledge of the Old Testament Scriptures—that it deserves to be brought into general use.

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THE Bishop of Bath and Wells and Professor Driver, as having themselves been members of the Revision Company, have naturally been silent about the thanks due to them for their own labours. I hope that I shall be giving expression, not to my own feelings only, but to those of this Congress, if I venture to say that to that Company, of which our revered President was the chairman, a very deep debt of gratitude is due for their arduous and self-denying labours. I am confident that those labours will (to use the revisers' own words in their Preface), "with God's blessing, tend to a clearer knowledge of the Old Testament Scriptures;" and that will be their truest reward. In fidelity and lucidity the Revised Version is vastly superior to the Authorised Version. Am I too sanguine if I think that, when we come to be familiar with it, we shall find it not so very much less enjoyable? I am not optimist enough to think that it is perfect; probably the revisers would themselves be the first to admit its imperfections. But whatever those imperfections may be, a noble and thankworthy task has been accomplished, of which the century may well be proud.

From the title-page of the Revised Version we learn that it is "the version set forth A.D. 1611, compared with the most ancient authorities, and revised." The important words, "compared with the most ancient authorities," may be understood to refer chiefly to the underlying text upon which the version is based; and it is to this question of text that I propose to address myself in the present paper.

The revisers state in their Preface that they have thought it most prudent to adopt the Received, or, as it is commonly called, the Masoretic Text, as the basis of their work, and to depart from it, as the Authorised translators had done, only in exceptional cases. These exceptional cases, in which the reading of an Ancient Version has been adopted instead of the reading of the Masoretic text, are considerably more numerous in the Revised than in the Authorised Version; and, with rare exceptions,* the fact is duly noted in the margin. But the revisers have taken a further step, which is distinctly a new departure. They have placed in the margin a number of alternative readings from the ancient versions. This can only mean that in these cases they believe that the Hebrew text is doubtful, and that the true reading is not improbably that which they have placed in the margin.

Were they justified in thus casting doubt upon the integrity of the Hebrew text? The history and character of that text will furnish the answer. The Hebrew text has come down to us in MSS., of which none are certainly older than the beginning of the tenth century A.D. They all concur in giving the same text, with comparatively unimportant variations.

There are, it is true, certain recognised various readings in the MSS. One word is given in the text, and another in the margin. The Jewish tradition prescribes that the marginal reading, which is called the *K'ri* (i.e., *read*), should be substituted for the textual reading, which is called the *C'tib* (i.e., *written*). But these alternative readings are given in all

* E.g., 1 Sam. xxx. 2; 2 Sam. iv. 2.

the MSS., and we have no means of deciding whether text or margin is right, except internal evidence and the evidence of the ancient versions. Some of the most interesting changes in the Revised Version are due to the adoption of the *K'ri* where the Authorised translators had followed the *C'thib*, or *vice versâ*. Thus in Job xiii. 15, the rendering in the text, "Though he slay Me, yet will I wait for Him" (Authorised Version, "trust in Him"), follows the *K'ri*; those in the margin, "Behold, he will slay me, I will not wait," or, "I have no hope," follow the *C'thib*. In Ps. c. 3, the Revised Version, "It is He that hath made us, and we are His," which, I think, we must all admit to be a great improvement upon "not we ourselves" in the Authorised Version, is due to the adoption of the *K'ri*. "Thou hast multiplied the nation, thou hast increased their joy," which is now rightly read in place of "Thou hast multiplied the nation, and not increased the joy" (Is. ix. 3), which jars like a strange discord across the triumphant joyousness of our Christmas lesson, is due to the same cause. In all three cases the difference is owing to a confusion between the Hebrew words for *not* and *to him* (or *to it*), which are sounded alike (*lô*), though spelt differently.

But to return. To what is the unanimity of the Hebrew MSS. due? Is it due to the jealous care with which the Jewish scribes have preserved the sacred text from the very first? or is it rather due to their having, at some time or other, settled upon a form of text which came to be adopted as the authoritative standard, to the exclusion of all variations? In the first case, the text would be perfect, needing little or no correction; and this is the view of orthodox Jews, and of some Christians. It was the dominant view in the seventeenth century, and therefore, with rare exceptions, the Authorised Version adheres closely to the Masoretic text. In the second case, the text *may* contain many serious errors, which already existed in the MSS. from which the scribes formed their recension; and this is the view of most modern scholars. There is evidence tending to show that the standard text or recension was formed about the end of the first century A.D. Since then it has been preserved with scrupulous care, and has probably suffered little change; but before that time there can be no doubt that, partly by intention,* and partly by accident, numerous alterations and errors had found their way into the text. The character of the text in the different books differs greatly. The Pentateuch is best preserved; the Books of Samuel and Ezekiel are about the most corrupt.

To question the integrity of the Hebrew text is neither irreverent nor unreasonable. It is not irreverent: we know that it has not been God's will to preserve the New Testament entirely free from change and corruption; and there is no reason why He should have dealt differently with the Old Testament. It is not unreasonable: for the text of the Old Testament has been exposed to singular vicissitudes in the course of its

* Examples of intentional changes are the substitution of *Manasseh* for *Moses*, in Jud. xviii. 30, to avoid the supposed disgrace to Moses of an apostate descendant; the change of *Esh-baal* to *Ish-bosheth*, to avoid pronouncing the name *Baal*, or the deletion of the word altogether, as in 2 Sam. iv. 2, where it has carried away the preposition necessary to express *had*, and made the sentence, as it stands, meaningless; and perhaps the substitution of "the enemies of David" for "David," in 1 Sam. xx. 16; xxv. 22.

history. Most if not all of the books were originally written in the old Hebrew or Phœnician character, a character in which many of the letters are specially liable to confusion. It is extremely probable that many errors crept in during the transition from this character to the "square" character now in use, which took place between the time of Ezra and our Lord's time. Hebrew moreover, like other Oriental languages, was originally written, as the rolls for synagogue use still are, without vowels. The vowels were not added to the text until the seventh or eighth century A.D.; and, though they certainly represent a much older tradition as to the correct way of reading the consonants, they cannot be regarded as possessing an absolute authority.

But the question of the integrity of the Hebrew text is not one of probabilities. When we come to interrogate the text itself, it is clear beyond question that it contains many serious errors. The proof of this charge lies in the following facts:—(1) There are many passages in which the text, as it stands, cannot be translated without doing violence to the laws of grammar,* or is irreconcilable with the context, or with other passages.† (2) Passages which are found in more than one book, and are evidently derived one from the other, or from a common original, differ in such a way as to make it clear that the variations are due largely to accidental corruption, though in part also to intentional change.‡ (3) The ancient versions contain various readings, which in many cases bear a strong stamp of probability upon them, and often lessen or remove the difficulties of the Hebrew text.

If then the antecedents of the Hebrew text make its non-integrity probable, and it is found upon investigation that it bears internal marks of corruption, how is it to be corrected? The Hebrew MSS. give no help, for they all agree in the same false readings. Almost the only available aid is that of the ancient versions, particularly the Septuagint Version, which was begun nearly twelve centuries before the earliest extant Hebrew MSS. were written. It should be clearly understood that the Hebrew text, as a whole, is decidedly superior to that of any of the versions; but where this text is evidently defective, it is right to appeal to the versions, and see whether they do not offer the means of emending it. And further, even where the Hebrew text is not in itself suspicious, but some of the versions have a different reading, the possibility that this is the original reading must be taken into account.

In some cases, where there is reason to suspect corruption antecedent to any existing authority, resort must be had even to conjecture.§

On general principles, then, you may be fully assured that the revisers were thoroughly justified in occasionally adopting readings from ancient versions in preference to the Masoretic text; and that the various readings from versions given in the margin are the expression of legitimate doubt as to whether the true original has been preserved in the Hebrew text. I am very much surprised to see that the American Company would prefer to exclude them altogether. Opinions may differ as

* *E.g.*, Gen. iv. 8; Josh. iv. 24; 1 Sam. vi. 18; Ps. xvi. 2; Jer. xi. 15.

† *E.g.*, 2 Sam. xxi. 8; Hos. xi. 5.

‡ *E.g.*, 2 Sam. xxi. 18 *ff.*, compared with 1 Chron. xx. 4 *ff.*; 2 Sam. xxii., and Ps. xviii.; 2 Kings, xviii., xix., and Is. xxxvi., xxxvii.; Ps. xiv. and Ps. liii.

§ The Authorised Version and Revised Version both resort to conjecture in Jud. ii. 3, inserting the words *as thorns*, from Num. xxxiii. 55. See also Prov. vii. 22. (A.V.)

to particular passages, but the general principle is undeniably sound, that in the Old Testament recourse must be had to the versions for the correction of the Masoretic text.

Let me take one or two examples of corrections introduced into the text of the Revised Version. According to the Hebrew text of 1 Chron. vi. 28, the sons of Samuel were "the firstborn Vashni, and Abiah." The form of the sentence and the name *Vashni* are suspicious; and in 1 Sam. viii. 2, the names of Samuel's sons are given as Joel and Abiah. There is no doubt that in 1 Chron. *Vashni* is simply a corruption for the Hebrew word meaning *and the second*; and the revisers have rightly followed the Syriac version in restoring Joel's name, and reading, "the firstborn Joel, and the second Abiah." The next case I will take is Psalm xxii. 16; those solemn words which we rightly understand as foreshadowing the sufferings of our Blessed Lord upon the Cross: "They pierced my hands and my feet." The Hebrew text, as now pointed, reads "like a lion" for the word corresponding to "they pierced," and a verb must be supplied from the earlier part of the verse, thus: "Like a lion [they compassed about] my hands and my feet." That is not satisfactory; but all the ancient versions represent a verb, though they translate it in various ways; and the revisers were undoubtedly right in doing as the Authorised translators had done before them, and following the Septuagint and some other versions in reading "they pierced."

The various readings in the margin deserve careful study. Take for example that in Gen. xxxii. 28, which makes the Angel's words to Jacob a distinct encouragement in view of the dreaded meeting with Esau: "Thou hast had power with God, and thou shalt prevail against men;" or that in 1 Sam. xii. 3, interesting because it is referred to as early as the book of Ecclesiasticus (xvi. 19): "Of whose hands have I taken a bribe, even a pair of shoes? answer against me"; or that in 1 Sam. xiv. 18, which makes Saul bid Ahijah, the priest, bring not the Ark but the Ephod, which certainly was the instrument generally used for inquiring of God; or the important omissions in 1 Sam. xvii., which remove so many difficulties in the narrative of David's introduction to Saul; or the curious particulars about the murder of Ish-bosheth in 2 Sam. iv. 6; and a multitude of others which might be mentioned. If they cannot be proved to be certainly right, they have at any rate strong claims for careful consideration.

But the further question must be asked, Have the revisers done all that might have been expected for the correction of the text?

It is, I believe, a matter for regret that they have not (1) introduced into the text many of the readings which they have only placed in the margin; (2) placed in the margin a number of other readings which have at least as good a claim to admission; (3) frankly admitted more often than they have done, that the Hebrew text is corrupt, and that we have no certain means of restoring it.

1. Let me give some examples of marginal readings which should have been introduced into the text. In Gen. iv. 8, the words "And Cain said unto Abel his brother," require the speaker's words to follow; and the addition found in several versions, "Let us go into the field," not only supplies this defect, but explains v. 9, "And it came to pass *when they were in the field*, that Cain rose up against Abel his brother,

and slew him." In Gen. xlvii. 21, it is very doubtful whether the words, "As for the people, he removed them to the cities from one end of the border of Egypt even to the other end thereof," can legitimately be understood of a general removal of the people from the country to the cities where the corn was stored; whereas the reading of the Septuagint and other authorities, "he made bondmen of them," agrees exactly with the request of the people in v. 19, "buy *us* and our land for bread." In 2 Sam. xv. 7, "four" makes sense, and "forty" does not; Absalom could not have been hatching his rebellion for forty years. In Ps. xx. 9, the reading of the versions, "O, LORD, save the king; and answer us when we call," is required by both rhythm and context; and the absolute use of "the King" for "God" in the reading of the text, "Let the King answer us when we call," is without parallel. In Ps. xlii. 5, 6, the touching refrain, "Hope thou in God; for I shall yet praise Him who is the health of my countenance, and my God," which recurs in v. 11 and in xliii. 5, should certainly have been restored. In Hos. vi. 5, "My judgment goeth forth as the light," is certainly preferable to "Thy judgments are as the light that goeth forth;" and it is hard to believe that in Hos. xiv. 2, "So will we render [as] bullocks [the offering of] our lips," should not give way to "So will we render the fruit of our lips."

2. It was no doubt necessary to make some selection of various readings for the margin; but many which seem to me to have a good right to appear there, if not in the text, are passed over altogether. For example, after Josh. xv. 59, the Septuagint adds another group of eleven cities, containing such well-known places as Bethlehem and Tekoa, the omission of which from the catalogue of places would be very strange. The Septuagint omissions in 1 Sam. xviii. are as noteworthy as those in chap. xvii., but, with the exception of verses 1-5, they are ignored. No notice is taken of the fact that in 2 Sam. xxiv. 13, the Septuagint agrees with 1 Chron. xxi. 12, in reading *three* for *seven* years of famine. The additions and omissions of the Septuagint in the Book of Proverbs are remarkable, but they are entirely passed over. The reading of the text in Hos. xi. 5, "He shall not return into the land of Egypt," is inconsistent with the declaration of chap. viii. 13, "They shall return to Egypt," and with other passages (ix. 3, 6; xi. 11); but we have no hint that the Septuagint, although rendering wrongly, supports the reading, "He shall return," which is what the context requires. These are but a few instances out of many.*

3. In some few cases, where no satisfactory help is obtainable from the versions, the revisers note in the margin that the Hebrew text is obscure, corrupt, or faulty. This should have been done oftener. In 1 Sam. xiii. 1, for example, the Hebrew text reads, "Saul was [—] years old when he began to reign; and he reigned [—and] two years over Israel." The words are the common formula for denoting the age of a king at his accession, and the length of his reign. But either the numerals have dropped out, or more probably they were never inserted. The revisers have inserted *thirty* in brackets, from some MSS. of the

* See Josh. vi. 18; xix. 47; 1 Sam. ix. 8; xiv. 41; xviii. 28 ("all Israel" of the LXX. must be read in place of "Michal Saul's daughter"); xxxi. 9; 2 Sam. vi. 1-5; vii. 16, 23 (strong cases); xii. 6; xix. 11; Hcs. x. 13.

Septuagint, but this is only half a correction. Saul must have reigned more than two years, and even if (which is doubtful) the two years could be understood to refer to the time which had elapsed since his accession before the events recorded in the chapter, that interpretation is at once negatived by the fact that his son Jonathan appears as a stalwart warrior. The whole verse ought to have been enclosed in brackets, for it had no place in the original Septuagint; or, at any rate, a statement should have been made that the second numeral, as well as the first, is wholly uncertain. The corruption of the text in 2 Sam. xxi. 18 ff., which is clear from a comparison of the parallel passage in 1 Chron. xx. 4 ff., should have been acknowledged, and readers should not have been left to puzzle themselves in a vain endeavour to reconcile discrepancies which are due to the carelessness of scribes, or to the accidental obliteration of words in the MSS. from which they were copying.

In conclusion, the revisers, by their introduction of readings from the versions, have accepted the important principle that the imperfection of the Masoretic text must be admitted, and the versions employed to correct it. But I venture to think that they have not been sufficiently bold and thorough in their application of the principle. Though it is true that, as the revisers say in their Preface, the state of our knowledge "is not at present such as to justify any attempt at an entire reconstruction of the text on the authority of the versions," more corrections might well have been introduced into the text, and more readings which are at least probable might have found a place in the margin.

But why, some will say, unsettle simple minds by casting doubt on the integrity of the text in a version intended for popular use? (1) Honesty requires it. The cause of Truth is ill-served by concealing facts, or affirming uncertainties to be certainties, whether of reading or rendering. It is only fair that English readers should be informed if there is doubt as to the true reading of a passage, as well as if there is doubt as to its correct rendering, and so warned not to use it in argument without further inquiry. (2) To maintain the absolute integrity of the Masoretic text is to load the Old Testament with a burden heavier than it can bear. There are real difficulties enough in it, without the addition of those adventitious difficulties which arise from the corruption of the text.

We seek to learn divine truth from the Holy Scriptures. Sober and reverent criticism is not our enemy but our ally in the search.

ADDRESSES.

The Rev. CHARLES H. H. WRIGHT, D.D., Ph.D.

IN a work of such magnitude as the Revised Version of the Old Testament, every scholar must necessarily come across translations which fail to commend themselves to his judgment. But few will deny that the work accomplished by the Old Testament Company is most valuable. It may be said to be generally conceded that the New translation, as a whole, is much superior to the Authorised Version; and I fully endorse this opinion.

Everyone admits that the Books of the Old Testament require considerable study before their meaning in particular passages can be ascertained. Yet a common objection has been brought against the New Version that the ordinary reader will, in a few cases, be unable at once to comprehend its meaning. It would, indeed, be strange if books originally written in the East, under peculiar conditions, and circumstances widely different from our own, could be understood by Western readers without any exercise of study or thought. The fallacy that the Bible is in all parts easy of comprehension underlies, however, not a few of the critiques written already on the Revised Version.

Some of these exhibit a singular want of reflection. One critic, for instance, ventures to ask what object the Revisers had in view when they altered the rendering "set a mark upon Cain" into "appointed a sign for Cain." A moment's reflection would have enabled him to answer the question. The statement of the Book of Genesis was often explained to refer to a mark impressed on Cain's forehead or countenance. The Revised Version has correctly explained the passage as stating that some sign, whether in the heaven above or in the earth beneath, was vouchsafed to Cain in confirmation of the Divine promise. The sacred text does not, indeed, state why such a sign should have been necessary, for it gives us no information as to the mode in which the Almighty then revealed Himself to man.

Complaints have been made against the introduction of new words into the text, such as Sheol, Abaddon, Asherah, Asherim, etc. But this will prove an advantage if readers of the Bible are thereby compelled to take a little trouble at first to understand technical terms, for which there are really no proper English equivalents. The use of common words, such as "hell," in different significations in the Authorised Version, has often led to serious theological misunderstandings.

The Song of Lamech is more intelligible in the Revised than in the Authorised Version. But it is to be feared that the real significance of that song will be missed by the average reader, unless he receives a hint that the sacred writer inserted that "song of the sword" to show the daring impiety of the race which perished in the waters of the Deluge.

Though the Masoretic scholars of old rendered most important services in the preservation of the Hebrew text, the very occurrence of the strange name "Dammeseek Eliezer," in Gen. xv. 2 (which has been rashly condemned as a piece of pedantry), may of itself call attention to the fact that the Hebrew text is by no means immaculate, of which fact numerous instances could be cited from the historical books of Samuel, Kings, and Chronicles. In the passage alluded to, the revisers have followed the LXX. and Vulg., who regard the strange compound as a proper name. The original text is probably here corrupt. But it would not have been right to have silently corrected the passage by translating "Eliezer of Damascus," as was done, perhaps unwittingly, in the Authorised Version, after the example of the Chald. and the Syriac.

Many would-be critics have made merry over the translation "the caperberry shall fail" (Eccles. xii. 5). But it is almost certain that the rendering "desire shall fail," given in the Authorised Version, is philologically impossible. I am not, however, satisfied with the conservatism exhibited in the revision of that chapter, and protest against the general assumption that the song contained therein is a description of man's decay in old age.

It is, perhaps, "unsavoury," to render 1 Kings xxii. 38, "and they washed the chariot by the pool of Samaria, and the dogs licked up his blood (now the harlots washed themselves there); according to the word of the Lord which He spoke." But the new translation is correct, while the old is a mistranslation. The significance of the narrative is that the blood of Ahab, who had reared up altars to Baal

and Astarte (1 Kings xvi. 32, 33), was not only licked up by dogs, but was actually sprinkled on the bodies of women who prostituted themselves in honour of the goddess, as it polluted the water in which they bathed.

The value of the Revised Version will be seriously diminished if the marginal renderings are neglected. But it has been affirmed that while the text of the New Version exhibits a disposition to adhere to the doctrines of the Church, and to avoid all appearance of antagonism to the New Testament, the marginal renderings show a different spirit, and tend decidedly to weaken the testimony of the Old Testament to Christ. The Jewish newspapers in England have already claimed the Revision of the Old Testament as a triumph of Jewish over Christian scholarship, and have even ventured to assert that "the Christology of the Old Testament practically disappears in the New Version, though the revisers have not had the courage to recognise the fact."

The language of the Jewish press on this subject is to be received with caution. If such an impression were to gain ground, serious damage would be done, not merely to the interests of the New Version, but to those of Christianity. The revision of the Old Testament has no more injured Christology than geological science has overturned the Book of Genesis. A few texts which, incorrectly translated, have been erroneously regarded as prophecies of Christ, have, indeed, disappeared even in the text of the New Version; and other passages, though really Messianic, have, owing to the variations between the text and the margin, lost some of their apparent evidential value. But this is not the first time that a similar event has occurred without any detriment accruing to the true cause of Christianity. No inconsiderable number of texts once quoted as Messianic, owing to the use of the LXX. Version, in Patristic days, have long ago ceased to be brought forward in controversy with Jews or heretics. Much injury will be done now to the cause of Christianity if Christian advocates, by a clamour against the Revised Version, practically acknowledge their inability to prove the Messiahship of Jesus from an honest and impartial translation of the Old Testament. Christianity will be injured if any considerable body of the clergy in the nineteenth century venture to lay down the principle that the revisers were bound to translate the Old Testament in such a manner as to accord with the doctrines of the Church, and to conceal from the light of day any variations which might exist between the Scriptures of the Old and New Testament. The warning of the patriarch should never be forgotten: "Will ye speak unrighteously for God, and talk deceitfully for Him?" (Job xiii. 7).

If we maintain that the supernatural and predictive element can be proved to exist in the Old Testament, we ought frankly to abandon any renderings which can be shown to be incorrect by the light of modern scholarship. The weakest point of true Christianity is strong enough to repel the foe. We are not alarmed to observe that while the word *bruise* is retained in the text of Gen. iii. 15, the rendering *lie in wait* has found a place in the margin. The reference of the passage to Christ is not thereby endangered. The Messianic character of Gen. xlix. 10 (a passage nowhere alluded to in the New Testament), is not destroyed, even though in place of "until Shiloh shall come," the margin has an alternative "until he come to Shiloh." No critic can deny that the latter rendering, viewed exclusively from a grammatical and philological point of view, is more defensible than the former. The strength of the Messianic interpretation lies in the clause, "unto Him shall be the obedience of the peoples," for it is only in the person of Messiah that the nations yield obedience to the tribe of Judah. The still small voice of the dying patriarch has been re-echoed in the shout of the later prophets, proclaiming on the mountains the King of Zion as King of Kings.

In Haggai ii. 7, the Messianic prediction is contained in the clause, "I will fill

this house with glory," a thought expanded by the later prophet, "the Lord whom ye seek shall suddenly come to His temple" (Mal. iii. 1), and strikingly illustrated by the *Nunc dimittis* of devout Simeon (Luke ii. 25). No honest band of revisers could have avoided the alteration of the clause, "the desire of all nations shall come," into "the desirable things of all nations shall come," the "desirable things" referred to being unquestionably the presents and gifts from the Kings of the Gentiles spoken of in the 72nd Psalm.

The Christian apologist must learn to quote texts which can endure the brunt of controversy. It would be useless to equip soldiers with arms which might be shivered in the first combat. A new age requires new weapons, and on the Christian battle-field the old truths, as certain as ever, must be defended by arguments in some respects new. The importance of the old principle, too often forgotten, is more clearly coming into view, that the revelation of Christ to the prophets of Israel was made not only "in divers manners" but "by divers portions" (Heb. i. 1).

In the infancy of Biblical criticism it would have been considered unorthodox to translate Psalm viii. 5, as in the Revised Version, by "Thou hast made him but little lower than God," for such a rendering was supposed to endanger New Testament authority. It has, however, long since been acknowledged that the Epistle to the Hebrews loses nothing by the adoption in the Psalm of the most natural rendering. We have now got a little beyond the stage in which men sought to counteract geological heresies by such translations as "in the beginning God created the substance of the heavens and the substance of the earth," and to uphold the Divinity of the Messiah by inventing in its favour the no less erroneous translation of Eve's exclamation at the birth of Cain (Gen. iv. 1), "I have gotten me the man Jehovah!"

It is important to observe that the Messianic interpretation of the Second Psalm remains quite unaffected by any of the translations given in the margin of verse 12, as alternatives for "kiss the son," renderings unfairly ascribed to the spirit of rationalism. The 12th verse is nowhere referred to in the New Testament, and the correct reading of the Hebrew text is very doubtful. But the key of the Messianic position is verse 7, which is frequently quoted in the New Testament, and the translation of which is not open to dispute. It is unwise to seek to defend positions which are unquestionably weak, when the citadel is so strong.

I cannot notice various interesting points connected with the revised translation of Psalms 16 and 22, but it is perfectly safe to affirm that the Messianic interpretation of those Psalms, and the authority of the New Testament Scriptures, would not be imperilled by the adoption of any of the marginal renderings of the Revised Version.

The marginal rendering of Psalm xlv. 6, has also been pointed to as savouring of Rationalism. I maintain that the translation "Thy throne, O God, is for ever and ever," is the only admissible rendering. But common honesty compelled the revisers to give on the margin the alternative rendering, which has often been supported by eminent scholars. The argument of the sacred writer in the Epistle to the Hebrews (ch. i. 8, 9), which rests on the passage, would, no doubt (if the marginal translation was adopted), be reduced to an *argumentum ad hominem*. But, even in that case, the truth which the epistle seeks to establish would not itself be imperilled.

In Psalm 110, a prophecy of the very highest importance, the Messianic interpretation has lost nothing of significance by the word "lord" ("my lord") being deprived of its capital letter. The force of the Psalm as applicable to Christ is more clearly and correctly brought out in the New Version than in the Old.

The study of the Revised Version will tend to correct many popular misrepresentations of the Sacred Text. The rendering in Isaiah xxxiii. 17, "a far stretching land," referring to the Holy Land as freed from the Assyrian invaders, and stretching out on

every side far and wide, may, though the old version is in this place perfectly defensible, lead the student to see that "the king in his beauty" does not mean Jehovah or Messiah, but Hezekiah. The Messianic sense of the beautiful prophecy of the Shepherd and his flock, in Ezek. xxiv., is not obscured in the New Version, but the correction of "Plant of renown," in verse 29, into "plantation of renown," will lead the reader to see that in that verse the prophet is speaking of the fruitfulness of the land in the day when Messiah shall be acknowledged as King. In the prophecy of Christ as the Prince of Peace (Isaiah ix. 5) the Revised Version shows that the passage makes no reference to a future battle, fiercer than any which has occurred on earth's encrimsoned plains, but, that in place of depicting "the day of wrath" spoken of in Psalm 110, introduces a scene like Zech. ix. 10, in which the sword and the battle-bow are broken, and the armour and blood-stained garments are burned, for "nation shall not lift up sword against nation, neither shall they learn war any more," when the Kingdom of the Prince of Peace shall be established. The rendering, too, of Zech. xiii. 6, "what are these wounds between thine arms?" though less literal than that of the Authorised Version, may help to warn the reader against the offensive application to the wounds of Christ on the cross of a passage which speaks of wounds inflicted by a false prophet on himself in the worship of his idols. The application of the passage to Christ has been rightly rejected, even by the best Roman Catholic critics of modern times.

Nor ought the translation "the maiden," in place of "a virgin," in Isaiah vii. 14, to be viewed as hostile to Christianity. While we maintain the correctness of the interpretation put upon that text in the New Testament, it is clear that the men of Isaiah's days would not thus have understood the passage. The delicacy with which this subject is handled in the New Testament (especially as contrasted with the Apocryphal writings), the manner in which men were led to believe in Jesus as the Christ, the Son of the living God, before their attention was drawn to the mystery connected with His incarnation, the mode in which the resurrection of Christ was ever insisted on as "the sign" given to the men of that generation, while that which from its very nature could only be "a sign" to believers, and not to unbelievers, is seldom referred to, and never brought into controversy, are to my mind some of the most remarkable phenomena of early Christianity. The mystery lay concealed in the words of the Old Testament prophet: it has been brought to light in the New Testament.

I close, not for want of matter, but for want of time. My arguments are, perhaps, too curt to convince opponents. I can only protest against any attempt to decry the Revised Version as likely in any of its parts to endanger "the faith once delivered to the saints." I venture to express a hope that the New Version may win the confidence of churchmen, and, at no distant day, may be authorised to be read in our churches.

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THE only grounds on which I can defend my acceptance of a place among the speakers on this subject are two. One is that in past years I have devoted a good deal of time to the study of Hebrew; the other, that I have had experience of a reviser's work. I have had the privilege of taking part in the revision of the New Testament, and of the Apocrypha, though not in the revision of the canonical books of the Old Testament. My study of Hebrew has enabled me to form some opinion for myself on the merits of the work which is under discussion. My experience as a reviser puts

me in a position to appreciate the difficulties of revision, and to understand, more or less, the methods adopted by the revisers of the Old Testament. I must confess that I have not compared the Revised Version from end to end with the Hebrew original. Far from it. I have compared, however, with the Hebrew selected portions of this Version. I have compared portions of considerable extent with the Authorised Version, and I have read a very large part of the Revised Version itself continuously.

Three points have struck me in this examination—first the conscientious labour which has been bestowed on the work; secondly, the conservative spirit of the revisers; and thirdly, the general felicity of their diction.

I. A careful reader cannot fail to observe that every verse, every sentence, I had almost said every stop, has been reconsidered. If he keeps the Authorised Version by the side of the Revised while he is reading, or if long use has given the words of the Authorised Version an abiding place in his memory, he will notice minute changes, as well as changes of importance, which prove incontestably the diligence of the revisers. It is not unlikely that some of these changes will seem to him at first needless; but I venture to think that, if he has patience to judge them fairly—at all events if he has a tolerable knowledge of Hebrew—he will, for the most part, come at last to the conclusion that they have been made on good and sufficient grounds. The first two chapters of Genesis supply examples, but detailed mention of them would be out of place to-day. If marks of unwearied diligence are observable in the books whose style is simplest, much more is this the case in such books as Job, and the Psalms, and the Prophets. In these books English readers will find a frequent gain of clearness and force. Of course clearness and force, in a translation, may be purchased by the sacrifice of accuracy; but readers who know Hebrew will generally, I think, confess that in this revision the result is obtained by accurate translation.

II. The work has been done in a spirit eminently conservative. The revisers seem to have been anxious to make their emendations as few as possible. They have been unwilling to retranslate in any case in which the old translation was tolerable. I am sure that this policy will recommend their work to a large part of the public. There will remain, however, no doubt, a certain number of irreconcilables. The old *mumpsimus* will always find champions to prefer it to the modern *sumpsimus*. To such persons the revisers will appear to have changed too much; but to those who are capable of dispassionate judgment there is more danger that they will seem to have changed too little. I will take an illustration of this point from the Psalms. I suppose that most of us are more familiar with the Prayer Book Version of the Psalms than with the Bible Version, though we all know the looseness of the former and the superior accuracy of the latter. Certainly this is the case with myself. In reading the Revised Version of the Psalms for the first time I frequently noticed clumsy expressions. In almost every instance I found that these expressions were the expressions used in the Authorised Version—that is to say, in the Bible version of 1611. The revisers must have exercised a rare amount of self-denial in retaining them. If they had introduced such expressions for the first time, their introduction would have been greedily seized upon by hostile critics to discredit the whole work. And this brings me to my third point.

III. The changes which the revisers have made are, for the most part, felicitous in diction. They are perspicuous, they are graceful, and they do not spoil the rhythm of the passages in which they occur. I am sensible that there are few subjects on which opinions are more apt to differ than questions of style. I can but express my own opinion, which I desire to do with all modesty. I do not address myself to critics who are so wedded to the rhythm of each passage in the Authorised Version that they cannot perceive the merit of a new rhythm which comes in with new words.

With these it is useless to argue. The condemnation of the Revised Version on the ground of rhythm, as on all other grounds, is with them a foregone conclusion. It is bad because it is new. If similar notions had prevailed in the sixteenth and seventeenth centuries, the Authorised Version would never have come into existence. Indeed, the Hebrew and Greek Scriptures would never have been translated anew, but both would still be read in that Latin translation which was for many centuries the Authorised Version in England. If I were asked to name one book by which the diction of the revisers might be tried, I should be inclined to name the Psalms. In elegance as well as in accuracy, I have seemed to myself to find the Revised Version here decidedly superior to the Authorised Version. I select this book, however, because it offers the fairest field for a comparison. Here, as I have said already, few of us are prejudiced by long use in favour of the Authorised Version. Use has attached us to the Prayer Book Version, of which the inaccuracy is as incontestable as its beauty. I have attributed to the revisers of the Old Testament felicity of diction. I must make one exception, though I make it most unwillingly, because I sympathise heartily with the motive which actuated them in the case of which I am going to speak. They tell us in their brief and scholarly Preface that where the Hebrew word Sheol was translated "hell" in the Authorised Version, they have usually—not invariably—retained the Hebrew word in English letters instead of translating it. The revisers of the New Testament, it will be remembered, have on the same principle retained the Greek word Hades in English letters wherever it was rendered "hell" in the Authorised Version. We all know the reason. Hell is associated in English ears with the place of torment. The words Sheol and Hades, in the Hebrew and Greek, mean only the invisible world, the abode of spirits parted from the body: they have no connotation of happiness or misery. I grant the strength of this reason. To my mind it justifies the rejection of the word "hell" wherever it is used in the Authorised Version to represent Sheol or Hades. But I do not believe that either the Hebrew word or the Greek can be conveniently naturalised in the English Bible. The revisers of the Old Testament have retained "the grave" and "the pit" as renderings of Sheol wherever they found these words so employed in the Authorised Version. I cannot but think that they would have done well to render it always by one of these words. If there is any place which seems to repudiate both of these renderings (as is perhaps the case with Isa. xiv. 9, where the revisers have retained the word "hell") it would not, I think, be impossible to employ a paraphrase instead of a single word. I have mentioned this blot, as I think it, on the Revised Version, because it is a conspicuous blot. It comes three times over, for example, in Ps. xlix. 14, 15. But I must repeat that I have found very few places in which new words or new turns of expression seem to me unhappy.

DISCUSSION.

The Rev. FREDERICK MEYRICK, Rector of Blickling-and-Erpingham, Aylsham, Norwich, Canon of Lincoln.

IN the ten minutes I have I will confine myself to one point, but that point is so important that I hope the Revised Version may not be adopted until it has been reconsidered. I refer to the removal of the scapegoat from Holy Scripture and the substitution of an evil spirit named Azazel. If grammatical considerations

require that this should be done, so be it; but I contend that this is not the case. It is argued that because the two clauses *la-Jehovah* and *la-azazel* answers to each other, and *la-Jehovah* mean that one goat was for *Jehovah*—*Azazel* must, like *Jehovah*, be a person. The form of expression may raise a presumption to that effect, but that it amounts to a proof is an incredibly rash assertion. Again, it is said that *azazel* would have required the article, had it meant "for a remover of sins." This is not so; when Elijah was ordered to anoint Jehu "for King," the word *melek* is used without the article, nor has *navi* the article in the expression, "thou shalt anoint Elisha for prophet." So here, when the goat was appointed "for remover of sins," *azazel* has not the article. Is it possible that Azazel should have been so mighty a being that the gifts on the Day of Atonement were divided between him and Jehovah every year, and yet that his name should be found in no other place in Holy Scripture? Is it possible that a goat offered to Jehovah (and, therefore, half-sacrificed to Him) should have been taken away from Him and given to the evil spirit? And for what purpose was it given? To bribe the evil spirit. Is anything more contrary to the spirit of Scripture? If not to bribe him, then, as some have said, that he might be mocked and giped at in this his representative. This idea may have arisen in the debased ages of Judaism or possibly in the middle ages, but it is alien to the Scriptures. The word *azazel* is derived from an ultimate word signifying "to remove;" a reduplicated form of it is here used, which means "to remove by repeated actions." What more appropriate, or in an artistic view more beautiful, than the picture of the scape-goat going away, and step by step removing from the people the sense and the guilt of their sin? The perfection of the type is marred by the new translation. This, indeed, is not a direct argument against it, but it is a confirmation of a point otherwise proved. According to the Authorised Version both the goats typified Christ, one as the Atoner, the other as the bearer away of sin; and we may be glad that this typical lesson need not be lost. Before the Revised Versions are adopted I hope that they will be submitted to another committee of Convocation, whose business it will be to revise the revisions. The Old Testament revision, however, will require much less re-revision than the Revised Version of the New Testament.

The Rev. J. F. BATEMAN, Rector of North and South
Lopham, Thetford, Norfolk.

HAVING ventured at the Newcastle Church Congress, four years ago, to protest against the omission of the word "Charity" by the revisers of the *New Testament*, which forced us to read in St. Peter, "in your love of the brethren, love," &c.; I am glad on this occasion to thank the revisers of the *Old Testament*, for not making so many small alterations in our fine old English Version, while giving us many undoubted improvements. I will only mention one, viz., the First Lesson for Christmas Day, familiar to us all from our boyhood on one of the most joyous days of the Church's year. In the Authorised Version, verses 1, 3, and 5, we read thus—(v. 1.) "Nevertheless the dimness shall not be such as was in her vexation, when at the first He lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her, etc." (v. 3.) "Thou hast multiplied the nation and *not* increased the joy, etc." (v. 5.) "For every battle of the warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire." What meaning has all this ever conveyed to thousands? They are grand, sonorous words, but what do they mean? Now listen to the Revised Version—(v. 1.) "But there shall be no gloom to her that was in anguish. In the former time He brought into contempt the land of Zebulun, etc., but in the latter time hath He made it glorious, etc." (v. 3.) "Thou hast multiplied the nation, Thou *hast* increased their joy." (v. 5.) "For all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning and fuel of fire." *i.e.*, shall be abolished, and a reign of peace shall come. Surely this is a grand improvement, and I quite intend to read both versions in my Norfolk parish church next Christmas Day, thankfully accepting the Revised Version as a means of promoting interest in the study of God's Word. Four eventful years have passed since the Revised Version

of the New Testament appeared. What is in store for England in the next four? Nothing, as I firmly believe, under God's blessing, but good, *if only* we hold fast to, and as a nation honour, His Book!

Nought will make us rue,
If England to the Bible keep but true.

F. J. CANDY, ESQ.

I CAME here to speak on two Hebrew words, *Shévet* and *Matteh*, rod and staff; two things which belong to a Shepherd in the East. *Shévet*, the rod, is a weapon to smite with. A sword is also a weapon to smite with. But a sword is to smite and cut. *Shévet*, a rod, is to smite and smash. *Shévet barnel*, a rod of iron, smashes the potter's vessel. *Shévet* is *not* a Sceptre. Balaam's prophecy may be rendered thus:—

"From Jacob shall arise a *radiant* star,
A *spiky* war-mace out of Israel;
Shall smite the bounds of Moab, *near and far*,
And all the sons of Insolence shall quell."

My complaint is that *Shévet* is not always rendered rod, and that *Matteh* is not always rendered staff. *Matteh* is a support, not a weapon. The question was put to Moses, "*Masseh*;" and he answered, "*Matteh*," "*Masseh*." What is this? *Matteh* a staff, not a rod. Moses' staff was turned into a serpent, and turned back again. King James's men turned it into a rod, and the revisers have not turned it back again. So they deserve a rod to their own backs.

The Right Rev. The PRESIDENT.

THIS subject is rather a difficult one to talk about to a general assembly. If we had attempted to produce a new text, we should probably have been obliged to spend over the revision not 15 years but 30 years, because the Hebrew text won't admit, to any great extent, of a very critical revision, and it is always a delicate question whether the rendering of the versions should be preferred to the reading of the Hebrew. Our difficulties were very great. On the whole, perhaps, we have been conservative, but I think it much safer to have been too Conservative than too Liberal. The question has been raised as to whether or not we ought to have introduced into the margin so many different readings. A most highly respected friend of mine has found great fault with us because we have introduced into the margin some readings, which, he thinks, were calculated to interfere with orthodox doctrine. I cannot help thinking that we were bound to introduce into the margin some of the readings objected to. We were bound to show the public what was really the state of the case. When there was an alternative reading for which good arguments could be adduced, or in favour of which a large minority of our company voted, we could scarcely help noticing it in the margin, though, of course, we put into the text the reading which we preferred and on which the majority were agreed. As regards the word *Shiloh* (in Gen. xlix. 10), I strongly adhere to the reading of the text "Until Shiloh come," I admit that "Until he come to Shiloh" is grammatically correct; but "Until Shiloh come," is equally correct. And the arguments in favour of the Revised Version seem to me unanswerable, especially the argument that every *ancient* version, paraphrase, and commentator, make Shiloh (however they may render it), the nominative case, or subject of the verb, not the accusative or objective case after the verb. Allusion has also been made to *Sheol* or *Hades*. Of course, *Sheol*, in the Old Testament, corresponds with *Hades* in the New Testament. My own opinion was in favour of using the word *Hades* in both the Old Testament and the New Testament; *Hades* being a word more generally understood. In modern language "Hell" means the place of punishment, which is not the true meaning of either *Sheol* or *Hades*. I cannot but think that the word *grave*, which is always used of the burial place of the body, would have been a misleading translation. The phrase

“Spirit world” is perhaps the nearest English rendering of the word, but it would be rather difficult to introduce such a word as that. In general, we felt that we were not setting to work to produce a version for scholars, but to produce a version intelligible to the English-speaking public. We tried to give the right meaning of a passage, but not so as to make our translation oppressively literal. It is one thing to give a good construe, and a very different thing to give a good translation. A good translation is the translation of the idiom of one language into the corresponding idiom of the other. Again, we believed the language of the Version of 1611 was almost perfect English, as far as English went; and we did not wish to depart from the English of the Authorised Version any more than we could help. Whenever we introduced words or phrases not to be found there, we always sought for contemporary authority for it. Yet I do not think we can be charged with sacrificing accuracy to Conservatism; though we did not introduce new language unless there was necessity for it. I can only say for myself and my brethren, who have been on the Committee, that we are thankful that our version has been received so favourably by this Congress and the English public generally.

LECTURE HALL,

TUESDAY AFTERNOON, OCTOBER 6TH, 1885.

The Right Rev. the LORD BISHOP OF NEWCASTLE
in the Chair.

THE RESPONSIBILITY OF THE CHURCH AS REGARDS THE SPIRITUAL AND MORAL WELFARE OF OUR SOLDIERS AND SAILORS.

The CHAIRMAN.

I AM not going to make any speech this afternoon, as I shall have an opportunity of speaking to Sailors and Soldiers in a day or two. I shall reserve all I have to say until I can meet them face to face. I would only express my deep satisfaction that such a subject as this is brought forward this afternoon. The Soldiers and Sailors are the back-bone of England. Speaking as we are in the greatest port of the greatest naval and military power in the world, it is well to recognise that it behoves the Church to see that all that can be done is done for the spiritual welfare of the Soldiers and Sailors, that they, with us, may form one common army under the standard of our Lord Jesus Christ.

PAPERS.

The Rev. J. B. HARBORD, M.A., Chaplain of the Fleet.

As Chaplain of the Fleet, the Church Congress has done me the honour of asking me to read the first paper on that important subject which the *genius loci* of its present session suggests,—“The Responsibility of the Church as regards the Spiritual and Moral Welfare of our Soldiers and

Sailors." While speaking specially of our "First Line of Defence," I shall endeavour to confine myself to principles applicable also on the one hand to the sister service—the Army, and on the other hand to that large body of seamen engaged in commerce, with whom we are definitely linked by means of the Royal Naval Reserve.*

The form of the thesis laid down by the Subjects Committee suggests three lines of thought:—(1.) The combination of the two words "spiritual" and "moral" is very significant; (2) there are the reflections which arise from the word "responsibility"; and (3) the ideas attached to the word "Church."

I. The first of these topics, though vitally important, may be soon disposed of. I would simply say that you must never separate "moral" and "spiritual" in speaking to such men. You will find they have very practical ideas about religion; at least I can answer for the seamen and marines of the Fleet. They regard it as a sham if it does not make you chaste and sober, just and true; a man's spiritual condition they will judge of only by the life he leads. On the other hand, there is need to bear in mind the danger of supposing you can achieve morality, that will stand the terrible strain of the worry and temptations of a seaman's life, without religious sanctions and spiritual grace. You cannot secure the spiritual welfare of seamen without you guard their morals, you cannot keep them moral without they become spiritually minded. But I would desire also to use the word "moral" not in this limited technical sense only, but with its larger scientific meaning, which regards a moral being as synonymous with a conscientious responsible agent whose free-will is controlled and directed by a sense of right and duty.

II. We can now pass on to our second head. When we speak of "responsibility," there is generally a feeling of blame attaching to the past, and a recognition of duty with respect to the present and future; there is also the question of who has been to blame, and on whom the acknowledged obligations rest for fulfilment. The blame for the past we may all accept with profit to ourselves, and be content with the general and comprehensive description embodied in the simple word "Church." But when we come to discuss the present and the future, if we desire practical results, we must not be satisfied with an abstraction, but endeavour to apportion the different parts and varying degrees of responsibility to tangible sections of the institution we call the "Church;" nor can we be content with speaking of classes of persons, but should try to bring home finally to each member of the Church his individual share of responsibility.†

III. Let us then, in the next place, look at this word "Church." We may take it here to mean our National Church, and narrow the question to the responsibility of the Church of England towards English seamen and soldiers.

Now our Church in her arrangements for government and ministry is strictly territorial with her provinces, dioceses, and parishes; and seamen and soldiers, from the nature of their calling, cannot be comprehended

* These number about 19,000, provision being made for 20,000.

† Time precludes my entering upon the question of responsibility when measured by the momentous and far-reaching consequences of its neglect or fulfilment. In the case in question, the effect on the evangelisation of the heathen is a familiar and sufficient illustration.

in or completely reached by this system. The matter resolves itself then into this:—The responsibility of the Church of England towards classes whose special clergy are in no way represented in the convocations of her provinces, who are exempt from the jurisdiction of the ordinaries of her dioceses, and whose people are practically excluded, for protracted periods, from the regular parochial ministrations of the land.

(1) The Convocation of Canterbury has recognised the responsibility to enquire into the question, but the difficulties attending any legislation were, I think, acknowledged by the Upper House delaying the consideration of it, until eventually a committee of the Lower House took the matter up. While the attention of the Church at large was thus directed to the spiritual needs of seamen, the methods and results of the investigation did not commend themselves to those principally concerned.

(2) The special responsibilities of the bishops with reference to seamen and soldiers, it seems to me, lie in their having to meet and overcome two difficulties.

The first applies chiefly to the Navy and the Army, and is this—How to extend their episcopal functions to those who are not under their jurisdiction. Practically, this is no difficulty, for our Right Reverend Fathers in God do not appear to consider that their sacred responsibilities are limited by technical questions of jurisdiction, where no other ecclesiastical authority is interfered with.

The second point has chiefly to do with the Mercantile Marine, and is this—How to provide for the masses of extra population that the development of commerce brings into the diocese, throwing out of adjustment the ancient distribution of spiritual provision, especially in view of the character of much of this additional population—birds of passage belonging equally to other dioceses. The difficulty is to provide funds for more churches and clergy to serve these new and abnormal centres of population. It is a particular case of a great modern call upon the Church. The Bishop of London's Fund is perhaps the most conspicuous attempt to supply the necessary provision from diocesan resources; but a set of institutions had previously developed themselves in our Church, which have aimed to meet special needs in a more comprehensive and national manner: I refer to our great societies which are independent of any particular diocese. When our Church woke to her responsibilities towards those of her children who leave our shores to settle in distant lands, the Society for the Propagation of the Gospel arose; when the Church recognised her responsibility to extend the blessings of education to the poor, the National Society was definitely evolved from the much older Society for Promoting Christian Knowledge; and when, far later, alas, the Church began to feel her responsibilities towards the seamen of our island home, societies were formed to collect, organise, and administer the liberality of the faithful for their moral and spiritual welfare. Thus, by contributions from the whole country many seaboard dioceses have been subsidised by the Missions to Seamen Society, and by the S. Andrew's Waterside Mission. These societies, while working in harmony with the diocesan system, have also followed with their fostering care the seaman as he crosses the ocean, and met him with a helping hand in the harbours of our colonial dioceses, and in foreign ports of

call. They have thus been the means of supplying a need which the Church has not been able otherwise to provide for; and every churchman is now responsible that these organisations, which have already done so much good, shall not appeal in vain for funds to carry on and extend their important work.

(3) And now we come to the parochial system, and ask how far it is responsible for the spiritual provision for seamen when at home. With respect to Merchant Seamen, it must be borne in mind that about half of them are always in port or on shore in the United Kingdom.* For those whose families are not regular parishioners, in some places, special seamen's churches have been built with great advantage. With respect to the Royal Navy, it must be borne in mind that about three-fourths of the seamen and marines of the Fleet are married men, whose families live chiefly in the vicinity of our sea-ports. Now these people do not like special churches to be provided for them as distinct from their fellow-citizens and neighbours, and the same is true of unmarried blue-jackets when spending their Sunday on shore. Where are they to go? They cannot be expected to rent pews by the quarter, and they will not sit in the free-seats of a Parish Church any more than they would think of accepting parish relief; they will not obtrude where they imagine they have no right, nor revisit a place where they have been made to feel they are not welcome. The only churches, in my opinion, that will be frequented by them are open churches, where they can sit in any part, and pay like every one who comes to worship there, at the offertory. For it must not be supposed that seamen will not contribute towards their own spiritual requirements. The history of Portsmouth well illustrates that they will do so most liberally. One hundred and eighty years ago, besides the garrison chapel, once appertaining to the hospital of *Domus Dei*, the only two churches here were the Parish Churches of St. Mary, Portsea, and St. Thomas, Portsmouth. In the Royal Dockyard there was a chaplain for "Her Majesty's Ships in ordinary and rigging wages," but no chapel; and the officers and men of the yard who lived on the spot, were deprived of opportunities for regular public worship by reason of "the extream badness and distance of the wayes towards either Portsmo or Kingston Churches." Under these circumstances St. Anne's Chapel was built in 1704, "*by y^e voluntary contribution of y^e officers and seamen of y^e Royall Navy, and generous presents of some neighbouring gentlemen,*"† and "endowed by the officers, artificers, and workmen of this yard," with "two pence per month deducted out of their respective wages."‡ This is sufficient to show that the officers and men of the Royal Navy do acknowledge their responsibility in making provision for their own spiritual welfare; and it leads me to speak of this part of our subject.

* The census returns for 1881 give the Merchant Seamen in port or on shore, in the United Kingdom only, on the night of the 3rd of April, 1881, as 128,036; and the Register General of Seamen gives the number of seamen absent from the United Kingdom on board ship on the same day as 120,649. The census also gives the men absent, chiefly on small coasting vessels, and not included in the 120,649, as 9,938.

† See inscription over west door of the Dockyard Chapel.

‡ Warrant giving authority to build the chapel at Portsmouth, "for Celebration of Divine Worship, Administration of the Lord's Supper, and Preaching without any Parochial Duty," signed by George, Lord High Admiral; dated 23rd Feb., 1702. The history of the chapel at "Plymouth Dock" is very similar.

And, first, as to the ruling authority. If the State withdraws a body of her citizens from the ordinary spiritual arrangements of the land, she incurs special responsibilities. The soldiers and sailors of pagan Rome and Carthage might be regarded in the same light as their cavalry horses and the hulls of their shipping ; but because England is a Christian State, she is responsible for the moral and spiritual condition of all her people, including those who fight her battles by sea and by land. The union of Church and State enables me here to refer to this responsibility while keeping strictly within the question before the Congress.*

How then should the Admiralty discharge its responsibilities for the spiritual and moral welfare of the seamen and marines of the Fleet. We answer—Chiefly by wise and true legislation, for an ample supply of clergy is well-nigh powerless without this. But, of course, we shall be met with that misleading platitude—"You cannot make men virtuous by legislation." We reply—You may keep men vicious by injurious regulations, or even from lack of honestly enforced laws ; and the authorities may authorise or wink at customs which effectually prevent any improvement in morality and religion. Such was formerly the case in the Royal Navy, when a short-sighted policy considered it almost a necessity to encourage improvidence, dissipation, and vice ; when the system of leave, payment of wages and prize-money, and the conditions of service militated most effectually against any spiritual advance. The great fundamental change was made when the Admiralty determined to train our seamen from boys to be rational responsible beings. I well remember when, a quarter of a century since, the training-ships were established, and it was made a vital point of the system to educate the lads into a sense of being moral agents. Each was to be allowed a certain amount of pocket money, and sent on shore on leave on two half-holidays, and thus they have grown up learning to spend their money rationally, to be thoughtful and moderate in their enjoyments, and to come off to their leave. This may appear a trifle to lay so much stress upon, but it is at the root of much of the improvement we have witnessed, and illustrates how you may help to make seamen virtuous by sensible Christian legislation. They now feel they are responsible agents, and this is solid ground for reality in religious life.

And this leads me to speak of the responsibility of seamen towards themselves as members of the Church. It is too much the habit to think of sailors as a class outside the Church, to whom the Church is to

* This obligation of a Christian nation does not, however, depend upon there being an Established Church, as is illustrated by the United States of America. The religious conscience of the American people insists upon their Naval and Military Forces being supplied with Chaplains, and the ordinances of religion being provided for and duly observed. It may be here interesting to note that although the Protestant Episcopal Church is by no means the largest in the States, one-half of the Naval Chaplains, and two-thirds of Army Chaplains belong to that Church, the rest being Wesleyans, Presbyterians, or Baptists. Again, on board American men-of-war, the Common Prayer Book of the American Protestant Episcopal Church is in general use : in ships without Chaplains, the service read by the captain, or other officer, is always from the Prayer Book ; it is also adopted by many of the Chaplains of different denominations. The same is the case in the Army. Such facts as these may serve to stimulate the Church of England in her efforts to occupy fully, with zeal and efficiency, the field we are considering. Should the day be at hand when the Church of England is disestablished, her children in the Navy and in the Army will remain faithful to her, if she now fulfils her responsibilities towards them.

send missions as if they were heathen. Let us get rid of this idea, and remember that our seamen are baptized Christians, forming an integral portion of the Church to which we belong. At any rate, the Royal Navy, with a chaplain on an average to every 600 men, is not in a condition of "spiritual destitution." By the circumstances of our calling we have much need of sympathy, but the help we most need is that which shall aid us in recognising that we are ourselves chiefly responsible for our religious welfare. The "Naval Church Society" exists for this very object. The Naval clergy, the Naval laity—officers, petty-officers, men, and boys, must all and each realise this, or our ships' companies will never have a religion that will stand them in need when their country calls them for service, even unto death, to the ends of the earth and in the uttermost parts of the sea.

The question before us is not only a national, but an imperial one, affecting our most distant possessions equally with the old country. Now that the confederation of groups of our Colonies is becoming a reality, and the consolidation of the scattered sections of our race is shaping itself into more than a vision of the distant future, why should not the mother and daughter Churches of the Anglican communion co-operate more effectually in the care of our seamen who knit the whole together, and who should find their Church welcoming them wherever they go? It is not a matter to be dealt with by isolated sea-port parishes, or by separate sea-board dioceses, or even by the provinces of Canterbury and York, though aided by voluntary societies independent of ecclesiastical limits; it is rather one of those subjects which should be managed more comprehensively by the Catholic Church both at home and abroad. A central board might be formed under the presidency of the Metropolitan of all England, from whom not a few dioceses abroad hold mission; on it, their commissaries in England would be the delegates of the Colonial bishops; our Maritime clergy—whether beneficed or not—would be represented, and the army and navy and mercantile marine would have a voice, and the means of feeling themselves in vital union and co-operation with their Church. Such a council should consist both of clergy and laity, the latter element embodying the influence of our great shipping interests.

To sum up—the whole Anglican communion of our great empire must take heed to its responsibilities to our seamen; the Church of England, with its organisation of provinces, dioceses, and parishes must take heed to her responsibilities towards them, especially when they are at home; the State departments which control the fighting services of our Christian country must take heed to their responsibilities, especially when the Navy and the Army leave our shores for the defence of our people; and our seamen and our soldiers themselves—clergy, officers, and men—must take heed to the responsibilities which rest upon their own heads as a part of the Church of their native land.

Let me conclude by relating an incident which shows how a man is saved at sea: not by his own exertions and endurance, but not without them; not by the life-buoy only, or the gallant efforts of the life-boat's crew, but not without the boat; not by the noble ship herself, with her captain, officers, and men, but not without their hearty co-operation and patient standing-by. Which things are an allegory.

I was on my way from the West Indies in one of our finest frigates.

We were in the middle of the Atlantic, and had been bowling towards England at a splendid rate all day, with a fresh breeze on our quarter ; the seamen said their friends at home had got hold of the tow-ropes ; they were buoyant with hope, and in high spirits. In the evening, before the watch was called, hands were on deck to make the ship snug for the night. The usual reef was taken in and hands were piped down from aloft, when the second captain of the main-top, one of the smartest and most promising of our young seamen, fell from the rigging and was thrown into the sea. I was standing close to the commander on the poop, and at the cry "man overboard" we looked over the side together. As the ship shot past him, the man looked up and said calmly to the commander, "Save me, sir," and in this trustful spirit did what he could to save himself ; he was a good swimmer, and kept himself afloat. Both life-buoys astern were let go ; one dropped close to our ship-mate, but alas, without its beacon ; the other followed, and we rejoiced to see its light as it floated at a short distance from the first. The life-boat's crew were in their boat, and she was away in what seemed to be but a few seconds of time. As the short twilight closed in, darkness soon hid the struggling cutter from our view, but the twinkle of the life-buoy appeared now and then when not hidden in the trough of the waves. With the darkness a most solemn silence settled on the ship, now laid-to. The little light ceased to reappear, and anxiety was felt for the boat also, as the sea was running high and the weather threatening. We could only help now by our position lights and our silent prayers. A sympathetic tension of suspense held those 500 men for the half-hour we all stood peering into the darkness and listening. Then the rhythmical beat of oars was faintly heard, but we had to wait in uncertainty for some long moments still, until at last through the darkness of the night, over the troubled waters, came those words that seamen know so well—"All right !"

The Rev. W. R. BEACH, Canon of Victoria, Hong Kong,
Principal Chaplain to the Forces at Aldershot.

It would be a waste of valuable time to argue at any length that the Church *is* responsible for the religious welfare of our Army and Navy, for the title of this subject takes that for granted, and I accept it as a happy omen that it has been thus worded. Our soldiers and sailors, though a separate class of men, belong to the nation—for whose good they exist, and whose interests they are always ready, and even eager, to defend ; they have therefore a right to the care and training of the National Church, which is the mother of us all. The Naval view of the question has been placed before you by my friend the Chaplain of the Fleet, whom I met many years ago in China, and whom I am glad to meet again on this common ground to-day. My remarks will be confined to the Army, and before proceeding to discuss the subject, I must ask you to remember that the short service system, by which soldiers are now returned to civil life at a much earlier period than formerly, to be either a blessing or a bane to the parishes where they

settle, increases the responsibility of the Church for their proper education and training in Christian doctrine and practice. Now, this subject of the Church's responsibility, suggests two questions for consideration, viz., What is the Church now doing for our soldiers? and what more ought she to do for their moral and spiritual welfare?

I. As to the former, it is necessary to remark that the Church discharges her responsibility in a rather indirect, not to say irregular, manner. By this I mean that her proper rulers—the bishops—have very little immediate control over the religion of the Army. That is placed under the direction of His Royal Highness the Field Marshal Commanding in Chief, and the Secretary of State for War, with whom rest the appointment of chaplains, including the Chaplain-General, the erection of Churches, and, to some extent, even the ordering of Divine service. I am not expressing any opinion on this: I am simply stating the fact; and I do so, as will be seen before I conclude, with a practical object in view. No doubt the high military authorities mentioned devolve the burden in a great measure upon the shoulders of the Chaplain-General; and here I may be pardoned for saying that the appointment of Dr. Edghill was hailed with great satisfaction, because we all knew him to possess, in addition to many personal qualifications, the valuable (I had almost said the essential) qualification of a varied experience of the needs and habits of soldiers, gained during many years of faithful service as a commissioned chaplain to the forces, both at home and abroad. But, to return, although the Church, strictly speaking, does not exercise direct supervision over the Army, she indirectly does much for us, although not as much as she might.

She, of course, supplies the chaplains, who are selected from Clergy in full Orders; and provides for the performance of Divine service and the administration of the Sacraments, according to the Book of Common Prayer, which is her gift. By her bishops she confirms the families of our soldiers, and many of the men who enlist unconfirmed; and the visits of our Fathers in God for this purpose are always welcomed by officers and men, as well as by the chaplains.

The duties of chaplains are laid down in the "Queen's Regulations and Orders for the Army," and it may be interesting to the Congress to know what they are. We are required to perform Divine service for the troops every Sunday, Christmas Day, and Good Friday, at a service which is known as the Parade Service; and this is to be conducted in accordance with "Instructions for the guidance of Chaplains of the Church of England in their ministrations to the Troops," issued by the Chaplain-General, and approved by the Commander-in-Chief. "Chaplains are" further "required to render all the spiritual assistance in their power to officers and their families, as well as to the families of the men, whether on the 'Married Roll' or not, and to the men themselves, whom they are to regard in every respect as their parishioners." Their duties, as well as those of officiating clergymen, include "Baptisms, churchings, and funerals, attending the sick in hospital and reading prayers with the convalescents at least once in each week, and giving special religious instruction to the children and drummers during one hour in every week." These things we are "required" to do, and it may perhaps be some consolation to those

clergy who chafe under the provisions of the New Clergy Discipline Act, that they are not worse off than their brethren in the Army. I do not think we have found much reason to complain on this head; and I need not say that no chaplain worth his salt confines himself to the bare letter of the Queen's Regulations, which may be considered to contain the *minimum* of what he is bound to do. No express mention, for example, is made in those "Regulations" of the Holy Communion, although in the "Instructions" before referred to, chaplains are directed to "administer" that Sacrament, "at least once in every month, and also on the high Festivals of the Church." And I am glad to say, in passing, that in the Standing Orders of the Aldershot Division, "Commanding officers are requested to allow any soldier who may wish to attend Holy Communion to remain in church after the regiment leaves it, without previously asking permission"—a provision which, I trust, will some day find its way into the Queen's Regulations for the whole Army, and which, if carried out in the spirit as well as the letter, will be an immense gain. By the same "Instructions" chaplains are to conduct "an evening Service (known as the Voluntary Service) on each Sunday, for the benefit of the families of officers and soldiers, and of all other persons who may be willing to attend"; and "recommended" to establish in addition "a short, evening Service, with a lecture or sermon, at least once in every week, and twice, if possible, during the seasons of Advent and Lent;" also, "wherever the custom can be introduced and maintained" Daily Prayers. I am happy to be able to say that in a few Stations it has been found possible to establish daily Evensong, as in this garrison, for instance. In a few more there is an early celebration of the Holy Communion every Sunday and Holy-day; and I hope and believe this will become more general as the undoubted benefits resulting from the practice become better known. And here I must thankfully acknowledge that much greater liberty of action is now enjoyed by chaplains and religious men in the Army than when I entered it twenty-five years ago; and that by the establishment of such Societies as the Guild of the Holy Standard, an Army division of the Church of England Temperance Society, the Army Missionary Association, and last, though not least, the Church of England Soldiers' Institute at Aldershot, our opportunities for promoting the spiritual and moral welfare of soldiers have been greatly increased.

II. I would gladly say something of the working of these Societies, but I must leave that to succeeding speakers, and hasten on to the less welcome, but very important, task of pointing out some defects and hindrances, in the hope that the Church, recognising her responsibility, may bring her influence to bear upon the proper authorities for their gradual removal.

(1) And foremost in the list, I must place the want of proper edifices for Divine worship, I have no hesitation whatever in stating that this is a real hindrance to religion in the Army. I fully recognise the great truth that the Divine Presence is not dependent upon magnificent temples, or even upon anything "made by hands." I know that that Presence was manifested to Jacob in "a certain place" in the open air, and that the patriarch said, "This is none other but the House of God, and this is the gate of Heaven!" But that was after a

balmy night spent in the sweet atmosphere of Palestine, where the surrounding scenery naturally lifted his thoughts to the Heaven which he had been beholding in his dreams. I think it would require more imagination and more faith than you have any right to look for in the ordinary British soldier to be able to rise to the same elevation of spirit amid the surroundings of a bare, uncongenial, unsanctified barrack schoolroom, to which he has been marched during the week for tasks not always welcome to him, and which is transformed for the time being into a chapel. Is it fair to expect him in such circumstances to realise the beauty of holiness and to worship God with reverence? Then, some of the so-called churches are big wooden structures, devoid of all ecclesiastical ornament, exceedingly uncomfortable on windy and rainy Sundays, and possessing no single recommendation save that of being constructed to hold 1,000 men. And these, you must remember, are shared by Roman Catholics and Presbyterians with the Church of England. Some years ago the following transformation scene was enacted in one of these wooden buildings every Sunday morning. Our Presbyterian brethren led the forlorn hope at 8.30, when a curtain was drawn across the Chancel to prevent them from being distracted during their service by the sight of the altar belonging to the Roman Catholics. An hour later the curtain was removed, and thus at ten o'clock our brethren of that communion were able to worship according to their more ornate and elaborate ritual. We of the English Church succeeded at 11.30. You will wonder what happened between, and perhaps the susceptibilities of some good Protestant brother may be aroused lest it should be found that we actually used the same altar as the Roman Catholics. I am able to reassure him. That altar was ingeniously constructed to run upon wheels, and being thus removed to an adjoining vestry, our modest altar, similarly constructed, was wheeled in from the opposite vestry, and our service proceeded according to what Keble called that "sober standard" which it is the peculiar happiness of the Church of England to possess. That process of transformation is still carried on in its latter details at Aldershot every Sunday in the North Camp church, the only difference being that other arrangements have been made for the Presbyterian service. On the other hand, we have two other churches in that Division, one of them consecrated, which we are thankful for. And there are a few—but only a few—in other Stations which almost rival in beauty the fine old garrison church in this good town of Portsmouth, owing their beauty in a great measure to the private liberality of officers and men who have contributed to their restoration or adornment. That decent and well-ordered churches are appreciated by soldiers is certain. Considering the general surroundings of their lives—accustomed as they are to good music and smart uniforms, and "all the pomp and circumstance of war"—it would be surprising if this were not the case. I may mention, as an instance of the interest felt in the subject, that only a few months ago it was my privilege to receive, and to present and place upon the altar at an early celebration, the sum of £7 10s., the offering of a non-commissioned officer towards clearing off a debt which remained upon a handsome white frontal for the Holy Table. He had just received a small legacy, and he thus at once testified his gratitude

to God, and his love for the place where His honour dwelleth. I do trust that this Congress will help us to get the many wretched substitutes for churches now existing abolished, and suitable chapels erected in every station in the British Army. The Convocation of Canterbury has already spoken out on the subject, and I have good reason to believe that the highest Officer in the Army would gladly see an improvement in this respect. I am sure that the Chaplain General would.

(2) More chaplains are also needed. It is impossible for one clergyman to do all that it is in his heart to do for a Brigade consisting of three regiments, especially when these regiments are constantly changing from station to station. An intelligent non-commissioned officer lately said to me, "Why should there not be a chaplain to every regiment, sir? There is a paymaster and a schoolmaster; why not a clergyman also, who should belong to us and move about with us, and thus become well acquainted with our families, and be our friend as well as our chaplain?" He added, "I don't think his pay would be any loss to the country in the long run, for a great deal of drunkenness and vice would be prevented." This was a spontaneous expression of opinion from an old soldier, and I think you will agree with me that he had a great deal of reason on his side. The number of chaplains should be increased if the spiritual and moral condition of our soldiers is to be really improved, and the Church should strongly represent this to those who have the power to increase them.

(3) And this brings me to another very important and much to be desired object, viz. :—More direct recognition of our work in the Army by the Church as a Body, of which we are members. I know that I am here treading upon delicate ground, but as I feel strongly on the subject, I think it best not to avoid it. I remarked in the beginning of this paper that the Church's responsibility as regards the Army is indirectly discharged. Perhaps, from the nature of the case, this is unavoidable; but might we not be brought into closer relation to her without undergoing any very revolutionary process? For instance, might not the Chaplain-General and the Chaplain of the Fleet be *ex-officio* members of Convocation? And might not the state of religion in the Army and Navy be considered in the Sacred Synod of this nation, under their guidance, every year, instead of at long intervals? Last February some valuable resolutions were passed by both Houses—resolutions drawn up by a Committee appointed to consider and report upon the spiritual condition of our soldiers and sailors. Why should not that Committee be a *standing* one? Resolutions, however good, have a tendency to die away and be forgotten, unless they are looked after by those who pass them; and I am persuaded that it would inspire us with fresh life if we were brought into more immediate fellowship, through the proper channels of communication, with the Church at large.

We all know how deep an interest the Bishop of this diocese takes in the spiritual welfare of the Army and Navy; and I cannot forbear saying, with all respect, that if the bishops generally would summon chaplains to hear their Charges at their Visitations, as his lordship kindly does, it would be a help to us, making us feel that we were truly one with our brother clergy in civil life, bound by the same solemn

vows and obligations, and engaged in the same holy work. In my last station (Sandhurst) the Rural Dean called upon me as soon as I arrived, and regularly invited me to his chapters. It was a great boon to meet, and to compare notes with, the parochial and other clergy who assembled at Wokingham; and my brother chaplains at Aldershot, as well as myself, would highly prize such opportunities of meeting and conferring with the clergy of the neighbouring parishes, if it were thought good to invite us. Our Army is largely recruited from the rural districts, and many of our soldiers were not long ago boys in the village schools. It would be a mutual advantage if we who have to carry on the education commenced in those schools were brought into closer ecclesiastical relation with the clergy who have baptised and trained them in the rudiments of the Christian faith.

Parish priests can assist us materially in our work by sending us letters when any of their parishioners enlist. We do get hold of young fellows now and then by this means, and I hope influence them for good when they are new to Army life. It is pleasant to see the face of a soldier brighten as the chaplain tells him he has heard of him from his former clergyman, and talks to him for a few moments in some quiet corner of his village home. I beg to assure the parochial clergy that such letters of introduction are highly valued by us, and are always attended to, sometimes with very happy results. One more remark upon this part of my subject, and I have done. I wish there were any chance of seeing a grave omission in the Public Prayers of the Church supplied. When the comprehensive nature of the Litany is considered, it seems surprising that our soldiers and sailors should not be mentioned. In time of war special prayers are directed to be offered for them, and the whole nation rises to the occasion, and from every church in the land there goes up to heaven earnest intercession for their safety and success. Why should the Church be silent on their behalf in time of peace? Is it too much to hope that ere long some such suffrage as is found in the book of *Family Prayers*, prepared and published by authority of the Upper House of Convocation of the Province of Canterbury, may find its way into the public Liturgy of the Church, and thence into the hearts of her faithful people:—"On all who defend our country by land or by sea, on those who bear the sword to execute Thy wrath on evil-doers, and to maintain the right against oppression and wrong,—We pray for thy blessing, O Lord."

I cannot conclude this imperfect outline of what I feel to be a very important subject without saying that I do not by any means take a gloomy view of the future. The revival of religious life in the Church has extended, notwithstanding our disadvantages, to the Army, and progress has certainly been made during the last few years. Commanding officers of garrisons, and of regiments and corps, are generally willing to support the chaplain in his work. Not a few of them are regular communicants, and show examples of godly living to their men. And religion in the Army is of a manly, straightforward type, bearing the stamp of reality—a type which enables both officers and men to live pure lives in the midst of many temptations, and also to meet death bravely and without fear. The world has admired the noble and unselfish life and death of Gordon. I believe there are many of the same spirit in the Army, and not only in the higher grades, but in the rank and file

likewise. We ask our brother churchmen to help us to increase the number of those who shall faithfully represent them, as he did, in heathen and strange lands.

With better churches, more chaplains, and a fuller recognition by the Church of the claims of our soldiers upon her sympathy and aid, I believe the British Army will become, year by year, more deeply imbued with the spirit of our holy religion; and will prove not simply as heretofore the safeguard of national liberty, but also the staunch supporter of that "peace and happiness, truth and justice, religion and piety," which are the great elements of national greatness, and for which we are taught to pray.

ADDRESSES.

MISS WESTON.

I FEEL that I must, in a measure, apologise to the Congress for the substance of this paper, which deals with the only work about which I am fitted to express any opinion, and which I have, therefore, entitled "Twenty years personal work among the seamen and marines of the Royal Navy." My old and kind friend Admiral Grant was to have read a paper on the point more especially before the Congress, "The responsibility of *the Church*, as regards the spiritual and moral welfare of our sailors and soldiers," and I was to have followed with a short account of woman's work in the service. Although I am unable to grapple with the larger question, I feel that as regards the smaller I may venture to occupy the time of the Congress for a few minutes, and in giving this sketch, I hope it will be understood by the representatives of great naval societies, doubtless present here, as it is by the Chaplain of the Fleet, and the Navy clergy generally, that this work is antagonistic to none, that it is, as I hope to show, essentially woman's work; that it simply aims by every holy, Christlike, and home influence, to draw our blue jackets and marines from a life of sin and pleasures that debase and ruin them, to a sober and godly life, to the glory of God's holy name.

Nearly twenty years ago the little seed was sown, which, under God, was to grow to a great work, by a request from a Christian soldier that I would write to a blue jacket, a godly man, then serving as sick-berth steward on board H.M.S. Crocodile. "He would like a letter from a Christian lady," remarked the soldier, "because he misses his mother's letters so. She used to write to him, but she is dead and gone." To replace that mother was no easy task, and yet there was the plain duty before me to write to this man. I did so, and he has often since remarked what a help that simple letter was to him, how he took it into a dark corner of the ship, and when he had read it, how he knelt down and thanked God that He had given him a Christian friend to take his mother's place. That sick-berth steward was well known in Portsmouth. He is now in New York, where, having passed through the medical schools, he has graduated, taking the degree of Doctor of Medicine, and is now practising in that city. "Never shall I forget," he said, writing to me the other day, "the dear old Crocodile days, and never do I cease to thank God that I was your first blue jacket friend."

Thus the key-note of the work was struck—personal interest and friendship for the brave men of the sea, men who, of all others, know how to appreciate true and sincere friendship, and men, of all others, who are most frequently led down to destruction by friendship of a wrong kind.

The work continued to grow. Through the kindness of the late Rev. Richard Price, R.N., and the Naval Scripture Readers' Society, I became acquainted with other men in the service, who prized a letter of Christian counsel more than aught else; and although when I look round now and see to what a tree the little seed has grown, I can but thank God. Still the letter writing is as important a part of the work as ever. About 5,000 written letters were sent out last year, in reply to 5,000 written by officers and men from our fleet all over the world. This is a quiet work, and essentially a woman's work; but so important that I look upon it as the backbone of the whole. To supplement, and not to supersede this letter writing, I write and issue two monthly letters, one to the men and the other to the boys of our service. These letters are called "Blue Backs," and have now been circulated in the service for quite fifteen years. When first issued a few hundred copies sufficed, but the demand for them has grown so steadily, that last year the issue was 270,000 copies, distributed as follows:—Royal Navy, 135,750; boys, 49,920; officers, 11,000; mercantile, 29,520; fishermen, 26,660; United States Navy, 15,950; reprints, 21,200. The Royal Naval letters are sent to every ship-of-war and gun-boat in the service, all over the world, to our Royal Naval Hospitals, and Royal Marine Barracks, Coast-Guard Stations, etc. The boys' letters go to Her Majesty's and all the Reformatory and Industrial Ships round our coasts. The Mercantile to the great lines of steam-ships, and to the chief ports in the kingdom. The United States letters are distributed officially throughout the United States ships, and the Fishermen's are sent to our fishermen in the deep-sea fleets, and round our coasts. The Deep-sea Fisheries' Society, connected with the Thames Church Mission, sending out 1,000 copies monthly. During the hostilities in the Soudan, the Naval Brigade begged a double portion of Blue Backs, that they might give to the soldiers, and many soldiers have written to say that the reading of these little messengers in that distant land has turned their thoughts and hearts to God.

A most important feature in this work is its *organisation*, which has grown steadily year by year, and which gives backbone and solidity to the whole. My wish from the commencement has been to grasp the Navy in its entirety, and the admirable organisation of the service has given full scope for it. In connection with the Temperance and other work, I have committees and agents, all volunteers, on board every ship-of-war and gun-boat, as well as in all shore establishments, hospitals, barracks, etc., whilst the Coast-Guard Stations are taken up and worked by men in each station. In foreign ports all over the world I have kind helpers, and in many places Sailors' Rests, worked in connection with us, and dependent on our funds for their continuance. The Temperance work is in a very prosperous condition. Officers of all ranks, from the Admiral to the Midshipman, or naval cadet, being included in its ranks. Indeed, the officers of the Navy as a body, I find willing and anxious to assist me in every way possible. The men are capital workers, full of energy, fire, and enthusiasm. As each ship commissions an agent is appointed, and a branch of our work started with the consent and approval of the commanding officer, and carried steadily forward, until that ship is paid out of commission again.

In connection with the Royal Naval Temperance Society, an admirable temperance monthly paper is issued, edited by my friend and co-trustee, Miss Wintz. It has a circulation of 122,000; it is a very bright, readable, chatty paper, heartily appreciated

by men (especially young men) everywhere, and is capable of localisation without any expense, in parish or district, the page given to ship news being devoted to parish news, and the title altered. Without attempting to run any race with the "Church of England Temperance Chronicle," it might be found useful as an auxiliary. It is on sale, and copies will be sent gratis to any clergyman wishing to see it, if the order is sent to the Sailors' Rest, Portsmouth. While speaking of our Blue Backs, Brigade News, and other means of reaching our absent men systematically and regularly, to show them that, roam where he will, Jack is never forgotten, I must tender my warm thanks to the Chaplain of the Fleet, for having most kindly so used his influence at the Admiralty, that a large portion of the 30,168 parcels that went out last year have been sent officially, and post free, thus saving my work from a burden of about £200 a-year for postage alone.

Our sailor boys very naturally are a great interest, and the work amongst them is almost—indeed the Commander-in-Chief at this port once said, "the *most* important part of this work;" and surely to be able to get personally acquainted with the great mass of young blue jackets training for the Navy, is, everyone will allow, most useful, and to this fact I attribute, in a great measure, the hold which this work has on the service, and the delight the men feel in after years in coming back to the dear old Sailors' Rests.

At Devonport, Falmouth, Portland, and this port, where all our naval boys are trained, we have work among them ashore. At Devonport, where 2,000 boys are training, it is on the largest scale. I roughly estimate that their attendance during the year at temperance meetings, has been 41,600, and at bible classes 6,246. This attendance is purely voluntary, but their interest and the work done, is shown by the fact that 1,000 boys signed the temperance pledge voluntarily at the Devonport Sailors' Rest alone! The value of the Bible classes will, perhaps, not be seen at once; but some of the naval chaplains have written, speaking highly of our lads, as earnest, bright, godly boys, and thorough good sailors. Before they leave, we are able, through the kindness of commanding officers, to get them marched to the Sailors' Rest for a "Draft Tea" and leave taking. "You won't mind drafting?" I heard a seaman say to a downcast boy—"Miss Weston stands a Draft Tea, a regular good blow out, and no mistake; and then she talks to us. I haven't forgotten the tea, nor the words that came after it."

The Sailors' Rests are the Homes that have sprung out of the work. I have two at Devonport, one here, and another at Sheerness, and another at Portland. In these Homes I, myself, and Miss Wintz, with a devoted band of Christian ladies, endeavour to focus real wholesome Christian influence. We believe in woman's influence, rightly exercised; and certainly the grandest sphere for it is home. The Sailor's Rest at Devonport has been working for ten years, and it is satisfactory to be able to say that last year was our best. My system is to throw the coffee bar open to the public, and yet to keep the Institute for the seamen and marines; and this plan has worked well. Seamen are able to bring in wives and friends; the public have the advantage of a coffee house, and the proceeds make the places self-supporting, with something over—last year between £200 and £300, which is carried to the building fund.

During last year we took over our counters, at our five Sailors' Rests, £12,599, being an increase of £1,400 over the previous year. Our sleepers at the five Sailors' Rests have been 64,798, an increase of over 10,000 on the previous year. Those sleepers are strictly seamen and marines, and the numbers simply represent those who have been accommodated with beds. Of the hundreds, amounting to thousands in the year, sheltered under our roofs, and laying down anywhere—on the floor, under

the bagatelle boards, on the reading tables—we take no account. At the Sailors' Rests we provide food, shelter, and recreation. Our Bible classes are full, as are also our simple evangelistic meetings : while our Saturday night temperance entertainment is crowded by seamen, marines, dockyard-men, and the working classes. I roughly estimate the attendance during the year at 150,000 at all the meetings, and 50,000 at the Saturday night entertainments.

This Sailors' Rest is in Commercial Road, Landport, the Landport yellow trams passing the doors every five minutes, and is thrown open to visitors without any limit as to hours during the Congress week. I cordially invite inspection. Fuller accounts of the work will gladly be given, and larger books are on sale. As the expenses for Homes and foreign work amount to about £6,000 a year, and there is a considerable deficit against last year's account, I shall be very grateful for the help of offertories, and also for opportunities of giving an account at drawing-room or school-room meetings. I do trust that I have to some extent proved my point—that personal influence and woman's influence is a missing link in our Navy, which is to some small extent filled by this work.

LIEUTENANT-COLONEL J. B. WALKER, late Royal Artillery.

I REJOICE to say that I was permitted this morning to hear the most wonderful sermon preached by the Bishop of Ripon, because he struck that which is the very key-note of what I want to say this afternoon, and he used the very expression which I had intended to begin my speech with, and which expresses most strongly the proper attitude of the Church towards her soldiers, namely, responsibility of a mother towards her children. Just as the mother yearns over, thinks for and cares for her children, no matter what their lives may be, so the Church ought to care for her soldiers, personally and individually caring for them, providing for them, and seeking after them. And it is in this aspect of her work that I think that the Church has failed in her duty. It is the fashion to think of and speak of soldiers as a mass. Everything is done for them as a mass. They live in barracks, in a crowd, and it is sometimes forgotten that they have individual thoughts, individual yearnings, and individual souls. Most of us who know anything about soldiers know that they live almost entirely alone—that, though in the midst of numbers, they are alone. I have known men to be in my own battery of artillery for years without speaking to one another, and to sleep in the next bed to one another scarcely knowing one another's names. Some of those who are here know what this loneliness in the midst of a crowd is, how infinitely more unbearable it is than loneliness in the midst of solitude. It makes the heart long for sympathy, it seems to open up all the heart's feelings within us, feelings which gush out—and they do gush out when a soldier meets with one word of love and sympathy—gush out in a stream which shows what the dam is that keeps them in, which shows where the need is. I know of no men in this world so ready as soldiers to tell their whole story, their whole family history, their whole troubles and cares to those who will give the slightest sign that they will listen with sympathetic love. It is the soul yearning oftentimes in the midst of the roughness of barrack-room life, in the midst of ribald talk, and coarse blasphemy, that goes back to the early teaching of the village church, and thinks that again in that church he will find rest and comfort and love, but finds that practically in the army the representative of that Church is inaccessible to him, and that the Church is practically beyond his reach. In this lies the explanation of the fact that officers and men when they do get a conviction of the truths of Christianity so

often drift away from the Church into dissent, and thence frequently into infidelity. It is the longing for personal individual care, for personal individual sympathy, for personal individual love. I do not wish it to be thought that I am for a moment reflecting on the work of the chaplains, I am aware that they do everything they can. It is, of course, essential for successful work that chaplains should believe in their own work. No man sees through another better than the soldier; no man sees so quickly whether another is a believer in what he has to do. It is then necessary that chaplains should be men who will work solely for the Master's cause, men who will take as much pains to save a single soul as to fill a church. No one, no doubt, knows what is wanted in a chaplain better than our Chaplain-General, who is present, but I want to bring out some of the difficulties which seem to beset the chaplain in his work. The chaplain, on his appointment, suddenly finds himself put in charge of three regiments or perhaps two regiments, numbering some 2,300 men at the very least—men of whom he knows nothing, at whose antecedents, of whose lives, homes, and previous training he can only guess. He does not know whether they have been baptised or confirmed, or what their lives are or have been, and he is sent to minister to them spiritually. He finds that religion in the army is as a rule outside the military rôle. He finds that very little facility is given for attending at voluntary services, that the church parade is the most unpopular parade in the whole week, that the great work of Sunday is not even the church parade but, in most regiments, the Sunday inspection, and that when a man gets up on Sunday morning he is thinking how he shall get over that inspection, at which everything must be in its place and there must not be a spot upon anything. Many may be surprised at the extent to which the desire for orderliness is carried. In some regiments, even in the stables, the shovels must be in one place, the brooms in another, and the buckets in another, and all must be at the right distance from the wall, and the right distance from one another. This is one of the great drawbacks to the chaplain's work. He will find also that his voluntary services are almost unattended by soldiers because, in nine cases out of ten, there is some duty which cannot be got over and which prevents attendance. It is a very rare thing to see soldiers attending the Holy Communion service in the morning. There are no facilities given them for attending. It has been stated that in the Aldershot district orders have been given that the men should have facilities given them to attend that service. It is not the authorities at Aldershot who make it impossible that these orders should be carried out, but the petty red-tapeism of the regiment, the petty officialism which throws cold water upon men trying to escape, as they think, their legitimate duties by going to church. It is not until the absolute necessity of this service is recognised, not until the Holy Communion is recognised in the army as the greatest act of Christian worship, until it is acknowledged that everything—duty, parades, Sunday inspections, must give way to enable men to come to the table of the Lord, that the difficulties which are now placed in the way will be put an end to. In these matters the Church and the Church alone is responsible. The chaplain will find further that the officers whom he has to deal with are thorough gentlemen, and are kind and genial men, but are not religious men, that they will meet him in social life and will extend to him the hand of friendship in every way except in his spiritual work. In these matters, again I say, I think the Church and the Church alone is responsible. What is it that we want to supplement the chaplain's work and to overcome all these difficulties? We want, first of all, church centres in every garrison. The chaplain has no comfortable vicarage. He is a bird of passage, and will be moved in a year or two. He probably lives in a very small house or cottage, and has no place in which he can see the men excepting his drawing-room, and men do not like going there. It

takes a great deal of moral courage for a man to ring the front-door bell, knowing that he will be shown into the drawing-room. What is wanted is some place where the chaplains can meet the men socially, as friends, without being subjected to all the restrictions of polished life. I have omitted to mention one point which I think especially hampers chaplains in their work. They find that they obtain when they enter the army an official rank, and I believe it is one of the greatest obstacles they can encounter. When men speak to the chaplain they are bound to salute and stand at attention. Did Jesus Christ have any official rank? Did the Apostles have any official rank? Were men bound to spring up to attention and salute them? Surely not. How can a man unfold what is nearest to his heart to one who he feels is his official superior and whom he cannot approach without giving a military salute? The chaplain goes into the hospital to see the sick, and the man in charge, the moment he enters, says "Attention," and every one who can do so has to stand up. (Cries of "No.") Somebody says "no," but I have seen it. We want places where the chaplains can meet the men without this formality coming between them, where they can meet them socially, as friends; places which will be centres of Church work to the whole garrison, places from whence can emanate instruction in Church life, where the chaplains shall have the right of going by virtue of their office of chaplain, and which shall be their homes as much as the men's homes. Such a place we have now working in Aldershot with the greatest possible success. We want, in addition, a lay agency in the army. We want the Church at large to supply men who will come and work among our soldiers, taking the place of the present Army Scripture Readers' Society, which I do not think has succeeded in its *role*. Who shall be the lay workers among the men? They should, I think, be permanently in garrison, and they should be voluntary. I am sure there are numbers of men in England who would come forward voluntarily in such a cause if only they had the means to live, and that is all we should ask the Church to give. The army is the greatest mission-field that has ever existed. No man is more susceptible to kindness and love than the soldier. No harvest field stands so ripe for the harvest; in no harvest field is the corn so ready to be cut. Shall that field wait any longer for the cutting? You are responsible, fellow churchmen and churchwomen to the God of the army, and I appeal to you most earnestly to take this matter up and help us. If you do, you will find that England's soldiers will be the staunchest soldiers of Christ's Church militant here on earth, and that many a battalion will join their Alleluias with yours in the great Church triumphant hereafter.

DISCUSSION.

P. H. COLOMB, Esq., R.N., Flag Captain of H.M.S. "Duke of Wellington."

I WOULD not have attempted to address this meeting had it not been that, in the opinion of some whom I respect, a few words from an ordinary naval officer, looking at the question from an ordinary point of view, may be useful in the discussion of the subject before us. I shall devote my observations almost to a single point. Previous readers or speakers, I think, have shown us that if there is a duty which the Church owes to our soldiers and sailors, there is also a duty which our soldiers and sailors owe to the Church. As far as the Navy is concerned, the duty of the Church is perfectly plain with reference to the provision of chaplains. The provision of chaplains for the Navy is,

however, I think, a more difficult matter than the provision of chaplains for the Army. The duties of the chaplain on board a man-of-war are more difficult to fulfil than are those of the military chaplain. The Poet Laureate has told us of the fierce light which beats upon the throne, but I think that a fiercer light, or at any rate, a more piercing light beats upon the chaplain on the man-of-war. I know of no post in a man-of-war, the duties of which it is more difficult to fulfil properly than that of chaplain. I would ask you, what would be the condition of the parish clergyman if he had always to lunch with his congregation immediately after the conclusion of his sermon? The chaplain on board one of Her Majesty's ships must not only preach his doctrine, but must live it, and live it in the view of an enormous amount, not of hostile criticism, but still of criticism. This I take to be the first great difficulty of the naval chaplain. Then he has another difficulty which, certainly, according to the present arrangements in the Army, seems to be felt there also. He does not see his work grow as the clergyman of the parish does; he is better off, perhaps, than the Army chaplain in one respect, for he certainly has his parishioners with him for three years, but still, after a certain time his parishioners become scattered over the whole world; the result is, that much of the chaplain's work must be routine. In a parish, the clergyman sees his parishioners grow up from youth to old age, and is able to estimate what his work has done amongst them. In a ship, the chaplain's parishioners pass away from him and he cannot see what effect his teaching has had upon them. The young chaplain on first coming on board ship is exceedingly likely to do what most people in England, who do not know Her Majesty's Navy do, to think that the sailor is different from everybody else. We have our peculiarities, there is no doubt, but the mode in which the young chaplain would address the seamen, would not be the mode in which he would address the officers, although the peculiarities of officers and seamen are very much alike. I am certain that if you want to get hold of the British blue-jacket, you must feel that you are the counterpart of himself, and the less you dwell on the fact that he is a sailor the better for your work. You have, however, as I have said, this difficulty, that the chaplain does not see the full extent of his work, and that, consequently, after he has passed through three or four ships, he cannot help feeling some weariness at having to begin the same thing over again with a fresh set of men. I think you will agree with me that the Church needs to provide the Navy with good chaplains. The next point is, as to the time chaplains should serve. I do not think that, as a rule, they should remain with us too long, except those in special posts in the vicinity of our forts. It would be better if chaplains only remained with us for such time as they might feel that their zeal had not evaporated. I think also that the Church is bound to provide the wherewithal to fill up the vacancies thus created. The difficulty is this. We should get the highest talent in the Church if only, when they left us, the chaplains did not feel that they had lost their labour. I should like to pass a larger number of the clergy through the Navy, in order that when they came on shore they might spread a knowledge of us as we really are. I should like to say what I have seen myself. It has been my fortune to serve in two ships, with two chaplains, each of whom was, I may say, as far as I could judge, without flaw. The influence which these men had—I am speaking as a naval officer—on the discipline of the ship was tremendous. There is no question whatever that a chaplain who is zealous and earnest in his work, and knows how to do it—because a great many who are zealous do not know how to go to work, there is no doubt that such a man is a great engine of discipline on board a ship, and therefore, of happiness and comfort to all on board. It has been pointed out to me by the last speaker, that the demands of the military service largely interfere with the duty of the military chaplain. The same may be said of the Navy. A great deal of it it is impossible to help, because the chaplain lives for his work, and not the work for the chaplain. At the same time there is no doubt whatever, that in the Navy an immense amount has been done, and is being done to help the chaplain in his work. The administration of the Holy Communion is much more frequent on board ship than it used to be. As a rule, however, the difficulty is that there is no quiet place, except the captain's cabin, where the service can be held. The blue-jacket is shy of coming into the presence of his captain even when they are in the eyes of God on the same level. He does not attend the service because he does not like to go into that part of the ship which on every other day is sacred to the captain alone. There are, however, some ships where this does not happen. It was my fortune to serve in one ship where my dear and gallant chief, who is now on this platform, was in agreement with me and with the chaplain on this point, and the ship was so constructed that the place for Morning Service was not interfered with by the rest of the ship. Our numbers at the

Holy Communion held in this place were not large, but they were larger than they would have been if we had been compelled to hold the service in the captain's cabin. Among the things which are worthy of notice in the Navy is the resuscitation of Morning Prayer. I do not think that, as a rule, Englishmen are aware of the fact that in every one of Her Majesty's ships we have the daily Morning Prayer. We thought it a new thing some years ago when it was introduced, but it was only a resuscitation of the practice of Queen Elizabeth's time, when the Navy was in its most glorious condition. I will conclude by pointing out that one of the great difficulties we labour under on board ship is, that we have to deal with several churches. The Roman Catholic Church has established a rule, which I think is a mistake, that the members of that church should always withdraw from our service, but the other religious bodies agree that their people should all attend the National Service. In this, I think, we to some extent realise what we all long for—the time when our altars will not need to be put on wheels.

Mr. J. CLISHAM, Quartermaster of the Royal Scots Fusiliers.

As I am not a sailor, although I was one in my younger days, I cannot say much about Church work in the Navy, but of the Army I can speak with experience, as I have had the honour and privilege of passing through the ranks, and I can tell you exactly how the soldier is situated in regard to this great question. I am not here to make a speech, but to tell you what we soldiers want.

Many in this Hall will, I dare say, be surprised to hear that for the first ten years of my soldiering I never was spoken to by a chaplain of the Church of England! You may say that it was my own fault, but I think that if any of you were placed in the same position and had the same ideas as I had, you would have the same story to tell. My idea was that if I wanted to speak to the chaplain I was obliged to be accompanied by a non-commissioned officer, or that, in his absence, I must have my small book in my hand. I look back with pleasure to the time when I first became acquainted with a chaplain. I found that chaplains were approachable and would not bite the nose off your face. The gentleman who first took me in hand is on this platform, and he is revered by every soldier, and every officer too who knows him, in the British Army. I was not taken in hand before there was occasion for it. Not that I was a bad kind of a chap! I went to every meeting that was held during the week, and to three on Sundays, and I was so much bothered with meetings that I had come to the conclusion to go to none at all—because everybody told me different things. But, thank God, the soldiers' friend, Dr. Edghill, took me in hand, and I altered my mind. Now, I would say, in the first place, if you want the soldier to love his Church service, do away with the fuss and parade of that service. Deprive him of his Sunday head-dress and of his side arms, and let him go to Church in his tunic, or dressed as if for walking out in the afternoon, with a book in his hand. Do not let him consider all the time he is in Church that he will be inspected on coming out; do not let him think that if his trousers are white with pipe-clay from his gloves he will get three days confinement to barracks—and, there is another thing I would ask for—let there be a little more sympathy shown to the soldier when he goes to a parish church. I am not going to abuse the clergy, but I will tell them what disgusts the soldier with the Church. When I was sergeant-major I happened to meet an officer's servant I knew—a "masher." I walked with him to Church, and we entered and both stood still. My friend, "the masher," was taken up immediately to the front, and Tommy Atkins, because he had on a soldier's coat, was allowed to find his own place. What do you think I thought about that church? Do you think I went back to the barracks and told my comrades, "Come to such and such a church, they are so kind there?" There is no man who feels it more than does the soldier when the right hand of fellowship is held out to him, and there is no man who wants it more than the soldier. What we want is sympathy from our civilian friends, and more especially from the churchwardens and the beadles. Let me tell you what happened to myself in London eleven years ago. I was in London on leave, and seeing a crowd of people going into Westminster Abbey, I followed with the stream. I got to the door and saw that the place was crammed, all the seats being apparently full. An old man held up his hand to me, however, and presently a way was made for me through the crowd. The

old man said, "Come in, my boy. You are a national man, and you are in a national church, I will find you a seat." What do you think my feelings were in that case? Was I not pleased and proud? I said, "Somebody, at least, does like the soldier." Afterwards, I learnt that the man who had found a place for me was an old soldier himself, and had fought at Waterloo! Another point I wish to put before you is that we want to make churchmen of those who are nominally "churchmen." I do not wish to proselytize, but I say that when a man, on coming into the service, puts himself down as belonging to the Church of England, we should get him to go to church. Then there is the question, how are the soldiers to get the means of talking to the chaplains? This can be done by building Church homes in all our garrison towns, so that all the men would be able to meet the chaplain without having to go into his drawing-room, or the chaplain calling for him in barracks. There is such a place at Aldershot. There are those who remember when it was started in a room over a butcher's shop. Thank God, it has now grown into a large building owing to the support of church men and women too, and I would especially mention the support of friends at Reigate who have done much for the Institute at Aldershot. We soldiers want the Church, as the national body, to help us, her national children. We want from you only what we consider is our due, and that is your support for such institutions as that at Aldershot. I will give you one case (and there are many) which occurred at the Institute at Aldershot a few years ago. A young man of the Army Service Corps came to me one evening and said, "Can I speak to you." He told me he never was baptized, but should very much like to be. I took him to the chaplain, who instructed him, and eventually brought him to the font, and I had the great pleasure of acting as sponsor. That young man, through the chaplain, and the kindness of a clergyman from Reigate, who takes a deep interest in the spiritual welfare of the soldiers, was the means, under God's blessing, of afterwards having his brothers and sisters baptized. I am sure you must agree with me that that was sufficient encouragement for those who are labouring for the Institute. Then what we want is that you will assist those who are working for this cause, and if other towns would do what the people of Reigate are doing, there would soon be a building worthy of the name "Church of England Soldiers' Institute" in every garrison town.

The Rev. THOMAS STANLEY TREANOR, M.A., the Mission to Seamen Chaplain of the Downs, off Deal, Kent.

I STAND before you as the representative of the Society of Missions to Seamen. Your attention has, up to the present, been so much occupied with the Army and Navy, that I am afraid you will hardly find room in your thoughts for that vast army of men who may be described as our Merchant Seamen. There are 360,000 of these men; that is to say, more than the Army and the Navy put together. The work of the Society is not confined to our Merchant Seamen. Our chaplains visit, with the sanction of the commanding officers, training brigs, gun boats, and many other vessels of the Royal Navy which do not carry chaplains, while our Readers do valuable work, under the naval chaplains, on board the Queen's ships of every size in this, the first naval port in the world, and in other naval stations at home and abroad, as far as Yokohama, in Japan. But our chief efforts are directed towards our Merchant Seamen, both by reason of their vast numbers, and their lack of other spiritual provision. We occupy and work with our chaplains and readers in the British islands and abroad, fifty important roadsteads and seaports, and in most of the latter we have church-ships, churches, institutes, or mission rooms for seamen in docks or ashore. But for the most important of our stations—the eleven great roadsteads—such buildings on shore would be of no avail. In these roadsteads, all round sea-girt islands, merchant seamen of our own and other nations, are to be found in great numbers on board ships anchored from two to five miles from shore, waiting for fine weather and fair winds, or for orders. They are then most ready to listen; they are perhaps taking their last look at their native land, and will not be allowed to come ashore; there their hearts are most readily touched; therefore we go to them. I have sometimes seen in the Downs ships, the crews of which I estimated at 4,000 men, and I have been told by others of no less than 7,000 men being in the Downs at one time. Many of these never enter a parish

church. I ask, then, is all your support to be confined to the men of the Army and Navy? Have you not a place in your hearts for our merchant seamen? Ought not the Church to reach out her arms to embrace these men? This is a Church Society. We are in strict connection with the diocese, and in harmony with the parochial clergy. We use the Book of Common Prayer on board ship, and though many of our congregation are non-conformists, they never object to its use. Not that because we are churchmen we wish ill to any who work for our Lord Jesus Christ under any banner; but still this is Church work, and it is carried on in a field, which, for magnitude, importance, and variety, has no rival. I leave out of consideration for the present the hosts of foreign sailors who come to these islands, but who, in common Christian charity, we cannot, and dare not, and do not pass by. Leaving these out, however, there are 360,000 merchant seamen belonging to England and her colonies, who, as compared with the Royal Navy, are in the most outcast and destitute condition, both as regards Church privileges, and as regards food, accommodation, and manning of ships, that it is possible to imagine. Let me tell you what we do. First, as they cannot come ashore, we bring them the living agent. We hold services, and we preach to them what it is the duty of the Church to preach, not herself but Jesus; and in that preaching of Jesus to our fellow-sinners, we do realise that we are their "dittos," as has been so well said to-day. We tell them of their need of a Saviour, of their ruined condition, of their need of regeneration by the effectual working of God the Holy Ghost, remembering our own need of Christ crucified, and our share in all the benefits of His Passion by living faith. I ask you, my friends, is it not this, the message, which it is the duty of the Church to preach? "We preach, not ourselves, but Christ Jesus, the Lord." Then we circulate the Bible and Prayer Book. Our sales of the Bible and the Book of Common Prayer during last year, to seamen, were over 9,000 copies. We press the temperance work, and in the last six years we have enrolled 42,000 men in our Missions to Seamen Branch of the Church of England Temperance Society. I was told lately, by a seaman, that of ten men who had signed the temperance pledge in one ship some years ago, one man kept it till he fell overboard and was lost, and the others all stood steadfast for two voyages, when my informant lost sight of them. I need not say that I was surprised and rejoiced at this. I ask you as Englishmen and members of the Church of Christ, to help us. I ask you who stand on the shore to take hold of the Gospel net, and help to drag it through the troubled waters of life, so that we can bring its precious cargo to the good land of everlasting life, through Jesus Christ our Lord.

Mr. WILLIAM CAMPBELL, Sergeant of the Royal Marine
Artillery, Eastry Barracks, Portsmouth.

SEVERAL things have been said respecting the responsibility of the Church towards the soldiers and sailors, also the responsibility of soldiers and sailors to the Church; but one thing seems to be left out of sight, and that is the responsibility of the soldiers and sailors to themselves. I think it is hardly wise to leave this point out of consideration, for sometimes I find that if we get too much nursing we want still more. I belong to the Marines, who are both Army and Navy, and therefore I have some experience of both. It has been suggested that the Church parade should be abolished, but I am bound to say that if I were to ask the men in uniform in the gallery whether they would like to see it done away with they would say "no." I, for one, say "no," and I should very much regret to see the Church parade discontinued. Of course there are some men who dislike it; but I believe there are many who now thank God they were ever forced to go to church. As to the chaplains; in the Marine Artillery a chaplain remains with us for three years, as in the Navy. No doubt the chaplain has a great deal to contend against. Of course my position will not allow me to speak as freely as I should like to do on this and other points, but I disagree with what has been said about somebody coming forward to take the place of the army Scripture-reader. One of the former speakers said it was essential to have a class of gentlemen who would be the means of bringing the men to the chaplains. Is there any reason why the chaplain should not come himself to the men, instead of getting somebody to bring the men to him? I heard a non-commissioned officer say this very week that he had not seen a chaplain for fifteen

years, except on Sunday. I am not blaming anybody. I leave the matter for other people to work out. If our Lord Jesus Christ had stayed in heaven and never have come down to teach us, where should we be? I, as a non-commissioned officer, am willing to do anything I can, not for the chaplain, but for the Lord Jesus Christ; but let it be remembered that we have in the service that abominable thing to contend with—red tape. Of course we do not think as much about saluting the chaplain as you do, because it comes naturally to us. I would just as soon salute the chaplain as any other officer, and I do not begrudge him the salute. As regards the parish churches, I can only say I have never had the cold shoulder given to me in any church in this town. There are clergymen in this town whom it is a great pleasure to go to and to work with, and who have always treated me with respect and held out the hand of fellowship to me. But I believe the soldier is of a very sensitive nature, and perhaps when he complains about the treatment he receives in churches he ought to complain about something a little nearer home. I would appeal to my comrades who are present to come forward and help the chaplains. As regards Spiritual work in barracks, I find we do not get encouraged in it, but if we go just outside, strange to say, we get on wonderfully well. I would urge that we should remember the great characteristic of our Lord Jesus Christ—I mean humility. I find now-a-days that those who wish to teach men will not always go to them, and I would have them bear in mind the humility of our Lord, also these words, “Thou must be true thyself if thou the truth would’st teach.” I thank those who have spoken so kindly about the Army and Navy. I sometimes think that we soldiers are too fond of imagining that civilians treat us as if we were this, that, and the other. I do not believe they intend anything of the sort. You often hear it said that the Army is different from what it was twenty or thirty years ago. This I must say, that the moral and spiritual tone in the barrack-rooms has not improved during the ten years I have been acquainted with it. I know that when I was a young fellow in the barrack-room the tone was better than I find it now. There is one or two other subjects I should like to talk about, but my time is up, so I must retire.

The Rev. J. C. EDGHILL, D.D., The Chaplain-General of the Forces.

It is my duty to sum up what has been said about the Army, and I think we may congratulate ourselves, first of all, upon this large and enthusiastic meeting. Ten years ago, when I attended a meeting of the Church Congress at Stoke-upon-Trent, and there was a meeting about the soldiers and sailors, we certainly had not thirty people in the room. We may, I think, regard the aspect of this hall as a sign that the Church is recognising more and more her responsibility towards our soldiers and sailors. Colonel Walker has rightly pointed out that this responsibility is just the same as that which she owes to any other part of the community, and that it is the responsibility of a mother towards her children. The responsibility of the Church seems to me to be first a responsibility of observation. The State makes a compact, so to speak, with the soldiers, and pledges herself to give him everything that is needful for his material and spiritual well-being. She provides chaplains. Every soldier has, in theory, his chaplain paid by the State. She provides also churches and rooms for the performance of divine worship. She instructs the chaplains to teach the young, to visit the sick, and to care for their flocks. All this the State, in theory, orders the chaplains to do, and it seems to me it is the duty of the Church to see that the State and her chaplains fulfil these obligations. It is certainly a responsibility of observation. The Church of England has failed to fulfil this. I do not hesitate to say that the Church of England has done less for her soldiers than any other body of Christians. Take the Roman Catholics (I only speak of things I have learnt from the public papers). The Roman Catholic soldiers are cared for by the Roman Catholic Church in a manner that ought to shame us. Not long ago it was customary for only the Church of England chaplains to sail in our troop ships, but the Roman Catholic body said, “Our soldiers are unprovided for in these ships, and it is the duty of the State to see that these men have chaplains sent with them.” I should like to know when the Church of England would have said that to the State, when it would say, “Our men are without chaplains; see that they have them.” What is the result? Year

by year the number of Roman Catholic clergy thus required is increasing, for their Church takes good care to make its wants known at head-quarters. I hope there are some members of Parliament present; it must have struck everybody who read the papers to see how frequently questions have been asked in the House of Commons about Roman Catholic soldiers and chaplains. Some time ago a return was called for of the number of chaplains serving in Egypt, and it was found that the Roman Catholic chaplains were only one less in number than those of the Church of England, although the proportion of Roman Catholic soldiers is only one to three compared with those belonging to the Church of England. They had taken good care that their interests were looked after, whilst we had been asleep. We have now concurrent endowment in the Army. We pay every denomination that has a certain number of men. I have learnt to regard this as satisfactory. I hope the time will come when the State will pay Baptists and others who are outside the Church of England as she does now the Wesleyans. You may not be aware that the Presbyterians and Wesleyans have Standing Committees who look after everything relating to the well-being of the community. I do hope that before long we shall have a Standing Committee to look after the interests of our soldiers, as far as Church privileges are concerned. If the mere fact that there is a Chaplain-General is to absolve the Church from all care and all responsibility, then I, for one, say, "Perish the Chaplain-General, and live the Church." The Chaplain-General by himself has but little power, but if he feels, as I feel to-day, that he has the Church behind him, he is really a power. Although I am a servant of the State, and am paid by the State, I am glad to say that I have received such encouragement at the hands of the Church, from the Archbishop of Canterbury downwards, that I feel I never could be put in a position of closer connection with the Church. Let me appeal to members of Parliament to take under their care the wants of our soldiers, for until they do we shall have to record, as we do to-day, much failure among much that is successful. The War Office can only do that which Parliament sanctions, and we want all the help our friends in it can give us in demanding for the Church of England that to which she is *justly entitled*, even with the principle of concurrent endowment conceded. The Church must also accept the responsibility of active help, especially in the matter of buildings. Here in Portsmouth we have a grand garrison church—a church in which, I am happy to say, we soldiers do not do that which it has been said civilians do to soldiers elsewhere—a church to which we welcome civilians, and in which every soldier tries to make them comfortable and at home. If we had such churches elsewhere our efforts might have a better result in the Army. When we have such miserable places in other garrisons, we cannot help expecting that discredit will attach itself to the efforts of the Church. What we want, more and more, is good buildings. Here are we chaplains anxious to do our work, but having no place in some garrisons to do it in. I may point to the example which has been set by Her Majesty's Guards in London. There the Government gave a little towards the restoration of the chapel, and the Guards completed the work at their own expense. At the present moment they are trying to get two other edifices erected and beautified with the help of the Government, but mainly by their own contributions. In Woolwich also a church has been built, the shell being given by the Government, and the building being beautified by the Royal Artillery. But what do we see at Chatham. There are there one hundred young engineer officers at the School of Instruction, besides a large number of rank and file, men whom I have always loved, men among whom I have more friends than I have elsewhere. And what have these fine fellows—men who may influence the Army—got to worship in? A wretched chapel school, in which Roman Catholics also worship. I want sometimes to preach there on a Sunday evening. But I have to get the whole service over in an hour, so that the school may be cleared for Roman Catholic service. We are accustomed here in Portsmouth to have our church crowded in Lent for two hours and a half every Sunday evening, but at Chatham I can only have an hour, and "after meetings" are impossible. Will not the Church help us to make these buildings what they ought to be. It is a responsibility of active help. Oh, you who have any influence in this nation, do help us. It will pay you to do it, because it will enable us to put before the soldiers the only way of escape from the evils around them, and the only help and strength which will keep them pure and sober. Then, again, we want Soldiers' Institutes. Here we have not only a large institution for sailors, but we have a Home for soldiers, and I do not think we ought to allow this meeting to pass without thanking Miss Robinson for what she has done for the soldiers. True, it is not a Church Institution. We have, however, one at Aldershot, and I do commend that to your notice most earnestly; it is the first attempt of the Church to meet the responsibility of providing a home for her soldiers. The

responsibility of the Church towards our soldiers, then, is one of observation and active help, and it is a responsibility full of hope and blessedness. The Army is the best home mission-field we have got. Parade services have been mentioned. There is nothing grander than the parade services. I wish with all my heart that the Sunday inspection was done away with everywhere, but we do not want to do away with the national recognition of God. I do not believe that soldiers dislike the parade services. They dislike the fuss of preparation, and they dislike dry sermons, but speak to them, as man to man, about their sins and the love of the living Saviour, and these services may be most useful. There are in the army 117,000 soldiers belonging to the Church of England, and we have to preach to them every Sunday. We are not like you in Newcastle, my lord, unable to get the mass of men to speak to, we have this glorious opportunity every Sunday. I am sure if the diocese of Newcastle could be paraded to hear its Bishop the diocese would be all the better for it. We will not, then, get rid of the parade service. We will improve it, if you like; we will get rid of the red-tapeism. We chaplains will preach plainer about living devils, more affectionately about the loving Father in Christ Jesus. We will move slowly but surely, and we doubt not that by-and-by success will be ours. I have no sympathy with those who despair about our soldiers. I am more hopeful to-day than I have ever been, more hopeful after twenty-five years uphill work than I was when I began it. What we want for the work is men with the spirit of God in them; men who know in whom they have believed and are not ashamed to own it; men who will go amongst their brethren remembering that they are men like themselves and are tempted in like manner as they are, who will take up the work of the Church of England Temperance Society and the Purity Society, and so endeavour to provide our soldiers with a defence against the terrible temptations which are so often their ruin and which do so much to hinder the work of the Church.

CONGRESS HALL,

TUESDAY EVENING, OCTOBER 6TH, 1885.

The Right Rev. the PRESIDENT in the Chair.

SPECIAL CHURCH WORK AMONGST MEN.

- (a) YOUNG MEN BETWEEN SCHOOL AND MARRIAGE.
- (b) WORKING MEN'S ASSOCIATIONS IN TOWN AND COUNTRY.

PAPERS.

- (a) The Rev. GEORGE EVERARD, Vicar of Christ Church, Dover.

IN the first century the conversion of one young man gave a mighty impetus to the Church of Christ. The conversion of Saul of Tarsus repaired the breach caused by the death of Stephen, saved from cruel persecution the little flock at Damascus, gave a marked evidence of the truth of the Gospel, and raised up an agent fitted to carry the olive branch of peace to the confines of the civilised world.

In the fourth century the conversion of one young man had no less blessed a result. Augustine, given to a mother's prayers, filled with

zeal for Divine truth, proved a bulwark against heresy and paganism, and left his mark on all succeeding ages.

In the sixteenth century, a young man, a zealous young monk, finding a Bible in the Monastery, received the truth into his heart, and came forth in face of fiery persecution as an instrument in the hand of the Most High for dispelling the dark shadows that encompassed Christendom, and for giving back the truth of a free justification received by the hand of faith, as Apostles and Evangelists had taught it fifteen centuries before.

And in the nineteenth century, the conversion of one young man has more than once affected the welfare of the whole Church. Some five-and-twenty years ago, a servant of Christ put his hand on the shoulder of a young American, and entreated him to give himself to God. The touch of that hand was never forgotten, and from it arose, by the grace of God, one of the most effective Evangelists this century has known. Both in America and in our own land, Christians have been awakened to a new sense of their responsibilities, and hundreds of thousands have heard from his lips a faithful testimony to the truth that might never otherwise have reached them.

Lead one young man right, and you do a great work. You take one who might have proved a curse to hundreds of his fellows, and make him more or less a worker for righteousness and the Kingdom of God.

Very pressing is the need for such in the Church of Christ. Openings for Christian work abound in all directions, both at home and abroad. The question of the great social evil is thrust upon us, wisely or unwisely, and we cannot avoid it. Infidelity and agnosticism were never more aggressive. Dangers and difficulties beset the Church we love so dearly. For all these things we want above all the help of young men of fixed principles, of zeal and courage, rooted in the faith, and staunch in their attachment to the Church of England, cleaving to the book of Common Prayer, and holding fast those Reformation principles that underlie every part of it.

How may we hope to gain them? Two foundation principles as to Church work amongst young men meet us at the outset.

I. *Aim at nothing short of heart-conversion to God.* Direct every arrow to the eye of this target. "My son, give me thy heart," is God's call, and we must echo it. Be content with nothing lower, nothing less. Membership in a guild or association, good churchmanship, a moral exterior, a well conducted life, presence in church, and at the Holy Communion—all excellent in their way, but don't stop there. Take the citadel, or your work is not half done. See the palace in the hand of its rightful Lord, and the white flag of loyalty to King Jesus floating over it. Speak plainly and faithfully to that young man about his soul, and thus strive by God's grace to lead him to an unreserved surrender of himself to Christ. Then thank God and take courage. You may look for it that such a one will be a strong fortress on the Lord's side, yea, more, that he will be strong to carry the war into the enemy's country.

Take a recent example of this. Of late, a good work has been carried on in the University of Edinburgh. The young Cambridge men, Studd, and Stanley Smith, threw down the torch ere they sailed as Missionaries to China. The light and fire spread from heart to heart, till about one hundred and fifty, some of them the fastest men in the

University, turned to God, and now, during the past summer, have been witnessing for Christ at the seaside and elsewhere, and have declared to many the blessings they have found.

II. A second principle. *True workers is the great want.* Plans and systems are important, but all fail without the right man to carry them out. The best system will come to naught without this, but with it the worst will have a fair measure of success. By all means have your association, but give your heart to this, to get the right man to carry it on—a man of sterling godliness, of manly straightforward character, *one who has a heart, and whom you can depend upon to stick to the work he begins*, and you may look for it that real and lasting good will be done. Who will volunteer? There is no nobler field on which to expend whatever gifts you possess. There is none more fruitful or more likely to yield a glorious harvest.

Is there a *young curate here* who will make this his speciality, giving it a large share of his heart, gathering young men around him, and training them to help him in the Lord's vineyard?

Is there a *retired officer*, who has not retired from the Army of Christ, and who is not too much of the soldier to unbend, and who would give to young men the years that yet remain for him?

Is there a *clergyman's wife or daughter*, not over-burdened with home duties, who might draw in the rough youths by her influence and care?

Is there a *man of business*, who might find a relief from business cares in helping young men, and giving them the advantage of his own experience?

Is there a *lone widow, left without children*, who might be a mother to other people's lads?

Is there a *young man of wealth and education* who will use his store of both for a life long blessing to his young brothers of a humbler rank?

O that in many a city, town, and village in our land, might be found some one thus to act and to hear the Master's voice, "Son," daughter, "go work to-day in My vineyard."

In all engaged in Church work amongst young men, one thing is absolutely essential. You must have *brotherliness* and *sympathy*. A working man was once asked why so many, when they became abstainers, joined a particular Church. "*There's a curate there loves us like a brother*," was his reply.

Here is the magnet. Here is the attraction. Not priestly dictation, but brotherly sympathy. Not the confessional, but the council chamber of the clergyman's study, open to every young man that needs it, and a warm shake of the hand to show that he who comes in is welcome. If you wish to do good amongst young men, *clear yourself of clericalism and be perfectly natural, and free and easy with them*, so that they may be saved from constraint in a clergyman's presence, which is often a real hindrance to his usefulness.

This brotherliness and sympathy must spring from, and ever point to, the sympathy of the Lord Jesus. In Him was sympathy for young men never equalled elsewhere. His own toil as a young man in a carpenter's shop, at Nazareth, His special love to the youngest of the Apostolic band, His inimitable picture of the father's tenderness to the returning prodigal, the look of love which He cast on the young ruler who yet kept back both his heart and his possessions; all alike testify of the

deep well of sympathy for young men which dwelt in the heart of Christ, and which must be both the motive for our own work, and the most attractive theme by which we draw them to His feet.

But this brotherliness and sympathy must have a wide and varied outflow.

I. *Not seldom should it be manifested in the pulpit.* A sermon to young men occasionally, on the first or second Sunday of the year; after the death of a young man in the parish; during a mission season, on the evening when shops close earlier, and when a special invitation is sent to them—is never inappropriate. “Is the young man Absalom safe?” “Thou, Solomon, my son, know thou the God of thy father;” “Joseph is a fruitful bough;” the choice of Moses; the three young men in the furnace; the call to “endure hardness as a good soldier of Jesus Christ”—a subject of this kind is always interesting, and may show young men that Christianity is not a strengthless, flabby, jelly-fish sort of thing, but is full of sinew, and muscle, and backbone; that it is not for old age or a dying hour alone, but is well suited for the battle of life, and will make them better citizens, better fitted for every calling or profession, and will help them in all the duties incumbent upon them.

Even when a sermon is not directly preached to young men, it is well to bear in mind their presence in the congregation, *if they are there*, and five minutes specially given to their temptations may prove the most useful part of the address.

II. *Brotherliness and sympathy as to difficulties of belief.* Let there be a readiness patiently to meet such. No harsh denunciation of doubts, felt or expressed, is wise or right, but careful guidance and direction as far as possible. It is said that one of the foremost unbelievers of our day, in early days when a Sunday School teacher, was pooh-poohed by his clergyman in some doubts that troubled him, and, as a consequence, went right off into rank infidelity. Act just contrariwise to this. Lend a helpful book—something that will suit a young man’s special difficulty, perhaps found in a volume of “Present Day Tracts,” “Cooper’s Bridge of History,” or “Verity of the Miracles of Christ.”

Point out to such an one the immense difficulties of unbelief, and the unshaken evidences of our Lord’s resurrection, and thus do your best to set his feet upon the rock.

III. *Sympathy with young men in the perils of a great city.* Who can tell the traps and snares round about them? Who can tell the utter desolateness of a young man coming away for the first time from a comfortable home in the country? Who can tell the discomfort many a one finds in the lodgings which he takes? For this cause numbers are driven to theatre going, music halls, billiard saloons, bar lounging, horse-racing, low haunts of vice, who would never otherwise have thought of such things. Show sympathy for them in their need. Is it quite impossible to have homes for them under Christian influence, almost, if not entirely, self-supporting? Might not the clergy keep a register of respectable lodgings, to which an occasional visit might be paid? Or, in some way, might not the clergy, perhaps by the agency of the Y.M.C.A. or the Friendly Society, find a comfortable home for a young man who brings a letter from his former clergyman?

But you want much more than this. Cast around them a holy, loving

influence that will waylay them at every turn. Thank God for whatever is done in this direction, at Exeter Hall, at Aldersgate Street, at Institutes in Manchester, Liverpool, and elsewhere. Thank God for every Christian man who has put his hand to the plough in this good work.

Permit me to give, in some measure from personal recollection, a bright example of sympathy for young men in great busy London.

There rises up before me a Bible Class of 33 years ago. It is on Sunday evening after Church, in a school-room in Kensington. Here is a Christian physician with a hundred or a hundred and twenty young men around him. He is just a father in the midst of them. The temporal and spiritual welfare of these young fellows fills the good man's heart all the week through. Not a day passes but something is done for them. A sick member is visited, a bit of friendly advice given to one who has gone astray, a situation is found for another, some new device is discovered to add to their happiness, the sick club is looked after, and far more done for one or another than I could name. And now on the Sunday night in the midst of his lads his heart is overflowing. He asks for their prayers for one he has been visiting, he gives a striking illustration from something that has occurred in the city.

I can see him now amongst them. I can see his cheerful, kindly countenance beaming with true affection. Listen to his crisp, chatty talks about all sorts of practical subjects, but everything backed up with the Word of God. Mark his home thrusts at faults he has seen in them, and yet they will let him say what he *will*, for *they know that he loves them*. Yes, it was all by a golden link that he held them. *By love he drew them around, by love he won them for the Saviour, by love he kept them steadfast in their walk*. The happiness of his whole life was bound up in the welfare of his young men. Very carefully did he prepare them for Confirmation, for the Vicar gladly committed that work into his hands. Never was there more blessed fruit than for the work he carried on. Numbers were brought to a definite surrender of themselves to God. A correspondence reaching almost all over the world was kept up with old members.

And at this day in many quarters of our land might be found earnest workers in the Lord's vineyard, who learnt the secret of a happy, useful life from the lips of this godly man some thirty or forty years ago.

Not long ago the good man died, years after he had been obliged to give up the work into younger hands. But the old members had not forgotten him. So they subscribed together to put a tablet in the church in memory of one whom they so greatly revered.

One remark here before I pass on. Don't give up old methods for new. By all means adopt new plans if they are good, but likewise cleave to the old, if they are effectual. Above all, *stick to the Bible Class, and take care that it is thoroughly interesting*. Leaven young men with the word of God. It is their best defence, and their greatest strength. It will keep them from evil, and teach them the right way.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word."

I quote the words of another, Mark Guy Pearse. "Think how milk is fitted to the child, or meat to the strong man; how each nourishes the whole system, turning into blood, bone, nerve, muscle: how each strengthens

every organism, brain, heart, lung, eye, ear, hand. So the word of God is fitted to the life of God within us, ministering to every spiritual faculty; invigorating all the graces of our new life—love, joy, peace, long-suffering, and the like; so strengthening us that to do the will of God is a delight, instead of a burden, as a strong man *rejoiceth to run a race*."

In maintaining the interest of a Bible Class, it may prove a wise plan, unless it be a very large one, *on alternate Sundays* to get young men to open the subject with a ten minutes' paper. A quarter's course on the young men of the Bible may prove most instructive. Sometimes for variety it may be useful to take up Christian heroes of recent times—General Gordon, Bishop Patteson, Duncan Matheson, and the like.

IV. *There must be sympathy with young men in the one special temptation of youth.* Hundreds of young men need a kindly word here. Thank God there is a White Cross Army, banded together to raise a higher standard in this matter of purity. But there is a black cross army as well, hosts of seducers and destroyers, men and women too, who all rob a young man of innocence, health, and everything that makes life worth living. "Oh, what rocks and stones I have put in my path," said a young man who awoke from a fast life and saw what came of it. And many a young fellow is wrecked and stranded through one bad companion. Passing down the main street at Cambridge I noticed a yellow, faded leaf carried swiftly along on the little rivulet that runs by the side of the street. As I saw it, I thought of a young man who forty years ago went up to Peterhouse full of the innocence, and vigour, and gifts of youth, giving promise of great success in his University career. But the first long vacation, a bad companion got hold of him, and at once he fell, and sunk lower and lower. Youthful lusts dragged him down into the very mire. Before twelve months had passed he left the University in disgrace; and his uncle, then one of the ablest preachers in England, was shortly afterwards preaching before the University. Scarcely a dry eye was to be seen in Great St. Mary's, as he spoke burning words on the text, "*He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.*" To not a few the secret of the sermon was known in the bitter grief that filled his heart at the disgrace that had befallen his nephew.

Not a few young men know their danger, and many a one longs to be free from the galling chain of a habit they cannot break. The last four years I have had, it may be, scores of letters on this very point, from elder school boys, clerks, young men in business, and others, seeking such advice as might assist them.

When an invitation was given a few years ago to the members of the Y.M.C.A. in Manchester to hear a lecture of counsel on the subject, upwards of a thousand young men gathered together, and many found great benefit in doing so.

There wants to be an open door in the study of the clergyman, or the sitting-room of the teacher, for counsel in the matter.

A few wise words about *Diet*, the *immense vantage ground of total abstinence from intoxicating liquors, avoiding all approach to danger*, plenty of occupation, physical exercise and cold water, above all, remembering that some sins can only be overcome by contraries: "Fill the sack with wheat and there will be no room for chaff:" "Be not overcome of evil,

but overcome evil with good : ” “ Bury evil thoughts in good works : ” —a few suggestions, such as these, spoken in such genuine kindness as show that *you don't a bit despise a brother because he is sorely tempted and even wounded in the battle—these may do a world of good*, and save him from a whole life of misery. *Never, never, give up a young fellow because he has fallen. Be after him as the greyhound is after the hare ; lay hold of him, plead with him, show the compassionate spirit of Him who received sinners, and, if possible, restore him to the fold.*

V. *No less sympathy is needed with respect to business temptations.* A conscientious young man is often placed in circumstances of extreme difficulty. He is just like Daniel in the den of lions. He is in a house where there is not a spark of religion, and truth and honest dealing go to the wall. All sorts of petty frauds and artifices are practised, and lies are as plentiful as blackberries in autumn. Foreign goods are called English, and second rate are called best, and mixtures and false weights and measures are still to be found. What is a young man to do who wishes to do right and keep the commandments ? Perhaps he has no refuge if he leaves, and he cannot stay with a good conscience. Here he needs real sympathy, wise counsel, and perhaps a situation found for him with an honest tradesman. I knew such a case. William was a great deal too religious for his employer. He would not mix water with the milk. He would not call Dutch butter London, nor make out bills on Sunday morning. So I found him another situation, where he lived happily for five years, and his master told me he never had a better servant.

VI. *There must be sympathy with everything that tends to self-improvement, and a desire to rise in life.* Such work as is carried on at the Polytechnic in this direction is beyond all praise, and gives a bright hope as to what may be done in the future.

Three thousand young men in various Science and Art Classes. Fifteen prize medals taken in Government examinations in technical instruction, in photography, carriage building, watch making, gas making, and the rest—to have these young men compassed with Christian influence, and a Bible Class of some five or six hundred, and some Christian instruction carried on almost every evening—surely this is a blessed way of reaching the young men of a great city.

VII. *There must be sympathy with the musical taste which is found in some of them.* Can you find such an one a place in the choir, if he desires it ? Can you not ask him to help in the Temperance entertainment, or a Saturday Evening Daniel's band for working men ? And what need hinder a half-yearly musical entertainment got up by a Young Men's Class, kept under careful supervision, with a ten minutes' hearty address by the Vicar, and to which they have the privilege of giving tickets to their young friends, male and female ?

VIII. *There must be sympathy with the amount of go which many of them possess.* The steam is up, and it wants a safety valve, and you have to supply it. Repression won't do. Reproof when they go a little too far won't be enough. Help to provide, if you can, what will rightly meet their need. Cricket, football, athletics of various kinds—horizontal bar, an hour at the baths, a Saturday afternoon walk or expedition, lawn tennis—and anything of the same kind. How far a clergyman is wise in joining in some of these I question. But his presence in the

field, his interest in their success, his help in providing for their sports—all this is real help.

IX. *There must be sympathy with the Christian zeal that seeks a field for its development.* A Christian young man lately went out to Australia. He was invited shortly afterwards to take the superintendence of a Sunday School of 340 lads and 30 teachers. In writing home he says: "I never saw till I came out here how much the Church at home loses by not calling out young men to work." It is not always easy to do this; but it may be done. In one case, I have known a Sunday Afternoon Bible Class linked with a Mission School in the evening, and to a large extent the class has supplied the needful teachers. Never has this effort to give young men Christian work to do been more successful than in an Association I should like to name. The work is carried on by a young banker. It is not a large city, but a country town in the East of England. It illustrates an excellent remark in the Report of the Committee on the Welfare of the Young Men connected with the London Diocesan Conference, a report I would earnestly commend to the careful study of those interested in the subject. It speaks of the importance of "building up parochial societies by secure growth from small beginnings, rather than by launching into large and enthusiastic schemes which may not be sufficiently secure from collapsing into indifference and neglect."

Ten years ago it began as a Sunday Afternoon Bible Class with five members. Now, 170 are on the books, and the average attendance for 1884 was 108. About 20 from the class are confirmed each year. Sometimes as many as 40 from the class meet around the Lord's Table. In winter a large room is open to them every night, with bagatelle, draughts, dominoes. Now and then a lecture or a concert. An annual entertainment is given to them on the grounds of the Superintendent. Each new year a circular letter full of hearty good wishes and Christian counsel is sent to each of the present and old members. Upwards of 400 were sent out this year. In reply to this, there often come back most interesting letters from those who have gone to a distance. The total cost of the Association is about £50 per annum. The secret of success was the persevering, painstaking visitation of the members for the first five years, and quiet talks with them individually from time to time. For much of this there is now little need. The older members are constantly bringing in new ones, and it is often a real grief to any who are compelled to leave the town.

Now for the way in which this Association is connected with Christian work.

There is an inner circle for this purpose. A smaller association is formed of those who are out and out on the Lord's side, and who are willing to work in His vineyard. Some are Sunday School teachers, some tract distributors, some take cottage meetings through the winter, at which from 6 to 18 are usually present. Of all these a special meeting is held once a month, when the difficulties in the work are brought forward and hints given as to their removal.

The work of these young men is felt throughout the whole town, and proves a great source of help and encouragement to the Vicar and his curates.

There is another point I must not omit. *The kindness and sympathy*

of a lady in this work may prove invaluable. To win the rough youths of agricultural villages I know nothing like it. Too often these young fellows leave the Sunday School, roam about the country, and are very hard to reach. But again and again they have been reached by such an influence as I refer to. I would give an instance. A young lady of very timid and retiring disposition was stirred by a mission to seek to do good to the youths who went nowhere. The class was begun six years ago in a village coffee room on Sunday afternoon with seven members. There are now 76 on the books, with an average attendance of 42. Fourteen are regular communicants. Twenty-one have been confirmed the last few years. All the members belong to the Young People's Bible Reading Union. A quiet Christian influence through this class has touched many a home in the village where it is held. No less useful may *prove the work of an intelligent, well-read working man.* I could tell of such. The work was not very wide, but it went very deep. Some 20 or 25 young men belonged to the class, nearly all of whom have become workers in the Vineyard. Two have taken Holy Orders. Some are Scripture Readers and City Missionaries. The rest are at work in some other way.

How was the work carried on? At the Sunday Morning Bible Class, each member in turn took a ten minutes' address on the text in the Parish Almanack. In the Sunday afternoon the class was not unlike many other such classes. But it was the week-day work that told most.

"My Home is your home" in this case was a great power. In an evening there would often be half a dozen young fellows round the harmonium in their teacher's sitting room practising hymns or temperance songs for the next Olive Branch Meeting. On Saturday evening a chatty Bible Class was always held in this same sitting room. A word was given the previous week, such as light, love, peace, faith, and they would search the Scriptures through the whole week to find passages bearing upon it. Then the teacher always gave up Saturday afternoon to his youths. They would often go long walks in the country, not seldom singing Christian hymns as they went. Once a year an outing with the Vicar was never forgotten.

For years those young men held together. Everything was brought for counsel and advice to their teacher. Not a single subject of interest occupied them, not a plan for getting on in life, not a situation taken, not a trouble felt, *not a marriage contemplated*, but he must be consulted. Anywhere and everywhere they would cluster around their teacher.

And when he had gone 150 miles away as a Scripture Reader, numbers of them would still write to him and ask the advice they had often found so valuable.

I would still harp upon this one string—*brotherliness and sympathy.* In all sorts of Church work amongst young men, and amongst all sorts of workers, let there be continually *plain, practical manifestations of this spirit.* I heard a good friend tell of a large stone once found in a court yard. Upon it he saw the words, *"Turn me over and I will tell you the truth."* He gave it a strong push, and on the other side he read—*"Kindly actions never die. Turn me over again."* Sure I am *kindly actions never will die* in the heart of many a young man. Only be on the look out to find opportunities to do them. A friendly cup of tea at

your own fireside, a book lent from your own library, and buttonholing the young man when he fetches it for a five minutes' talk ; a book given on a birthday, at the New Year or at Christmas—such as Dean Vaughan's "Claims of Christ on the Young," "Tact, Push, and Principle," "Life of Duncan Matheson," Bullock's "Crown of the Road"—the unsought gift of 5s. to one who may be brought low through illness ; walking with one of your class when you come up to him on the road ; joining any who could save up their money for a few days excursion in summer ; special pains to make the Bible Class room bright and pleasant—illuminated texts on the wall, a cloth and a vase of flowers on the table, chairs rather than forms around it, and possibly linoleum on the floor ; a quick eye to discern an occasion for doing a kindness, and a ready will to use it ; these are the things that are never forgotten and give a mighty force to your words of faithful teaching.

(b) WORKING MEN'S ASSOCIATIONS IN TOWN AND COUNTRY.

Mr. WM. INGLIS, President of the Church of England Working Men's Society, Leeds.

WORKING MEN'S ASSOCIATIONS in town and country in connection with special Church Work is a wide theme, and would require more time to discuss thoroughly than I have at my disposal, for we live in an age replete with associations, unions, guilds, and societies, all endeavouring to do good work, yet somehow they do not always succeed, but some of them die often times as quickly as they spring into existence. No doubt local circumstances have some times to do with failures. The want of cohesion too, so fatal to many a society, often arises from failing to grasp the true ideal of a Church Union that it is a brotherhood and not a conglomeration of atoms clinging together by a weak egotism which cannot rise beyond "My Church," "My People," "My Parish," "My Guild," all so different from the manly sympathetic model placed before us by S. Paul. "But now are they many members, yet but one body. And whether one member suffer all the members suffer with it, or one member be honoured all the members rejoice with it."

Another weakness is the readiness with which some people attach themselves to such societies to "get good," as they term it. Is there not a little selfishness in this? If a society would be a useful one, every member must not only want to get good, but be prepared to do good. But there is a third, and I fear a more fertile source of failure—the too speedy formation of guilds, unions, and the like, without sufficiently counting the cost, consulting the people who are expected to join, and the requirements of the locality. A friend of mine with a very large experience wrote me recently, "We fail to go deep enough into the question. We prefer to sow upon 'stony ground' where there is no depth of soil, so that we may quickly see the result of our labours ; and alas ! as quickly see the end." The clergy see working men loafing about the lazy corners of their parishes, or spending their time and money in the public house, and they start upon the impulse of the moment "A Workman's Club." Some school is fitted up of an evening in a rough and ready fashion with a few papers, draughts, dominoes, and

perhaps pipes, but the result, as every one knows, is not satisfactory. The thing altogether lacks "life and go," it has "no root;" or, again, they start them over the heads of the men they are intended to benefit, and so attract a different class of men. There is no definite object, and it will not pay expenses. Then there is too much patronage, the thing is not sufficiently left to the men themselves. Experience teaches us that all this is true. The usefulness and success of every society, great or small, depends as much upon "the rank and file," as it does upon its officers; the latter by judicious management will lay a secure foundation, but it is the earnest co-operation and enthusiasm of the former that builds up and crowns the edifice. If a society is to have a healthy existence there must be something to live for, something to interest all "sorts and conditions of men." The thrifty must have benefit societies, clothing clubs, and the like; the industrious must be put in the way of using their talent with profit, as the "Ellesmere Art Association" for instance, where boys and youths are instructed in a recreative handicraft, such as wood carving, and which not only civilises but gives also a source of profit. The high-spirited and ambitious require the mutual improvement class, where they can indulge their literary tastes, air their oratory, improve their minds, and also recreate themselves with games of skill.

Several of the Church of England Working Men's Societies have reading rooms, with a supply of papers and well-selected libraries. Only the other day one branch had raised by a bazaar £70 to purchase books, and through the medium of the public press had been asking advice as to the best selection of suitable works. The large-hearted and philanthropic will want to find opportunities for benefitting their fellow men, more especially in rescuing them from ignorance and vice. The C. E. W. M. S. are usefully employed in this branch of work. In London many of the members are engaged, some in visiting and holding simple services in lodging houses, or going among the slums singing hymns, and cordially inviting the people to special Mission Services, whilst in the provinces more than one branch carry on vigorous Missions under the auspices and with the consent of the clergy. I may mention here that the following is one of the constitutions of the Society, "To assist in such Mission Work as meets the approval of the Council and receives the sanction of the parochial clergy." I have just finished an eight days' lay Mission at Dover, and am about to begin others in other parts of the country. Not only must there be a definite object in view, but a properly organised system in every parish. Hitherto it has been customary to found a number of guilds each like "Hal o' the Wynd fighting for its own hand," but if Union be strength, would it not be better to make the parochial Union a reality? and instead of having a collection of guilds and societies, with dedications that have beggared the calendar, form one parochial society which would embrace the whole, and also have communication with like organisations throughout the Church's limits. Let it be wide as the Church is wide and as comprehensive as her system. Let each section have its own work under its responsible officers, all in turn responsible to and guided by the duly authorised head of the parish. Let the obligation not be merely the recitation of a collect every day, and meeting once a year to walk behind a banner and congratulate each

other, but to use opportunities for active work and make the parochial organisation a living agency fired with Christian sympathy for human nature gone astray, ready and willing to form a cordon round the weak, to protect them in the hour of temptation, not ashamed to stretch out a helping hand to those who have fallen, that they may be snatched as "brands from the burning," to be an army marshalled against vice, a company of teachers to dispel ignorance, and a band of willing workmen to assist in any capacity in building up the walls of Zion. Let us glance at some of the sections into which this parochial society might be divided.

The secular Moloch now casts his baneful shadow over our little ones, and religion is steadily being blotted out from our elementary education, surely then the Sunday School demands the first place in every plan for church work in a parish. We cannot close our eyes to the vast amount of ignorance among churchmen, as well as others, concerning the Church's history, her endowments, the stipends of the clergy, the rationale of her prayer book, and the contents and power of Holy Scripture, and how all this gives advantage to scheming and designing agitators. A lecture and instruction section is desirable which would organise lectures and distribute literature on these subjects. In this work the C. E. W. M. S. has distributed 280,000 leaflets during the past year, and held 2,164 meetings. In our towns and villages there are plague spots, where ignorance, vice, and godlessness, find a haunt. Here is a field of work for an evangelisation section, under wise and judicious guiding, some to exhort, some with the power of song, and for those that have neither gift, there is the equally useful work of going out into the highways and byways, to compel the wanderers to come in. In this quest for the poor and needy, you will come in contact with untidy men, frowsy women and children lost in dirt, huddled together in wretched houses, crowded in ill-ventilated yards and narrow streets, here is work for the sanitary section, who would carry out a crusade against dirt, bad ventilation and over-crowding, not sparing those who are answerable for the evil, whether landlord or tenant, and ready to help those who are anxious to help themselves. This is a most important section, and should be the pioneer of all the others, for it strikes at the prolific source of nearly all the evils you are called upon to redress. If "Cleanliness is next to Godliness," you must first roll away the great stone that bars the way to human improvement, before you can have pure homes and moral lives. Preach *salvation* as loud as you can, but let *sanitation* go before you to prepare the way. This section, or an independent one, must face the evil of intemperance, but there must be more than preaching in it. If you persuade a labouring man to give up the brightly-lighted, comfortably furnished public-house, the only place he often has for holding social converse with his mates, or to escape from the inconveniences of an overcrowded home, you must provide him with something as attractive, where he will be as much at home as in the public house, but free from its temptations. You should also give him the opportunity of saving some thing out of his earnings for the times of sickness and death, in some such method as that of the old established temperance benefit society, called "The Independent Order of Rechabites," which numbers the Bishops of London and Newcastle among its members, where, by a small weekly

payment, he will be able to receive assistance, and be kept to his good resolutions.

Another useful means of protection is providing healthy innocent amusements that will elevate the tastes of the people and lead them to desire something better than the low music hall or the penny gaff. I have seen in the Potteries a large room filled on a Saturday night with working men and their wives at a weekly free concert, managed by a committee of six persons, who, each in turn, found the talent for the evening among his friends and sympathisers without incurring any expense. I also heard while in the North, about a year ago, of something of a like kind where the audience at the conclusion of the entertainment got a hearty invitation to a Mission Service, held on the following evening, with good results.

By such machinery, well organised, much effective work would be done, and by bringing rich and poor members in contact with each other as fellow workers the barrier that still separated them would be beaten down with advantage to both. The poor would learn that the rich are not what demagogues have taught them, mere selfish devourers of other men's labours whilst contributing nothing to the Commonwealth themselves; and the rich would see that the working classes are not what they had pictured them, a discontented revolutionary race, but gifted like themselves with all the instincts of the gentleman. Many of the worst specimens of the class are only what their education, or rather I ought to say their want of education, has made them. Let rich and poor work side by side in our parochial organisations, the former providing counsel and the sinews of war, the latter practical experience. Teach people to help themselves and avoid patronage and doles, which are abhorrent to the honest working man, and go far to make hypocrites and pauperism. I have known a district demoralised by such a system.

I have more than once mentioned the C. E. W. M. S., a large, thriving, and useful Men's Association, working strictly on Church lines. Its objects are "the spreading of Church principles among the working classes, securing Freedom of Worship and the Preservation of the Rights and Liberties of the Church on the basis of the Book of Common Prayer and the usages of the Primitive Church. Its members must be working men and Communicants. They now number, including hon. members and associates, both of which form a small percentage of the whole—8,500 members. There are 229 branches and 78 agencies, extending from the one end of the kingdom to the other.

As working men they are peculiarly fitted for the work of the Church, being in continual contact with their fellow working men, with whom they have an influence and opportunities for usefulness and clearing away prejudices not often afforded to the clergy. They are ready to work with the clergy when asked to do so, and their work being unpaid, they disarm the taunt so often hurled at the Ministers of God, "By this craft they have their living." The testimony of his Grace the Archbishop of Canterbury, and given under his sign and seal, is that the Society is "a body of loyal and earnest Churchmen." I have spoken of its work as its president and representative; may I be allowed to add it has a higher place still, for surely the prayers and Eucharists of nearly 5,000

Communicants are no small factor in the work of the Church, and not to be despised, but rather to be encouraged and utilised.

In conclusion, whether as members of this Society or of any other of the many unions for Church work, if men are to be useful they must work upon honest Church lines, walk in "the old paths," cast aside all narrowness and become as comprehensive as the Church itself. They must draw nearer to each other as brothers, tear up the ticketed names *High Church*, *Low Church*, and *Broad Church*, and rally under the grand old banner inscribed "The Catholic Church," they must be imbued with sterling devotion, and yearn to save the outcast and reclaim the fallen. In this noble Church-like work all self praise must be cast aside, the blowing of trumpets silenced, for it must be done as far as possible in the Spirit of the Master.

"Bounteous as the Nile's dark waters
Undiscovered as its spring."

ADDRESSES.

(a) YOUNG MEN BETWEEN SCHOOL AND MARRIAGE.

HERBERT EVERITT, Esq., Lieut-Col. Royal Marine Artillery
(retired).

MAY I assume that the special mention of young men between School and Marriage, in connection with Church work, as set down in the programme for discussion, implies that special difficulty is thereby recognised in this matter, and a remedy is to be sought. If not, I do not think it would be hard to prove that the relationship between the Church and her younger sons is not as satisfactory as it should be. Consider, for a moment, the proportion of young men in our congregations who attend church for worship and communion, or who take their part in active Christian duty. Compare the work of the clergy with and for young men, with the amount of attention devoted to women and children and older men.

"It is almost unanimously admitted and deplored, that agencies by which we could retain a salutary influence over youths after they leave our schools, are either non-existent or inadequate." * Yet it is this period of man's life that is most critical, and that demands the most care and attention. It is in these days of youth that the character is being formed and the foundations laid, upon which the entire life of manhood rests.

"The youth of a nation are the trustees of posterity." They are the heirs of the nation, upon whom its future depends. It is they who claim the utmost attention and interest, and whose relation to their mother Church is the least satisfactory.

It is easy enough to state "the cause of this defect," and to define in general terms the necessary remedy, but it is in the practical application of that remedy that the great difficulty lies.

The defect is *want of sympathy*, in its primary sense, and the remedy will be found in every means whereby the Church can approach nearer to the hearts of her younger sons. We must show them, in deed, that we understand them and feel *with* them in their trials and difficulties, and that we are determined to devote ourselves to their interests and their welfare. Thus their indifference will be broken down, their selfish-

* Report of London Diocesan Committee on Welfare of Young Men.

ness removed, and their affections rekindled ; and the Church will fulfil her mission in bringing the Love of God into the lives of His children.

At present the gap is, I fear, too wide between us. Young men generally regard our clergy as a distinct race of men, and are apt to look with some suspicion upon religious institutions for their benefit, as possible snares to their newly acquired liberty, and the dignity of their manhood.

The clergy, as a rule, desire to show young men every kindness and attention, but sometimes their "courtesy is not of the right breed." They are apt to kill the fatted calf for the faithful son at home, rather than to take that long journey into the wilderness to fall on the neck of the prodigal.

We want to do more to remove sources of temptation, to deal with the young life as the bitter daily struggle of frail humanity with its lower nature, and to set the attractions of kindly training, healthful recreation, and home, against the allurements and temptations of the world, the flesh, and the devil.

Young men cannot reconcile their lives, beset as they are with evil tendencies and influences, with the high standard of religion presented to their view. They believe that no one understands or cares for their special trials. Their spiritual lives are lonely, they lose heart, and drift hopelessly away on the tide of their evil surroundings beyond the reach of the hands stretched out to help them. Why? Because we ignore too much that which lies at the very root of all their trouble, *Impurity*.

Do not misunderstand me. It is no question of *talking* about this evil, though, where silence fails, we must both speak and act with courage ; but it is with this evil that we must reckon if we would remove the troubles of youth and help them to be happy Christian men.

Let them feel that they do not stand alone in their conflict ; that we are with them, and mean to help them through it ; that our work is clearing away the obstacles from their path, and making their way hopeful, and giving them strength and courage. Show them that temptation can be escaped or conquered, that failure is not defeat, and "that men may rise on stepping stones of their dead selves to higher things." Believe me they are looking eagerly for such help, and will welcome it with all their hearts.

It is not easy to treat this matter wisely and well. The evil is too little understood by many who should deal with it, but it is organised and promoted with all the resources of business, art, and science, at its back.

We must not venture alone upon this crusade, and therefore you are invited to join us and those whose experience and advice may help us in this work. Though you are wearied with the many Societies that claim your interest, I venture to plead with you for this one more, "The Church of England Purity Society,"* not to add to your present burdens, but to strengthen you in a work which must be done, if we would save young England from the fate of pagan Greece and Rome.

I cannot say more upon this subject here, but I pray you to give it your attention.

This then is my first point, viz., that we must recognise impurity as the chief obstacle to religion amongst young men, and act accordingly.

My second point is that our work must be practical if it is to be effectual.

"If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces."

We must study the conditions under which young men live, and apply every means to purify and elevate them. Certain general conditions affect all classes, thus we have

* 9, Bridge Street, Westminster.

to deal with two daily periods requiring different treatment, viz., the hours of employment, and the hours of rest and leisure. The first is chiefly a layman's question, the second concerns us all.

Employers must be made to understand their grave responsibilities with regard to the moral and sanitary condition of their employes, whether men or women, boys or girls; and more especially where these classes are thrown together.

This is too large a subject to discuss now, and will come before Congress in many of our debates. To deal with it superficially would be worse than useless, but I would just call your attention to one or two points worthy of remark. Firstly, the lack of consideration for the lives of domestic servants, their accommodation, their outings, their association during our absence from home. Secondly, the foul talk in factories and workshops, and the need of more careful supervision. Thirdly, the personal relations between employers and those under their care.

As to the hours of leisure, the chief necessity for young men, especially in large towns, is to provide them with *homes*. This is a difficult matter, and one which has not received the attention it deserves.

Time fails me to enter into details, but I believe that much might be done for young men in this matter if their elders gave it more consideration. We must provide something in the way of Residential Clubs. *Homes*, not asylums, where good board and lodging, companionship and recreation may be found. There must be no undue restraint, but as much liberty as is consistent with order and respectability. The management must be as much as possible in the hands of those who use the institutions. They must become, as far as possible, self-supporting, and not unduly dependent upon charity. Religion must not be thrust upon, or made distasteful to the unwilling; but its influence must be felt, and its privileges available. They must be made the centres of every suitable enjoyment, and physical and moral improvement.

I would particularly invite you to inspect thoroughly the Soldiers' Institute, or one of the Sailors' Homes in this town, as examples of what can be done for the welfare of a class in this matter.

Next, I would ask you to consider what can be done to carry on the more directly religious influence through the years that follow Sunday School and Confirmation. We want more *Guilds* for young men. I speak with many years' experience of a guild in this town, and must, therefore, crave your indulgence if brevity compel me to offer you certain conclusions for which time fails me to argue.

The secret of success in a Guild is personal influence and intimacy between the wardens and the youths. Guilds should, when possible, be managed by laymen rather than by clergy, though without the goodwill and support of the clergy they cannot succeed. Religious influence and training rather than *teaching* should be their aim. The teaching of the Church should be applied rather than repeated. Rules should be few and simple, but well kept. Brotherhood and mutual encouragement are essential. The Guild should carry young men through from Baptism and Confirmation to Communion and Christian fellowship. Members must not be lost sight of, but commended to fellowship elsewhere when they leave the locality, and always welcomed back on their return. Guilds should provide the secular advantages of the club or institute as far as possible. Deprivation of privileges should be sufficient discipline; *esprit de corps* does the rest.

One word to our fellow churchwomen before I close. The work for young men concerns you in no small degree. To the devotion of good women we owe very much that has been done for them already, and to their self-sacrifice we men are indebted for an awakening to our duty to our younger brothers. The names of such ladies as

Miss Robinson, Miss Weston, Miss Hopkins, and others, stir thousands of young hearts to gratitude and enthusiasm to-day. You cannot all do what they are doing, but you all have your share in this work for your sons and brothers. Your influence is greater and purer than ours. Look to it. The society of modest women is the greatest safeguard to the virtue of our sex, and true love one of its brightest influences.

"I know of no more subtle master under Heaven
Than is the maiden passion for a maid,
Not only to keep down the base in man,
But teach high thoughts and amiable words,
And courtliness, and the desire of fame,
And love of truth, and all that makes a man."

What is true in this limited sense, is true of all affections that bind us together as God's children, and lead us nearer to the divine Love of God.

The future of our Church and nation depends in no small degree upon the efforts which we may make to win our younger brothers to Christ, and to influence their lives for good. Posterity will justly blame our neglect if we suffer corruption to spread, as it has threatened to do, unchecked in our midst; or it will bless the day when zeal and unselfish devotion rescued it from degradation, and restored to our dear land its heritage of godliness and grace.

(b) WORKING MEN'S ASSOCIATIONS IN TOWN AND COUNTRY.

The Hon. J. G. ADDERLEY.

IN approaching so vast a subject as the "Working Men's Associations of Town and Country," I am conscious of a great dearth of experience—such as should justify me in addressing you. I know that my experience, such as it is, extends to one part of the subject only, viz:—"Town Associations," and to one part of one town only, viz:—"East London," and to one kind of association, viz:—"Working Men's Clubs." Still, I consider that the "Clubs of East London" form so very important a part of the subject that I hope I may be pardoned if I confine myself entirely to them.

There are many different kinds of East End Clubs. By far the larger number are great independent societies of artisans banded together, if not for a political purpose, at any rate, with strong political views, generally of an extreme Radical type. Their Club House consists of reading-rooms, card-rooms, a drinking bar, billiard-room, and music hall. They are open from 6 to 12.30 every evening of the week. On Sundays they open at 10 and close for three hours at 3 o'clock, opening again at 6, and closing between 12 and 1. At most of these clubs the card playing is for money, but not for large amounts, and only certain games are allowed at which gambling is not common. Anyone found playing high or even playing a game well known as likely to lead to gambling would be expelled. The entertainments are of various descriptions. In the larger clubs they are chiefly of the music hall type, consisting of dancing, comic songs, and ballads. Many clubs have an Amateur Dramatic Society among the members, who give performances periodically. The entertainments take place in some clubs two or three times a week, but the principal evenings are Saturday and Sunday. Political lectures are often given, especially on Sunday mornings. In most of these clubs there is a library, and the books are well read by a studious minority of the members. I may say in passing that there is a lower grade of club than this, where very much later hours are kept, more like some of the West End Clubs, in which drinking continues till 3 or 4 o'clock in the morning, and gambling is freely

practised. Of the Church Clubs, by which I mean those started under the wing of the Church, there are so many different kinds that I cannot give any description which would include them all. But they all vary, I think, according to the amount of their dependence on the Church, or independence.

I do not pretend to be giving an exhaustive account of clubs, nor do I hope to suggest any remedies which are likely to be applicable everywhere, but I give just what from a little personal observation has struck me as the deficiency of the existing club system.

The East End Clubs appear to me (and probably most clubs in our large towns appear to those who know them) to be suffering from one or all of three great evils. 1. The sale of intoxicating liquors. 2. The want of a higher influence at work among the members. 3. The want of a religious tone.

1. The question of drink in Working Men's Clubs has, I know, been discussed a hundred times, but it seems as far from solution as ever. Ought alcoholic drinks to be sold in clubs or not? About 25 years ago, when the club movement was in its infancy, such an idea as the sale of alcohol in a club was considered an absurdity. The whole *raison d'être* of a club would seem to be lost by such a custom. It is interesting to read the prospectus of the Working Men's Club and Institute Union issued in 1862, where the object of the Union is declared to be the establishment of Clubs and Institutes for working men, where they can meet for recreation and refreshment, free from intoxicating drinks. The prospectus then goes on to say that the Council are strongly of opinion that the introduction of intoxicating drinks would be dangerous to the interests of clubs, and earnestly recommend their exclusion.

The greatest advocate of drinking clubs must admit that it was not so from the beginning, and that clubs were intended to be a strong counteraction to the allurements of a public-house.

But how far have these ideas of the original promoters been realised? What do we find now in East London, and in most of our large towns? A myriad of clubs which are simply beershops unfettered by the laws of closing. They are public-houses in disguise. I feel convinced that no club can do its proper work as long as intoxicating drinks are allowed to be sold. People will say about this just as they do about the Sunday question, that if a West End gentleman is allowed his drink in his club, why not the East End? I do not think the cases are quite parallel. Refinement, culture, and recreation are the objects which an East Ender has in view in joining a club, while the West Ender has so many opportunities of finding these elsewhere, that he uses his club as a place of refreshment more than anything else. The East End Clubs should be designed to avoid spending an evening in a place surrounded with moral dangers. How can that be done where drink is freely sold?

2ndly. I find many of the Working Men's Clubs of East London devoid of any elevating influence. It is obvious that such an influence must be exerted by those who are higher than the rest in point of education. Consequently, as long as working men are left to themselves to manage their club, it will remain at the same dead level of dullness and educational apathy at which it began. The President of the Club Union told me the other day, that in his opinion no club is carrying out its proper work unless it partakes somewhat of the nature of an institute as well. In a word, a raising influence must be at work. This can be done in many ways by proper entertainments, by classes on all sorts of subjects, by lectures, not always political, by raising the tone of conversation, not only from bad to good, but from silly to sensible, by showing the men the difference between good and bad songs, by helping them in the choice of books, by giving them a new interest in reading their newspapers, by giving them good things, good music, good pictures, and the like.

But then arises the question, who is to do it? In Church clubs the clergy are supposed to, but as a rule their time is so much occupied in the evenings with other parochial work, that they cannot do very much. I believe that this is a work to which laymen must give themselves. And for the independent clubs, can churchmen do nothing? Are they to be left to grow up as they have been left for the last 25 years, entirely in the hands of the working men themselves, who, not through any fault of their own, are ignorant of almost all that makes life lovely and pleasant?

There are two ways in which this matter can be, and is being faced. One way is for gentlemen, by which I mean those of us to whom God has given leisure, wealth, and education to use for His glory, to get themselves elected to these clubs, and by personal contact try and leaven the whole lump. This was the system adopted by the Bishop of Brisbane, when he was rector of St. John's, Red Lion Square, and it is now being tried with success by some University men that I know in London. But it is at best a slow and uncertain process, and will require a very much larger influx of willing lay workers than the Church seems at present likely to attract. The other way is for gentlemen to organise new clubs, and watch and guard their growth from the commencement, so as to ensure a good healthy tone about the members.

The organising of good Working Men's Clubs I believe to be the great work that the laymen of the Church of England ought to do. I see no reason why a hundred such clubs should not be started by Christian gentlemen in our large towns, where a high, manly, chivalrous tone should be fostered by personal contact. This is no more than Mr. Kingsley, or Mr. Morris, or Mr. Denison would have wished, what, in fact, they proposed, but which has never been carried out to any great extent.

That word "contact" is the key of the question. Men may theorise in the West End, they may read the *Bitter Cry*, and hold up their hands in horror at what they hear and read about the East, but if they want to do any good, they must come and know the poor as friends. They may talk about touching the masses, but how can they touch a mass if they never let it come within reach of their hands? I long for the day when a crowd of hard working, earnest Englishmen shall find their way into the back streets of our large towns, and hold out the right hand of fellowship to the working men.

There are plenty of people ready to come and teach them to be discontented, but why cannot a few be found to come and tell them that life has other joys to offer besides being a party politician. Where would any of the most educated of us be if we had not had the help of a higher influence, a mother, a father, or a friend? This is just the help which the poor East Londoners want.

And lastly, as to the directly religious influence in a Men's Club. This I believe to be the great deficiency of the existing system. Even in the best clubs, and those which owe their existence to the Church, I find that the clergy hope for very little beyond getting to know some of the men. The idea of making a club a great religious factor in a parish does not seem to be entertained. Yet I believe in not doing so they are losing one of the greatest means of making the men Christians.

Religion in Working Men's Clubs seems to be fought shy of by two classes of philanthropic workers. 1stly, by those who appear to think that a working man is more likely to come to a knowledge of God by being taught science and history than by being taught the Gospel, and 2ndly, by those who think that there is a time for everything, and that a working man comes to his club to get recreation, not to be preached at. Now, I quite agree that it would be a mistake to try and force religion on to every member of a club, but what I contend is that religion should be there for those who want it.

Why should we be afraid of our religion? A great deal of harm is done by keeping it in the background. Working men before now have said that churchmen do not seem to think religion very important; because they talk so little about it. Why should not religion enter into the conversation of a Working Men's Club more than it does? The way I propose is: 1stly, To keep up a strong Church connection, the clergy going to the club as often as they can possibly manage. What better opportunity can a clergyman have than this for showing the men that he is not only a man paid to preach on Sundays or soothe a death-bed. 2ndly, To establish a Guild or society on a distinctly religious basis in direct union with the club, composed of club members only. In connection with this, I would have Bible Classes for old and young members. There is a tendency to disbelieve in direct spiritual teaching as a means of making working men religious. We have all sorts of plans talked about for raising the masses without religion, and we are always blinded by being told that it all leads to religion, and is, therefore, truly religious. We are told that a mosaic or a picture will lead people to God quite as quickly as the Gospel, besides having the advantage of being a new method. I always think these extra-scriptural ways of preaching the Gospel are just as if the Apostles, when told by our Lord to let down the net to enclose the draught of fishes, had said "No, that's an old fashioned way, we prefer catching them with our hands." Have we any right to say that working men will not accept religion? So we must give them other ways of education which we think they will accept. It is true that they will not accept religion as a *body* very kindly, but then do they accept the other ways of education kindly? Is not a little force necessary in other cases? Look at the empty museums and libraries: look at Epping Forest, within easy reach of the East London poor, yet almost unknown to them, except as a place where good public-houses and donkey rides are to be got. I think they accept religion, considering what an effort it must be to them, as well as anything else. But there are many clergy who would give the world to have more time to attend to their Working Men's Clubs. They have been obliged, through stress of work, to leave the clubs to themselves, and the consequences have been disastrous. Two clubs I know, which were both started by clergymen, and were essentially Church institutions, are now rapidly degenerating into independent societies of the worst type. At one of them an element of Atheism is at work, while drinking and gambling go on till a late hour every night. It must be confessed, I think, that the majority of clubs at this present moment are not doing the work they might be doing for Christ's Church, and all for the want of help from Churchmen.

If the clergy have not the time, the laymen must give this help. I am not advocating too much interference on the part of gentlemen in the government of a club. Such a thing as a committee of gentlemen, who, if they liked, could outvote the men, would be disastrous; but at the same time I should like gentlemen to have a share in the government, and to be a distinct power. But it may be said that working men would resent this sort of thing. Not so if the gentlemen go the right way to work and make friends of them first before they do anything else. Friendship comes before advice or influence. We know in the ordinary course of our lives how much we resent advice given us by people we don't know. So much more in a club it is necessary that any one who wants to advise or influence the men must first of all be their friend. Let such gentlemen come to these clubs, laying aside all class distinctions and conventional prejudices, determined to show that gentlemen can be working men, and that working men can be gentlemen, and that both can be Christians. Briefly, then, I would suggest that churchmen should start and work clubs wherever they can, determined upon three things: the exclusion of alcoholic drinks;

the keeping of a higher educational influence perpetually at work, and the maintenance of a Church connection and religious tone among the members. I would like the clergy to give as much of their time to the clubs as they can possibly spare from other parochial duties, and that laymen should supply what the clergy cannot do. I would suggest that great care should be taken to put down a tendency to split up into cliques, which is very common among working men : that the older men should be induced to mix with the younger, and the poorer class with the upper class of artisans : that *esprit de corps* should be kept up, and the club made, not only a place to which men can go, but a society to which they can belong : that men should feel their own independence, and should not have reason to suspect that the club is a mere charitable institution.

At the Oxford House in Bethnal Green, to which I have the honour to belong, we have tried to carry out something of the plan I have just described. Our House is a centre where laymen can come and live in the very midst of the poor part of London, and by personal intercourse can get to know and love the people. We can find out from the poor themselves what their needs are, we can hear from their own lips how they want to be helped, and we can try and help them accordingly. This I believe to be the true kind of "Working Men's Association," the association of all who work, whether with their hands or their heads.

The success with which God has crowned our small efforts of this kind down in Bethnal Green makes me feel certain that very much more can be done with Working Men's Clubs than churchmen at present are inclined to believe, and I offer what I have said just as a suggestion, hoping that those who have had more experience of the ins and outs of the question, and know the working men better than I do, will, at any rate, try and see if our clubs, whether old or new ones, cannot be made more what our Lord Jesus Christ would like to see them.

DISCUSSION.

JOHN TREVARTHEN, Esq., Provost of the Guild of St. Alban the Martyr.

I MAY, perhaps, be allowed to introduce myself to the meeting in connection with this question as Provost of the Guild of St. Alban, a society which for many years has taken a special interest in young men and youths, and I shall draw a little upon the experience which I have obtained in that society. I should like to say, first of all, that the definition of the subject, "Young men between school and marriage," is certainly a little vague. How long a fellow is a "young" man is rather a moot question. Some of us who are very close on fifty like to think ourselves young still, and a good many who are "young men" in the sense of not being married have certainly passed fifty some time ago. Again, coming to the other end of the scale, "young England" is so very precocious now-a-days that it is very difficult to say when boys may be considered to become young men. I can say from my long and large experience of juvenile criminals that, at any rate, boys know wickedness early enough to be called young men when they are only twelve, thirteen, or fourteen years old, and I cannot see why, if people are capable of such an amount of wickedness at that early age, they should not also be capable of learning better things. However, I suppose we may take it broadly that our subject applies to the years from fourteen or fifteen up to twenty-five. To enable you to form some idea of the vast numbers who are implied or interested in this view of the Church's duty, I may be pardoned for mentioning one statistical fact. In 1881, what is called the intra-metropolitan area of London had a male population of 1,192,885, and excluding those under fifteen, I find that those between fifteen and twenty-five years of age formed one-third of the whole male population. I wish to accentuate the

fact that it is the Church's duty towards this class of people, as, indeed, towards all her children, to bring *every child* first of all to Holy Baptism; and then to keep up her connection with him until Confirmation, followed by regular attendance at Holy Communion, rivets the tie for ever. Assuming that the Church is able to get all her children to Holy Baptism, the next thing is to prepare them in due course for confirmation. Because I think confirmation a matter of the highest importance, I wish to offer two observations which I hope the clergy and the bishops especially will not consider impertinent. First, I think the clergy, or a good many of them, make a serious mistake if they suppose that all the lads and girls of the proper age will voluntarily come forward and offer themselves for confirmation. It requires immense moral courage for a young man or woman to make the initial effort involved in going up to the rectory or vicarage, ringing the bell, asking for an interview, etc., in fact, inviting the special attention involved in offering himself or herself as a candidate for confirmation. I have myself been connected with confirmation classes, and I have got over much of the difficulty in this way. I have the honour to be a licensed lay preacher in the diocese of Rochester, and, in connection with a rural mission, I have had to help in bringing forward candidates for confirmation. The way which I find most successful in getting over the initial difficulty of taxing unduly the nervous systems of the would-be candidates is to specially invite all those in the parish or district who are old enough to be confirmed to come to a meeting or series of meetings without saying anything about giving in names until I have had an opportunity of explaining to them the duties and privileges connected with confirmation. It then becomes a much easier matter for candidates to offer themselves after such meetings, and the number is greatly increased because obstacles are lessened, and moreover they better understand their duty. In the next place I have this to say, if they will allow me, to their lordships the bishops: I sincerely believe that any of them who try to repress early confirmation are doing incalculable injury. I think the number of bishops is very small, if there are any now, who would lay down a hard and fast line as to age. Learned, and pious, and gifted, as they are—and we never had a bench of bishops of whom we should be as proud as the present one—it is impossible in the nature of things that they can know all the little ins and outs of the individual lives and circumstances of candidates for confirmation, and they must trust their clergy and lay helpers. If the Church's requirements (which are clearly defined and very simple) can be satisfied at an early age so much the better. The earlier a child is capable of receiving the special instruction, and giving the necessary satisfaction as to the future, the sooner he or she can be brought to confirmation the better. I could give you, if time permitted, some illustrations of the sad mischief which has ensued from children being kept back until it was thought they were old enough, according to some standard of years. It is marvellous how, in our crowded towns, etc., the veriest boys and girls become acquainted with all the sin imaginable, and, that being so, surely it is treason to the grace of God not to believe that they are capable of receiving higher and better knowledge. It is, therefore, in my mind, a very great thing to ensure our young men becoming, as early as possible, fit and proper candidates for confirmation, and all possible difficulties should be moved out of the way by all concerned. I should like to see a great improvement also in the proportion of communicants to those who have been confirmed. There are a great many young people who, even after they have been confirmed, fall away in the sense of not becoming regular communicants; the reason is that the real spiritual life in young people cannot be sustained by a series of spasms, but by the spiritual *system* of the Church. I hope the Church will not be content to do what a mother in Ramsgate, of whom I heard the other day, has been in the habit of doing. She gave her boys a piece of bread in the morning and told them to go and shift for themselves for the rest of the day. That is, however, what we shall be doing if we bring children to Baptism and then let them go adrift, or if we bring them to confirmation and then do the same thing. I should like to say further as a more important point, that we can never do good work in this or any other matter without being assured of the immense power and the indispensable nature of personal influence. In my own guild we find that the sooner we can get hold of lads the better, and the more generally we can minister to their various wants the better. The inexorable bell compels me to close, so I can only add that these wants are briefly: recreation of a healthy kind—and the unhealthy sort is more mischievous than most people imagine—intellectual culture, and sound religious training.

J. JOHNSTONE BOURNE, Esq., Secretary to the London Diocesan Council for the Welfare of Young Men, Northumberland Chambers, Charing Cross.

I RISE with mingled diffidence and thankfulness; diffidence in presuming to speak in the presence of so many at whose feet I would rather sit; thankfulness that this very important and interesting matter is put in the forefront of the meetings of this Congress, and that so many laymen are permitted to express their feelings and hopes on the subject. My purpose is, in the first place, to mention a fact which may not be known to many, and, in the next, to make a simple but earnest appeal. The fact is this. The wants which were referred to in the first paper, and which subsequent speakers have dealt with, the London Diocesan Council for the Welfare of Young Men are at this moment endeavouring to meet. I wish to tell you the motives which led to this effort, the mode in which it is being carried on, and what we hope to accomplish. The year before last, at the London Diocesan Conference, the subject of young men and their needs was very fully discussed, and these three propositions were established: First, that young men had not received all the care and attention which they ought to receive; secondly, that it was the Church's business to undertake some further effort, and thirdly, that some practical measures should be forthwith adopted. The constitution of the Council which was formed by the Bishop of London to this end, is very liberal and comprehensive. One of the members was that great man whose name we all reverence, the Earl of Shaftesbury. The President is the Bishop of London; the Chairman is the Duke of Westminster; the Vice-chairman is Archdeacon Farrar; and the Treasurer is the Right Hon. W. H. Smith, the Member for Westminster. The objects the Council set before them are these:—To do everything that is possible for the welfare of young men, but primarily to establish two important branches of work, the first being to stir up the clergy of London, with a view to the establishment in every parish, or group of parishes, of an evening home for young men and lads, where they may go after the toils of the day and find harmless recreation, combined with moral, intellectual, and spiritual improvement. Twelve grants have already been made towards the opening of such institutes, and I could give some interesting details as to what is being done by the Clubs which have been established in East End parishes. The second object is to have a place in London to which country clergymen and others may refer young men with the certainty of their finding a friendly welcome, being recommended to lodgings, and obtaining introduction to the clergyman of the district in which they are going to live. Just to give an instance. A young man came up to London, from a remote town the other day, bringing with him a letter from the vicar of his parish. We tell him first where to get safe and reliable lodgings, give him kindly advice, and then offer him a letter to the clergyman of the parish in which he is about to settle. As the young fellow goes off to occupy these lodgings, he says, "I came to London feeling a perfect stranger, but it seems as if I were at home." For more details of this work I would beg to refer all persons to the book to which reference has already been made and to our papers and cards in the Art Exhibition, which give full information on the subject, and one of which we want everyone present to take. We say, then, that this is necessary work, that it is Christian work, that it is Church work, that it is work in entire harmony with the Spirit of Him who stayed the funeral march, and whose bidding, "Young man, I say unto thee arise," brought back the soul to the lifeless body, and caused the widowed mother's heart to sing for joy. Will you not all help us in this work? Many I know will say that it is not such heroic work as founding an empire, or commanding an army, or pulling down a national Church; but, we believe that it is work in entire accordance with the acts of Him whom we desire and profess to serve, and I venture to think that when the mists of time have rolled away and the deeds of earth are weighed in the balances of Heaven, and the scroll of life is fully unrolled and truly read, it will be found that this call of the London Diocesan Council to the young men will have kept many under the shadow of the Cross, and prove one of the echoes of the Master's voice, which will reverberate through the endless ages, and swell the angels' song.

The Rev. H. WOOD.

IF any apology were required from me for addressing this meeting, it would be simply this, that I have had some little experience of young men in town and country, and that I have derived some of the greatest pleasures of the ministerial life from their ready interest and kind affection. I am speaking simply as a plain country rector, whose lot is now cast amongst a purely rural population, and as every kind of experience is valuable, I trust I may be able to add my mite to this discussion by speaking of one particular phase of it. The years between Sunday school and marriage are years of unconscious development, and I believe it depends in a great measure upon ourselves what direction that development shall take. I do not believe for one moment in any obstinate antagonism between our young men and the Church. On the contrary, I believe that those to whom we have imparted sound doctrines as lads, have their hearts with us as young men. I am bold to say, that if this is not the case, there must be something deficient in our own teaching, and that the blame lies, in a certain degree, at our own door. I think it is very possible to get into a desponding way of thinking, and speaking, and acting, with regard to our young men, and thereby helping to create those very evils which we deplore. I think it is quite possible not to give our young men half credit enough for strong attachments and unselfish efforts. In many of our isolated parishes life would be almost unbearable if it were not cheered by their rough affection. No doubt it is true that at a certain period of a young man's life there does seem to be ground for despondency. Just at the age when a young man is vacillating between pupillage on the one hand, and independence on the other, there is no doubt he is a very difficult subject to deal with. Does it not fall within the experience of many of us, that sometimes a lad who has been with us from infancy, carefully trained, and carefully taught, and who has been, moreover, the subject of many prayers, does for a season turn out to be the deadliest foe of the parson and the teacher. We all know the signs of the complaint. He begins to be irregular at Sunday school. We ask the reason why, and are given an evasive answer. The following Sunday he is hanging about the place, which still has a fascination for him. We go out and invite him in, and he looks at us with the stolid impassibility of countenance against which there is no appeal, and we go away utterly defeated. I will not try now to enter into any details as to Church work; I wish merely to enforce the one lesson of hopefulness in dealing with the young men; they will in time come back to be your firm friends and supporters. If we have hopefulness and love they will be found to be the foremost supporters of our Church.

The Rev. RICHARD HIBBS.

THE best feeder, or nursery ground, for Working Men's Associations in town and country, is open-air preaching, preceded by a judicious selection of prayers from the Book of Common Prayer. I say this after more or less experience extending over a quarter of a century. Let me add, that the services of clergymen at these "Homilies" are always preferred by working men. But the time comes when the Homilist must retire into winter quarters and cease from his *sub Jove frigido* addresses. If unbenedicted, in order to make amends for his unremunerated services in the summer months, he seeks perhaps a *locum tenency* in the country to assist in keeping the wolf from the door. This has been my course of action for many years. At the fall of last year, however, just this time twelvemonth, when at Chepstow, whither I had been taken by the then new vicar, the Rev. H. Law, since deceased, I was suddenly inhibited by the Bishop of Llandaff from officiating in the diocese. And as the same thing had occurred at Swindon in 1879, of course I am now to all intents and purposes, as an excommunicated person, or one, at all events, as good as deposed from the ministry. I think it right to say thus much for the information of unbenedicted brethren in the ministry. To minister to working men, and to sympathise with them in their distress, it would seem can only be done at the risk of being put out of the Church by some Diotrephees.

The Rev. C. LLOYD ENGSTRÖM, Rector of St. Mildred's, Broad Street, City, and Secretary of the Christian Evidence Society.

I PROPOSE to speak of the spirit in which we should address working men rather than refer to the work of any particular association. In the first place, with regard to sympathy, a great deal has been already said about it, but it is very important to understand the practical line that sympathy should take. Sympathy does not mean that we are to humiliate ourselves in dealing with working men. Working men are perfectly well able to understand the advantage which culture, if we possess it, gives us. It is, indeed, a great responsibility; still, if we can show a liberal spirit arising from culture we need not underrate our advantages, and they will be willing to accept us as teachers. But we should also recollect that we must come before working men with great humility in our hearts. The other day I heard Mr. Rowland, the secretary of the Cabdrivers' Association, say at a Purity meeting, "It is not very easy for a man to bring up a family respectably and purely on 30s. a week." Now 30s. a week is about £80 a year, and I say that a man who is able to bring up a family properly upon that is worth ten times as much as one who is only able to do it on £800 a year. Such is the true view which was given by the poet Goethe, viz.—that besides reverence for what is above us, and reverence for what is around us, we should have reverence for what is (nominally) beneath us. With regard to the subject of belief the first thing to observe is that men should be encouraged to boldly state their difficulties. Let us all see exactly where we are as regards our faith. And let us not suppose for a moment that because people have difficulties that is any proof they are unbelievers. Christianity in the minds of the first converts was originally, so to speak, in a state of solution, but in time it crystallized into what is called Christian belief. Every now and then the crystal is broken up and becomes reliquified; but if the spirit of truth is working in the solution it will return again to the state of crystallization. We ought to show working men, and others also, that to see a difficulty is not to disbelieve, and that to boldly face it is often the way to get rid of it. I have lately, as secretary of the Christian Evidence Society, had to meet Mr. Foote, the editor of the *Free-thinker*, in a hall at Battersea, as well as to lecture and to enter into discussion with other Secularists in Hyde Park, and I am perfectly certain, from what occurred there that we must not give up one jot of God's truth. Many people are inclined to do so, because they think that they will thereby persuade doubters to embrace Christianity, but we have no right to surrender what we have been made responsible for. The great thing is to be both sympathetic and firm, for when you have people's sympathy you are able, when necessary, to administer a very strong and stern reproof to anything partaking of blasphemy. At two of the Hyde Park meetings, of which I have just spoken, I did this, and in one case the man, whom I thus censured, was not only not angry, but positively congratulated me on the fairness of my lecture. That truly "grand old man," Lord Shaftesbury, who, perhaps more than any other man who has lived in this country, has done the most for the working classes, said last year that the "higher criticism was awful nonsense;" and though Lord Shaftesbury was narrow in his views on such matters, he was not after all so very wrong. Supposing I were speaking to a body of working men on the subject, I should refer to that picture in *Punch*, in which a "jerry builder" in the suburbs, whose attention has been directed by the tenant of a hastily run up house to a wall which has fallen down, says, not at all surprised or abashed, "Oh, yes, I s'pose somebody's been leaning against it!" I venture to say that the history of the rationalistic discussion on the Gospels during this century has resulted in this—that the whole thing has tumbled to bits, and that not even through being leaned against, but in consequence of its own inherent weakness. I think, therefore, Lord Shaftesbury was not far from right in saying that the higher criticism was "awful nonsense." Another question on which I feel strongly, is that of purity. The other day I heard it stated by the secretary of the Central Vigilance Committee, with regard to their work in London, that the working man and the poorer tradesman were those who really helped the Committee the most.

The Rev. F. S. WEBSTER, Principal of the Church Army Training Home, Oxford.

IT is with some trepidation that I venture to address this meeting, because I feel that there are many of my brother clergy on the platform whose experience among working men must be much larger than my own. I wish, however, to speak on behalf of an association of working men, which is somewhat different from those which have been mentioned. It has been in existence for over three years in the parish of St. Aldate, Oxford, and has there been doing a work for which we have to thank God. It must be obvious to all that the deeper the motives that animate each individual member, and the higher the principles which bind them together, the more real, and lasting, and effectual will the association be. We have heard of many associations, bound together by various motives, and I would not say one word to disparage the good work they are doing. We have heard that which should encourage us all and stimulate us to effort. Thrift, the longing for self-improvement, the love of social intercourse, the desire for education,—all the principles which make so attractive the working men's club, the sick-club, the debating society, and similar associations, are good, and we should endeavour to lay hold of all these in order to raise working men to higher things. But I believe there are deeper principles and higher motives to which we may appeal. I long to see in every parish an association of working men, with hearts warm with gratitude to a personal Saviour, whose saving power they have themselves realised, and knit together by a longing desire to make known to their fellow working men the freeness and the fulness of the Divine Grace, which has proved their own salvation. Such associations for Christian work, such Christian unions are to be found in many a parish throughout the land. I have just left the parish of St. Aldate, Oxford. In that parish is an association called the Church Army, whose members are working for God night after night in the open air, without any reward except the spiritual reward which God bestows upon earnest labour for Him. It is a fact which we should all be thankful for, that these parochial Church Armies have spread throughout the land, especially in the North of England, and are working with unceasing energy to rescue and save the spiritually lost. The great principle which makes that association differ from others, is, the principle of aggression. What the Church needs at the present day more than anything else, is to have more of the aggressive spirit. Surely one of the best means of Church defence is Church aggression; it is by carrying the warfare more into the enemy's country that we shall best protect our own dominions. We are thankful for what has already taken place in the Church, for the re-awakening of spiritual life and activity. But what we want is not only beautiful services, sound doctrine, and good religious lives; we want not only daily worship, but also daily warfare. We want working men and women who will be bold in aggressive warfare for Christ, and who will not be ashamed of the Saviour they serve.

STEPHEN BOURNE, Esq.

IF I interpret aright the spirit of this meeting, none of the addresses we have heard have been more interesting and effective than that which fell from the lips of the youngest speaker (Mr. Adderley). After the history he gave of the work, in which he and his colleagues are engaged, I am unwilling that this meeting should separate without a word of testimony from one who has seen the operation of the society he has formed, and who knows how much good would have been done if only his example had been followed by a great many more. I take it that the association he has formed is an all-round one. I go down there on a Saturday evening and find the men enjoying themselves, first with games, and then indulging in a pipe; and that whilst they are smoking, their ears are open to instruction. On the Sunday, to show the breadth of the work, there is just a plain, simple, unconventional service, the people being invited in to sing popular hymns and hear simple addresses on the grand truths of the Gospel, and their application to the lives of working men, old and young alike. I would ask of you, if at any time you are visiting the east-end of London, to just take a look in on the work. I believe that such arrangements being made in other parts

of the metropolis would tend more than anything else to wean men from the political discontent in which they are likely to be involved, and to teach them to live lives of purity, resistance to temptation, and employment in useful work. It would encourage them to separate themselves from the treacherous companions by whom many of them are surrounded, and to escape from the vile allurements to which they are subjected. I rejoice that this Association has been so fully described, and that it has received so much attention. It augurs well for the future of the country when our young men take so great an interest in such a work; and I do trust that, seeing the example which is thus set before them, all who are willing to work for the welfare of the world will go and do likewise.

LECTURE HALL,

TUESDAY EVENING, OCTOBER 6TH, 1885.

The Right Rev. the LORD BISHOP OF CARLISLE in the Chair.

THE PRAYER BOOK.

(a) RE-ARRANGEMENT OF SERVICES.

(b) SUPPLEMENTARY SERVICES.

PAPERS.

The Very Rev. LORD ALWYNE COMPTON, Prolocutor of
Canterbury, and Dean of Worcester.

I HAVE been asked to read a paper on the Prayer Book, and to speak, first, of the rearrangement of the services, and next of supplementary services. On the first point I shall say very little. There was formerly a doubt whether any arrangement of the services was legal, except that which had long been usual—viz., the Litany and the Communion Service following without any break after Morning Prayer. But this doubt, arising I suppose from considering the rubrics as part of an Act of Parliament, and so not to be freely interpreted or set aside by ecclesiastical authority, has received its solution from the Act of Uniformity Amendment Act (35 and 36 Vict., cap. 35), which distinctly authorises the use of the various services together, or in varying order as separate services, allows the use of the Litany at evensong, and the preaching of sermons without any previous service. It is hardly necessary for me to go into the question whether it is well to avail ourselves of this and the other provisions of the Act, and to what extent we should do so; the general principles of our action must be to do all things to edification, all things decently and in order; and the application of these principles will vary according to local circumstances. As regards supplementary services, the question is a far more difficult one. By supplementary services, I understand services to be used upon special occasions, other than those provided for in the occasional offices

in the Prayer Book. The number of such special occasions is almost unlimited. A zealous member of the Lower House of the Convocation of Canterbury has given notice of a motion directing a committee to provide for seventeen occasions. *Visitatio Infirmorum* contains about twenty-five offices; and the "Priest's Prayer Book," published by Masters, has nearly a hundred for the use of priests, besides others for bishops. I may mention briefly some of the special objects for which such additional offices are proposed. The American "Protestant Episcopal Church" has under its consideration, as additions to the Common Prayer Book, a form of thanksgiving for harvest; a form of prayer for visitation of prisoners; forms of prayer for use in families; form of consecration of a church or chapel; an office of institution of ministers into parishes or churches. If we add to these offices for particular cases of sickness—for the impenitent, the despairing, the insensible, for one about to undergo an operation, for the dying, for the friends of one deceased; offices for admission to particular positions, a chorister, a member of a guild, or sisterhood; for meetings of particular bodies of persons, confirmation, and communicant-classes, guilds, rural-decanal chapters; I need hardly go on with the ever-lengthening list. How are these to be provided for?

The great difficulty, as regards any services for public use in the church, is one of law. The Act of Uniformity, 13 and 14 Charles II., cap. 4, appears absolutely to forbid the use in churches or chapels of any form of prayer other than what is prescribed in the Book of Common Prayer. Notwithstanding this Act, special forms of prayer have from time to time been set forth by authority of the Crown; and there are a few instances in the reign of Queen Elizabeth, when bishops, by their own sole authority, as it would appear, issued and directed the use of special forms, notwithstanding the equally stringent clause of the then existing Act. If this power is really lodged in their hands no difficulty remains. But the recently passed Act of Uniformity Amendment Act clearly shows that in the mind of those who framed it bishops have no such power. For it expressly confers upon them, not confirms, the power to permit the use of special forms of service on special occasions, and with this limitation, that there shall not be introduced into them anything, except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer. This would cut off from Episcopal action such forms as are now occasionally issued by the Crown, and such forms as bishops sometimes issued in Queen Elizabeth's reign; it would exclude all collects, all thanksgivings, other than those in the Prayer Book; it reduces the materials available to give a special character to the proposed offices to psalms and lessons, hymns and anthems. Practically, it makes the public use in church of suitable forms of prayer for almost all special occasions impossible.

How is this difficulty to be met?

Can we fall back on the authority of the bishop, who undoubtedly in ancient times had the right, ecclesiastically, to direct the use within his diocese of such prayers as he thought advisable? I think it is at least doubtful whether his powers have not been limited too much by the Acts of Uniformity (including 35 and 36 Vict., cap. 35). And were it not so, I doubt whether the single action of single bishops would meet our requirements. For single events which seem to call for the prayers

of the Church no doubt it would suffice ; but for what may be termed recurrent special occasions, it would seem better to act upon the principle of the Book of Common Prayer, and not to revert to the earlier variety of "uses," some churches "following Salisbury use, some Hereford use, and some the use of Bangor, some of York, some of Lincoln." There is an obvious convenience in having the new occasional offices like the old ones forming part of the Book of Common Prayer, which is in everyone's hands.

If this is admitted, there seems to be only one body qualified by its position to take the needful steps in the preparation of such services, and that is Convocation. There we have the bishops assembled together ; there we have chosen representatives of the clergy ; and there I venture to say, after many years of personal knowledge, we shall always find some of those best qualified for the work in hand by their liturgical attainments, by their familiarity with Holy Scripture, by their experience of the needs of all classes of the people ; some of those best qualified ; the help of others, not actual members of the body, is easily attainable. The Convocation of Canterbury has already provided services for the induction and institution of incumbents, and for the Day of Intercession for Missions, which have been very generally used. For any larger scheme it would be well for the Convocations of the two provinces to act together, as they did in respect to the Book of Common Prayer. This is not the proper occasion to discuss how such united action can best be secured now ; but I assume it can be secured. The materials for such offices are abundant ; the ancient service books of the Western Churches abound in collects, the Oriental Liturgies in longer prayers, which merely require a little modification to fit them for the particular purpose in view ; and besides these, many of which are now available in translations, the devotional works of our divines from the Reformation to the present day will supply much to the judicious compiler ; and we have among us some who can themselves compose prayers well suited for the use of the Church. With respect to the form in which such occasional offices should be cast, I think we shall be wise to follow the form of those in the Prayer Book, which are already familiar to the laity, with perhaps some slight modifications either for simplicity on the one hand, or enrichment of the offices on the other.

And how are such offices to be legally used ? I have pointed out the difficulty. The Act of Uniformity Amendment Act confines us to the words of the Prayer Book and Bible ; and anyone examining the two offices drawn up by the Convocation of Canterbury will see how great an obstacle this is. I hardly think that it would be enough, or that it would be wise, merely to seek for the excision of this limitation. I think there might be some jealousy, not unjustifiable, on the part of the laity, of an absolute power in the hands of every bishop of authorising whatever services he pleased. I think, therefore, that what we need is an Act, whereby the Queen in Council should be enabled to authorise the use of special services after they have been laid before Parliament for forty days. Such an Act would acknowledge the power of veto possessed by Parliament—possessed in consequence of the existence of the Acts of Uniformity. I do not discuss whether such a power should be in the hands of the Legislature : I simply accept facts, and seek for

the best means, under existing circumstances, of gaining what we need—what is commonly termed greater elasticity in the matter of public services. The Bill prepared by the Lower House of Convocation of Canterbury in the year 1878, taken in great measure from a previous Bill of the Bishop of London, provided, first, for the legalisation of the amendments in the Book of Common Prayer agreed to by the two Convocations of Canterbury and York, when the report of the Ritual Commission was before them; and secondly, as to the future, it enacted that the presidents and other ten bishops and clergy of the two Convocations, by and with the authority of the Queen's Majesty, signified to them in such manner as her Majesty shall see fit, may from time to time prepare and lay before her Majesty in Council a scheme for making such alterations in and additions to the rubrics and directions contained in the Book of Common Prayer, and for providing such additional services and prayers to be used in public worship as may from time to time seem to them to be required. Such schemes to be laid before both Houses of Parliament, and if not objected to in forty days, then to be considered by her Majesty in Council, and if then approved to be authorised by Order in Council. If such an Act could be passed, it would, I think, be found sufficient for our needs, but without it I do not see how it is possible to provide for many of these supplementary services. I have indeed mentioned that Convocation has already provided one for the Day of Intercession for Missions, and one for the institution and induction of new incumbents. But in both these cases the ordination services now forming part of the Prayer Book supplied nearly all that was required. In the Service for Missions, collects, other than those in the Prayer Book, have been printed for private use during a period of silence. This is not quite satisfactory, but it was all that appeared possible to the committee which drafted the office. I venture, then, to press upon this Congress, and especially upon the laity, the great desirability of an enabling Act to untie our hands.

The Rev. E. N. DUMBLETON, Rector of St. James's,
and Prebendary of Exeter.

I SHALL assume that by rearrangement of services is intended not only that liberty to say our services separately, and to shorten them, which has been authorised for some years past, but that the subject now to be considered may be thus fairly stated in more comprehensive terms—namely,

What can we do by means of lawful additions, interpolations, and substitutions, which will bring about such a rearrangement as will meet the just and obvious religious requirements of our times?

Can it be seriously doubted that there are requirements of this age which are not satisfied by the provision for public worship made in the sixteenth century?

Can any really suppose that the compilers of that brief manual, the Prayer-book, however proud we may rightly be of their work, were so gifted with inspired foresight as to save the Church of future ages the responsibility of considering and supplying the devotional wants of successive generations?

Still more absurd would it be to adopt a blind self-confidence in refusing to look upon the fact that about one-half of our worshipping population do not find in our present Liturgical forms that which appeals to and cherishes their own religious feeling, but deliberately seek other methods of devotion.

Perhaps few have given this phenomenon the attention it deserves. Those who will do so candidly and experimentally will find the impression forced upon them that the Church of England may well look around, on the right hand and on the left, and apply herself with all seriousness to the use of fresh means of retaining and of directing the devotional affections of our people.

Let me be forgiven if I speak somewhat confidently in a matter in which I have been led to observe attentively, and to experiment rather extensively. May God grant that what I have to say may in some degree meet a demand so long forced on the Church, and never so plainly as at the Church Congress two years ago.

Now the *desiderata* respecting our Church services are—

I. Those which are connected with our regular Sunday and weekday devotions.

II. Those which arise from special occasions.

III. Those which are connected with special groups of persons.

With respect to the first division, nothing is more obvious than the want of a third Sunday service, excepting, perhaps the fact that no rigid and immovable form of prayer will be felt the means of actually drawing near to God by those whose characters are not very contemplative nor very devout.

Such may perhaps "come to church," but the church will not be to them a religion.

Such persons can be led to prayer and praise, but they do not enter the Church in accordance with the theory of our Prayer Book—namely, that they are prepared by their ordinary habit of religious thought for this holy exercise.

Much as I admire the old conventual idea of our Church worship, that it is a presentation in stately and sacred language of the homage of our constant thoughts and feelings, it is impossible to persuade ourselves that this is felt and understood by the greater number of people, or that they are sufficiently thoughtful and collected to associate much meaning with words which they hear without change and without explanation from childhood to old age.

Mission services ought to have taught us how many, especially the very ignorant, can join in worship, and very earnestly, where worship is *conducted*, and in such a manner that the faith and feeling of the one who leads can impart itself to the many who listen, and who are quite prepared to follow.

Is not such a power to lead and stimulate allied to the ancient Christian gift of prophesying? It means deep fervour and penetrating sympathy. This is the power always assumed, and sometimes clearly reached, in the services that attract to other places than churches. I plead, then, for one Sunday service of this kind, and for the same as occasion requires on the week-day.

By all means let us have *forms*, with responses which will preserve reverence and order; but here will be the difference; there must be

frequent opportunities of free exhortation throughout, and let those forms be in varied sets, so that that the words of prayer selected may accord with the subject of the preacher, and the entire service be a simple and united act. Then can the ignorant be assisted, the minds of the wandering can be fixed, the cold-hearted can be touched, and prayer and praise thus led will become a reality.

Connected with this more free system of conducted worship, I would mention the immense value of brief forms to precede and to follow sermons; many people would attend gladly to instruction on special points of faith and duty.

Why should not such be instituted in our cathedral and large town churches without requiring people to remain through a service for which, on a weekday at least, they may have no time, and in many cases no fitness?

The impossibility, as it has seemed, of sermons without regular Morning or Evening Prayers has done much to stiffen preachers as well as to discourage listeners. How far wiser and more effectual is the Continental plan.

Equally plain and imperative is the need of services of the type I have described for the holy seasons of the Church, though these would chiefly apply to persons of more advanced religious character. Who has not felt the scantiness of holy association in our Sunday and weekday worship, especially when the Collect and the special Preface at Holy Communion cease after one brief week? Much I know has been supplied by our hymnology, which has progressed nobly in proportion as the meagreness of our Liturgical provision has been realised.

But beyond hymns we need actual forms of service, which shall strike the ear and touch the heart by fresh and vivid adaptation of God's Word in relation to the great mysteries of the Gospel faith.

Both kinds of service here described it is within our power to originate and to use with the approval of the bishop of the diocese. Such liberty has been freely accorded to me for some years. I have used it with such complete assurance of the success of the plan, that to lay it aside would be to cripple to a great extent the work done in my church. I may add that I have been obliged to frame and to publish my own forms of service; I have got as far as ten or twelve out of about thirty which, I think, are required. Some one in a matter of this kind must go first. These services are entirely new in structure and, to a great extent, new in substance; they are all within the limits of the law, being taken as regards their language from the Bible or the Prayer Book.

After-services on Sunday evenings have of late grown common: for these we need also the aid of regular but elastic forms. They should embrace thanksgiving for Christian privilege, prayer for acceptance, meditation upon the teaching of the day, thanksgiving for Holy Communion, self-oblation as to the duties of the coming week, special acts of faith and devotion, special intercession, etc.

Those who have tried such services will know that half a congregation will often remain and join in them; the fact is that many who attend at evening have not been at church before in the day, and so are not by any means wearied, and very many others are glad to end the day with an act of special worship.

It is by some erroneously thought that as a people we have no strong devotional sentiment ; it were better to say that little has been done to guide and develop it. I have looked in foreign countries for devotional manifestations. None are more impressive, deep, and pure than may be realised in England.

Next as regards special occasions. For Rogation Day services, Harvest thanksgiving, and Ember days, we need something that will be felt to be directly to the point from beginning to end, and not a service commencing with the accustomed warning to repent, and relieved of its sameness only by a few strange Collects and special Psalms.

Most deplorably have we felt the need of intercessory services for home and foreign Missions, and though there are beautiful metrical Litanies which bear directly on these and other objects, yet these are not sufficient, and of course are limited to times when a good and strong choir can be secured. Again, there are parochial occasions of special prayer, such as the visitation of some general and dangerous form of sickness. There are times, too, and they should not be infrequent, when lay workers should be invited to pray together ; when communicants should be gathered to commemorate the mercy of the Saviour and the blessings of His nearness, and by fresh acts of love to offer themselves to Him, as well as to unite with one another.

Again, intercessions should take place for the work of the Church in the parish, the city, and diocese.

Also a service for the last hour of the old year should be drawn up, and so arranged as that portions of it might be available for use on the occasion of any unexpected or remarkable death in the parish, or might be said with respect to the shortness of life at stated intervals, as I have heard in a foreign country done with most impressive effect on a Saturday night. A special service for mourners I have also witnessed bearing on the certainty of the resurrection of the good to life eternal ; such might be used with great power and great comfort.

I have now to venture on the subject of distinct interpolation, and in the first place would advise what long custom has rendered unobjectionable—namely, the use of special prayers before and after the Sermon, not merely some Collect whose meaning is remote from the occasion, but prayers in Bible language bearing on the subject in hand, or for the hearers, or if at the close of the day, for the acceptance of worship, of alms, and of all kind of service done for God.

But a far more serious blank has to be filled up. I allude to the very slight connection between the Communion Office and its ancient purpose of intercession. That this connection does appear in the Church Militant Prayer is of course conceded, but it greatly needs to be made more emphatic when compared with the teaching of the primitive Liturgies. Can the want be met ? If so, it would instantly impart a striking reality to our special celebrations of Holy Communion.

Now, we have, of course, the liberty of disconnecting the Communion Office from Morning Prayer, and authority to give a sermon after the Nicene Creed. To a brief address (it might be but of five or ten minutes) we may add a special prayer. Why not attach some such intercessory form as I have supposed should be available for any special objects or some convenient portion of it ?

I am confident that a short devout address, followed by prayer

particularly selected for the occasion, would aid in giving to the communion of many present a feeling of pointedness and reality, and make their appeal to the one Great Sacrifice more direct.

With respect to particular classes of persons, we need services for children which could be of great use also in Sunday and day schools, and also services for the maintenance of holy living amongst the young of both sexes.

And, further, we want very simple forms of prayer to accompany addresses given in houses and Mission rooms.

Other needs might be mentioned, but I wish rather to make suggestions than attempt to exhaust the subject.

As to these and all new forms of worship, what is wanted is not the exercise of authority to impose, but originality and patience to invent and to experiment. Under the Amended Act of Uniformity, and with the permission of our bishops, the matter is in our own hands. It will be a culpable loss of opportunity if we do not largely use it.

I would only add here that whoever is to do anything of real service to the Church must be one not only acquainted with the spirit of ancient Liturgies, but he must be in living religious contact with many persons of all classes, and be a thorough watchful observer of what is really needed and really of use. This is not a work for the learned only.

I have now to anticipate some objections. It may be asked, will not these extra services and interpolations be likely so far to overlie the ordinary and fixed forms of worship as to throw them into the shade? I answer that the actual experience teaches quite the contrary.

If greater devotion is often manifested in special services than in the stated ones, this may surely be expected to react with good effect upon those which some regard with little interest, and use in only a formal way. People are often helped to be really prayerful by being occasionally stirred by what is unusual.

Again, it should be remembered that the changes and additions I have mentioned as desirable can only be carried out with the approval of the Bishop of the diocese, and they would have to commend themselves likewise to the congregation. These conditions would act as effectual restraints.

At present we are indeed at a great distance from an undesirable influx of such attempts; for though the cry has for some years been raised on behalf of some additions to our methods of worship, and the way has been opened by the Act of Uniformity Amendment Act, there has been an astonishing reluctance to make any real move.

It has been objected that if such additions are to take place at all, it should be by authority, and not through the adventure of individuals, but the bishop's sanction *is* authority, and if any wider authority is to be wished (which I must doubt, for general authorisation would quench originality and progress), there must be first a considerable period of experiment. This period we have only just entered upon.

Lastly, it may be justly observed that "conducted services" require very great care, readiness, and devotional sympathy on the part of the conductor.

In this point of view they do contrast with services which are simply read through.

The services which I have suggested cannot possibly be mechanical. The whole spirit of the leader must go with them.

If this somewhat new element in our public worship appears objectionable, I believe the objection can neither be drawn from the Word of God nor from those brief notices which have come down to us respecting the earliest forms of Christian worship.

I am not advocating either extemporary prayer or irregular response, but only such a method of stimulating and conducting devotional feeling as has been used, though in a far less guarded way, in churches during Missions.

If any one doubt whether such changes are needful at all let him not confine himself to observing our crowded church congregations, but let him go about the great thoroughfares upon a Sunday as I have myself done, and see what is going on inside chapels and music halls, and then calmly ask himself why have these thousands of wandering sheep gone from us? He will not, he dare not account for all this by the charge of wilful and wicked schisms. He has only to confess that at least to a large extent it is because the Church has not studied how to feed them within her own fold. In conclusion, I have to implore my hearers to reflect that we live in times characterised on the one hand by much indifference as to worship in any form, and on the other by reactionary wild efforts to bring home to conscience and to feeling the realities of the soul's relation to God. Both of these signs seem to beckon us onward in the pathway of earnest experiment. But let those who think they can do anything to make our churches the loved homes of a devotion more varied and more intense, rise quickly to their work, ere our people become more scattered and divided, and the faithful followers of the Church become more discouraged, and the sentiment of worship become further chilled and alienated by our neglect.

The Rev. GEORGE VENABLES, Vicar of Great Yarmouth, Rural Dean of Flegg, and Honorary Canon of Norwich.

Is the Church of England the one branch of the Catholic Church of God here in England, or is she only a portion of that one branch? In my view all turns upon this question. If she be but a portion only of the whole branch here in this land, let her say so, and let others be welcomed in the name of God, who shall complete the work which the Church of England does but in part only fulfil.

But if she be, what I suppose most of us conscientiously believe her to be, the only corporate body which has the right to be regarded as the true, Scriptural, historical, and complete branch of the Church of God in England, then I submit that one thing must flow out of this truth, viz., that she has the right, the power, and the resources for supplying to all the people in England and Wales whatever may be seen to be needful for the promotion of their spiritual benefit, or for the rescue of the thousands amongst them who are living far otherwise than they ought. Ay! she has the right, and the power, and the resources. But above all these impends upon her the tremendous responsibility of duty to grant this supply. I declare it as my conviction, after many years of (I hope) a not indolent ministry, and of many opportunities for observation and experiment, that the Church stands in pressing and immediate need

of a few re-arrangements and adaptations of some of her offices, also of an enormous number of Supplementary Offices or Services, some for frequent use, others for occasional purposes within the consecrated buildings, and that besides these there is need of a supply of special offices for the use of a recognised lay agency outside the Church edifices. My only wonder is that these wants, so fearfully pressing and imperious as they seem to me to be, have not long since been supplied by the Catholic Church of God in this land. I have often felt compelled to ask myself, Are these wants really so great? Would the Church, and would the people, be really benefited by their supply? Because if it be so, is it credible that they would have been so long unsupplied by the Church of God? It is in my view astonishing that they have not been granted long ago. I speak, not for the sake of success, not because I want my plans to be adopted, but for the honour of God's Church, and the benefit of men whom Christ has redeemed. "I speak as to wise men, judge ye what I say."

There be varieties (God so makes it to be) in the minds of men. Are we then to compel them always into exactly the same mould of thought and of worship? Would that be "Pauline Catholicity," or would it not savour rather of the dungeons of an Inquisition?

I cannot see that some variety in our modes of worship would be in the slightest degree inconsistent with true Catholicity. You may as well declare the forest, whose magnificent trees are enlightened by the same genial sun, and are lowly bending beneath the same unseen mysterious influences of the wind, to be no forest, because the hues of each group of the trees are different, or because the oak and the elm, and the beech and the pine, though glorious in their stately majesty, are not just the same in every particular.

I. As to the re-arrangement of existing services. Beyond a liberal interpretation of rubrics, and a *consensus* amongst ruling bishops as to the occasional use of special psalms and lessons, it seems to me that there is no great need for any other re-arrangement of existing services. Especially if our Book of Common Prayer were uniformly printed, as it ought to be, with every section or even every prayer numbered; because this would at once put the whole book at disposal, if justifiable occasion arise for using portions of it in any reasonable manner other than present rubrics require.

I heartily wish, however, for a considerable shortening of the Baptismal Service, so that instincts might practically replace its use in public service, even as instincts have often compelled its abandonment during public service, by reason of its length. I also much desire such a reconstruction of the second portion of the Office of Private Baptism (known often as the "Reception" part) as should render it practically more simple and available.

II. A few additions and varieties to some existing offices are also needful. Why limit our introductory sentences to seven deprecatory texts? Why no special collect at the departing moments of a year, nor a word of praise or prayer in a collect for the first of January, as well as the collect now provided for the festival of that day? What a depth of meaning would be added to Holy Week and the three days that follow, if the epistles and gospels of that period were so arranged as to bear exactly on the event of each particular day, beginning with Palm Sunday! Would not our supplications be the richer if each day of that period were furnished with a collect special to the particular day?

Why can we not introduce the Anthem used on Easter Day instead of the *Venite*, throughout the Octave, or at least on Easter Monday and Tuesday? Would not spiritual life be deepened and intensified; and, best of all, be strengthened by the use, in the same manner, of a suitable Anthem instead of the *Venite*, on Advent Sundays, on Christmas Day, at Epiphany, on Ash-Wednesday, on Good Friday,

during Rogation Days, at Ascension Tide, and on Harvest Festivals, and the Special Annual Church Festival of the year?

Such varieties and additions will not involve us in difficulties. Bishops must cease to silence us with the judicial (I did not say judicious) observation, "Let us keep close to the words of the Act of Uniformity." But, on the other hand, let us be hearty and yet not extravagant in our demands. We want the Church to prove her Catholicity as she ceases to environ herself within the pinching bands of uniformity of worship; and as opening her arms to all sorts and conditions of earnest-minded Christians, she supplies them with the means of Prayer and Praise and of Holy Communion, within the one large-hearted, loving, and therefore widely varied ritual of the Church, which she would thus afford them.

III. But I submit that an enrichment of the Book of Common Prayer is also greatly required. For although, as already suggested, this may be provided to some extent by collects for occasional use before the final prayers of Morning Prayer or Evensong, the needs of the Church will not be fully supplied without some complete additional offices. Certainly an additional service for Sunday afternoon or evening is much to be desired in some parishes.

We ought to have a carefully drawn up, lively, hearty Office for the Institution of a Priest to the charge of a Parish, in which should be a renunciation distinctly declared by him of anything in the least approaching the sin of which Simon Magus was guilty. The people themselves should be almost the leaders in the conduct of this peculiar Office.

Who would not feel the Church to be the richer if she were put in possession of a special office for Advent, another for Epiphany, another for Good Friday, and of special offices for Rogation Tide, having reference to the crops, the manufactures, the shipping, and the commerce of the nation, and, where necessary, for a Processional Service through the Parish?

Would not a service for use on the annual Church Feast in any Parish be profitable?

Has the Church lost nothing, has she not ceased to hold together ten thousands of the people because she has no clear, concise, but withal fully complete Catechism, historically recounting leading facts from Pentecost till now, and in a sound and clear teaching of Church principles by which all might be held together as one?

You must not abandon Sunday schools, but you must render them of untold advantage to the million, by providing systematic and graduated books of teaching for the half-dozen standards of attainment which the people ought to acquire in them. You must also furnish some system to secure practical preparation in them for the precious rite of Confirmation.

And then, for the far too numerous people, who, though earnest Christians, are not quite favourable to the existing rites and ceremonies of the Church, I say distinctly, that, regarding Schism as a very evil thing, we are bound to do all we can, without sacrifice of principle, to bring back every earnest-minded Christian to the Unity of the Church. And I believe that no loss to us would ensue, but that great benefits to others would be secured, if, under Episcopal authority and wise regulations, such services were occasionally permitted within say the nave of the church, as would be little more than such as many pious Dissenters are accustomed to hold within their own houses of meeting, much though I dislike them. And, bear with me! You may be startled, and angry, and all opposed, but bear with me as I add—the "Friend" the "Quaker," utterly wrong as I feel sure he is about the Sacraments, has not wholly missed the mark in regard to the solemn assembly for meditation, and perhaps even for mutual edification.

Recognising most fully the essential distinction between acts of worship and meetings to hear sermons or addresses for edification and instruction, I would suggest that it might probably be wise and very profitable if Communicants were encouraged to assemble three or four times yearly in the nave of the church, or in some other place, for meditation; and under requisite regulations such as St. Paul once suggested mutually to assist and instruct one another by very short addresses in things practical and spiritual.

Is there anything in this more irregular than in Services of Song or of Praise, the use of a Burial Service in a dozen churches at the burial of a person whose body is not in the churches where such Services are held, or in Oratorios in our Cathedrals?

IV. Then lastly, is the Book of Common Prayer fit for those multitudes who ought to be gathered in, ay, and who must be gathered in, or else God may soon say to us—"Where is the flock that was given thee, thy beautiful flock?" Something is needed. Cannot the Catholic Church supply it? Let her supply all the duly recognised laity, who are able and willing to labour outside the church walls, with a Book of Offices thoughtfully and well prepared for their exclusive use and assistance in Evangelistic labours.

The recognition would itself be of great importance. It would guide and help the earnest laymen, most of whom (there are eccentric exceptions; so are there amongst the clergy) would prefer to be guided. It would proclaim before the world how the Church has people amongst her laity as ready and as able to work as the last chapter of the Epistle to the Romans shows there were in the times of the Apostles.

The times are very solemn, and we must wait no longer. We have talked for a quarter of a century. At the first of our twenty-five Congresses I lifted up my voice upon lay agency and sundry other matters. We have talked for nearly twenty-five years—not vainly, I believe—but let us "Go and Do" not a little during the next five years. The times call you to this; let no one turn a deaf ear to the call.

Prove, I beseech you, your Catholicity. Not only by deeply valuable lists and lines of descents of Bishops from Apostles such as I saw a few days since in Inverness Cathedral, or of Clergy in charge of Parishes such as I have erected in the Church of which I am the unworthy Vicar, but prove your Catholicity also by Catholic doings such as the needs of the hour demand of you. Prove yourselves to be the Church of God, by doing all the work of the Church, and in the proper way. Proclaim before our God, by your actions and your activities, and by *providing all* that is needed, not only for churchmen, but for earnest Christians who are not churchmen, and for the poor weary sinners who are living as if there were neither Church nor Saviour, such services for the one, and such means for drawing the others to Christ, that they all may become one in Him. And for all this you must have as I think—

1. Possibly a small re-arrangement of existing services.
2. Variety and additions in some of these services.
3. Enrichment by many services supplementary.
4. Services for use by laymen.

I wish to alarm no one, but I wish we were all astir, for there is no time to wait.

The Rev. ARTHUR J. ROBINSON, Rector of Whitechapel, E.

THE question of re-arrangement has, I suppose, partly risen from the too patent fact that a large number of people are *not* in the habit of attending public worship, and it has been thought that possibly some re-arrangement of the services will, by some means, persuade them to enter our churches.

My own experience is this, and I speak only of the working class population amongst whom I have chiefly lived, that some *slight*, and I might say common-sense alterations, are all that are needed. I do not think there is any call for great and drastic changes.

Only within the last few weeks, at a friendly conference of some working men in Whitechapel on this very point, it was constantly said, "We want no change," and two of them who had within the last year or two joined our church and become communicants, said distinctly, "The Prayer Book is not in fault, but the will is wanting."

Their difficulty was, of course, to find their way about the Prayer Book, but this was soon overcome by some other working men taking them in hand and finding their places for them, and now they are perfectly satisfied.

Thus, then, the re-arrangement is, I take it, needed for CHURCH GOERS.

FIRST, as to the *Morning Service*. Of course the three services, Morning Prayer, Litany, and Holy Communion need not be said together.

This, one would have thought, is now widely known, and yet the other day in one of the daily papers, there appeared a letter by an aggrieved clergyman as to the length of the Morning Service.

In most churches we find Morning Prayer and Litany, or Morning Prayer and Holy Communion, or each of the three services at different hours; but rarely all three services said together, as used to be the custom.

We might also avoid unnecessary repetition when Morning Prayer and Holy Communion are said together, by omitting the State prayers in *one* of the two services. I should like to suggest, if it seems desirable, as it does to me, to make any further variations from the original arrangement of Morning Prayer, that on such days as Easter Day, Whitsunday, and Ascension Day, we should begin in a little different fashion than we do now.

Is it always needful to begin on such great days of rejoicing for Christians with the *same* sentences and the same Exhortation and Confession, and have to wait, so to speak, to give vent to our feelings till we reach the Special Psalms for the day?

Might we not on such days accept the glorious facts and begin with some special and appropriate Psalm or special Anthem like the Easter one, which, in the 1549 book "*following the Sarum use was 'sung before Mattins' and followed by a beautiful Collect expanded from the Latin, commemorative of both the Passion and the Resurrection?*"

Thus, we should at once get the great doctrine of the day, and be led to rejoice in it at the very outset, and then go on to the Lord's Prayer and the rest as we have it now.

Confession of Sin and Absolution are not left out in the services of the day, as, of course, they occur in the Holy Communion, but leaving them out in the ordinary services, and beginning in the way suggested, would at one and the same time mark the day more clearly, and give opportunity for Christian gladness to show itself.

I may say that since I thought of this I find that in the proposed amendments of the American Book of Common Prayer are proper anthems for Christmas Day, Easter Day, Ascension Day, Whit Sunday, and Trinity Sunday, but they are only to be used in place of the *Venite*.

Only one other alteration would, I think, be needed, viz., that a good selection of Psalms be made, and used, as in the American Church, at the discretion of the minister. I think all must feel that, for one reason or another, all the Psalms are not adapted for the ordinary worship of a mixed congregation; and this plan would ease the minds of many clergy and laity. Also, copying the American Church, it would be well to omit the Litany on Christmas Day, Easter Day, and Whitsun Day.

As to *Supplementary Services*, there is certainly a need for these. Prebendary Dumbleton has compiled some for Whitsuntide, Ascensiontide, &c.

But it seems to me there is a special need for an afternoon service, on ordinary Sundays.

Perhaps it might not be easy to compile a satisfactory one, because the character of the congregation, and the time of day enhance the ordinary difficulties—but it does seem to me that very great efforts should be made to render that service attractive and helpful, and really cheerful. The servants who often compose so large a portion of that congregation, are a class to whom we owe far more than is generally allowed of our daily comfort and capacity to do our daily work. Yet their lives are often the dullest possible, and their temptations great and peculiar. I believe that a short and cheerful service, with a good many hymns, and a Bible lecture, given in a catechetical way, would be found to be helpful and attractive. How can we expect servants to like church when the service they have to attend is the dullest, and the music the very worst?

An afternoon service should have, at least, these four characteristics—(i.) it should be short; (ii.) it should be cheerful; (iii.) it should partake of the characteristics of the morning and evening services, and be built, so to speak, on the same plan, so that it should not seem to be inferior to them; yet (iv.), it should not be the same as those services, so that any who should attend both the afternoon and evening service, should not merely have a repetition.

The following afternoon service, compiled from Canon Venables' "Office for a Catechetical Service," and also from the "Office of the Beatitudes of the Gospel," and the "Evening Prayer," of the American Prayer Book, may perhaps be something like what is required.

An Afternoon Service.—Hymn. Sentences as in Canon Venables' Office and the American Prayer Book, containing besides some for general use, others for special Church seasons. The Lord's Prayer, and sentences after, as in Canon Venables' book. One Psalm, either for the day or selected. One lesson either from Old or New Testament. In Canon Venables' book there seems to be a good Table of Lessons, which might be well used. Hymn. Apostles' creed, followed by the usual versicles. Beatitudes of the Gospel, as in the American Prayer Book, with the answer in that book, or a similar one between each beatitude. Say or sing, "Gloria in Excelsis." Collect for the day. Collect for ninth Sunday after Trinity. Collect for twenty-first Sunday after Trinity. The first of the Occasional Collects in the Holy Communion Service. St. Chrysostom's Prayer. Benediction. Hymn. Sermon. Hymn.

Then, as to Evening Services.

My working men friends have advocated using the Litany sometimes in the evening, they have also wished for the Ten Commandments to be read.

In poor parishes the largest congregations are in the evening, but such never hear the Litany or the Commandments.

There can be no reason against the Litany being read in the evening, and surely it would be possible to take the Commandments out of the Communion Service and insert them once a month in the evening, on the same sort of plan as we find in the American Prayer Book as regards the Beatitudes.

Other Special Services have been suggested, which I think might well be compiled, having THE central thought for the day brought into prominence at the very outset, such, for instance, as one of "Intercession for Foreign Missions," and another for Harvest Thanksgiving, especially, the latter. The form authorised by Convocation seems to fail signally in this respect. As we used to say at the University,

it does not "catch the beginning." Now, the most we can do is to begin with a cheerful and appropriate hymn, and immediately drop back into the stereotyped Confession, etc., beautiful indeed, but not quite in harmony with the day.

We require also, now that services for Church workers are so frequent, some short and appropriate form for them.

The Ember days too are now very commonly observed.

Could not a service be compiled which should bring back to our minds the solemn times of our own ordination : the one published by the S.P.C.K. does not seem to do this sufficiently ?

Who does not need to be reminded of the answers we then made—of the duties we then undertook—of that strength by which alone we can fulfil our weighty office of "never-ceasing our labour, our care, and diligence, until we have done all that lieth in us to bring all such as are or shall be committed to our charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among us, either for error in religion, or for viciousness in life ?"

Other services will no doubt suggest themselves to many, as one for the Rogation days and a really good Children's service.

Do we not also need a few additional Prayers and Thanksgivings ? For instance, for "A blessing on daily work ?" "A prayer for our families and friends." "For those at sea" when the Litany is not used. "For the beginning of the year." "Thanksgiving for the end of the year," which might be used at the midnight services so common now.

And in order to avoid confusion, let all the services be placed at the end of the Prayer Book in an appendix, and if the Prayer Book be pagged, there need be no difficulty in finding them when required.

A further amended Act of Uniformity sanctioning any re-arrangement, and authorising any Special services as an appendix, would probably meet our present wants.

Only would it not be well for any committee appointed by Convocation to do this work, that it should submit the results of its labours to public criticism before the sanction of Parliament be sought ?

We much need also a simple book of Family Prayer. I had hoped for great things from the one published by Convocation, and looked forward to using it, but found it far too complex.

There is, however, one particular service which is perhaps more needed than any other, and that is a Mission Service.

Missions are common now-a-days, consequently, there is a real demand for a service that shall be appropriate to such occasions.

The best known one is, I suppose, that published by the S. P. C. K. ; it is the one I have always used ; but it has always seemed to me that in these Mission services we proceed on rather a strange principle.

Usually, such a service begins with a hymn, and then we proceed to Confession of sin and Absolution, or the 51st Psalm, a lesson, and another hymn, then the sermon. The earnest and wise missionary at once proceeds in dependence on the Spirit of God to *convince of sin* ; but the people have already confessed their sins—and after the sermon comes the after meeting.

Ought not a mission service rather to consist of two parts, the *one before* the sermon leading to conviction of sin : *the one after* to confession of that sin, which we may trust has, by God's Holy Spirit, been brought home to the heart.

The first part might well begin with a special hymn sung kneeling for the Holy Spirit. Then, after a short interval of *silent* prayer (which we ought to use more

frequently), a solemn recitation of the Ten Commandments, with *the last two verses of the 139th Psalm*, said as a prayer between each. "Search me, O God, and know my heart ; try me, and know my thoughts and see if there be any wicked way in me, and lead me in the way everlasting." Then a short lesson, a hymn, and the sermon. After the sermon might come another short interval of silent prayer, and then the General Confession, or the one in the Communion service. An Absolution, the Lord's Prayer, and the Benediction.

The people would thus, it seems to me, be best prepared for the appeal of the missionary, enter with more understanding into the confession of sins after, and be better prepared for personal and special dealing in the after meeting and instruction.

May I end with stating a few things which have struck me from my own experience would tend to make our services at once more popular and comprehensible.

First, as regards our Prayer Book. Canon Venables has numbered every paragraph, and, no doubt, that will be a great help, but *why* should that not be paged as well—and paged, not as some are at the middle of the space at the bottom—but in the right hand corner of the top, as all ordinary books are? Then on certain occasions, or to find certain prayers, *both page and paragraph* could be given out.

At once comes the difficulty. All our Prayer Books are not alike.

But why not? What is to prevent the S.P.C.K., or the University Presses, or any firm, printing the Prayer Book as Bagster's Bibles are printed?

In Bagster's Bibles, as we all know, any text you like to name is found in exactly the *same place* of the page in all their editions, whether large or small. So, too, why should we not be able to find say, the Collect for Quinquagesima, on page 85, in all our Prayer Books, and occupying the identical position in that page in every edition?

Secondly, as to rubrics and responses, I often wish they were printed in bolder type. An elaborate rubric printed in small italics strikes no one—but "all stand" or "all kneel" in bold type would catch the eye at once. This may not seem to be needed in the ordinary morning and evening services, but I am sure it is needed in the Baptismal Service, and in that for Churching of Women.

I always underline these responses in red, *Amens* and all, and the prayers that are to be said with the clergyman as well; but I think the responses all through might be made more prominent with great advantage.

Let me also say that my own conviction is, that in every poor parish, and I would also add, in all our sea-side towns, and places of resort for the summer, we must provide Prayer Books, Bibles, and Hymn books, and these *ready in the pews*.

I would press this especially as regards Hymn books.

One Church has Ancient and Modern, another Church Hymns, a third Hymnal Companion. It would be a great blessing if, to whatever Church one went, one was sure to be able to join in the hymns.

If it once gets thoroughly known that *all* books are provided, and if these books are in good print, and not the twopenny edition of the Prayer Book, and the cheapest and worst printed Bibles and Hymn books: if the greatest possible care is taken that everybody shall, as far as we can do it, understand where we are reading, and what part of the service we are in, I think our services would be more popular.

Whatever we do with our services, or whatever supplementary ones we may have given us to use, we cannot, I am sure, take too much care to induce the people to take their part.

It might be thought that with the advance of education, much that has been said is needless: but is this the case?

I believe education will and does lead to a desire for a Liturgy rather than

extempore prayer: but we know that thousands go through the Board Schools with no instruction in the Prayer Book, so that in the matter of worship much simple and plain dealing will still be needed.

The details enumerated may seem very small, but no detail can be beneath our notice, for, of course, our aim must ever be to make our prayers in reality what they are in name, *Common Prayer*.

DISCUSSION.

The Rev. R. W. RANDALL, Vicar of All Saints', Clifton.

THERE is one thing that strikes me especially in this Congress, and that is the remarkable wisdom of the speeches that have been delivered. One comes to a Congress full of certain ideas upon particular subjects which one fancies had occurred to oneself alone, and then as one speaker after another brings out each of one's own pet ideas one cannot but be struck with the wisdom of the man that so agrees with all that one has thought. That has been my case to-day. But I shall be glad if I can bring out what has been suggested by previous speakers a little more strongly; and knock some of their nails in a little deeper. First, then, as to the regular services already provided for us in the Prayer Book—let them be used in their fulness and completeness, and I shall be greatly surprised if it is not found that they come up to the requirements of our people very much more than seems to have been admitted to-night. I should specially recommend that by the giving out of notices, and more particularly at the celebration of the Holy Communion, we should appeal to our people, and ask the prayers of the Church in any special necessity, whether public or private, and so teach them to use those prayers with special application to any matter that touches them deeply. As I came into the room I heard one of the speakers, the Dean of Worcester, speaking of the desirability of making the services of the Church more helpful, but a cold shiver ran over me as I understood him to tell us that we were prevented by the Act of Uniformity from making additions to the regular and authorised services of the Prayer Book. I was comforted, however, by remembering that a Dean had asked me to preach in his cathedral next week on the occasion of the harvest thanksgiving, and that he had sent me a copy of a most beautiful form of the service to be used, and one that was wholly outside the lines of the Prayer Book, and that Dean was no other than the speaker, the Dean of Worcester, the Prolocutor of the Convocation of Canterbury. Whenever I have taken part in that particular service, the harvest thanksgiving, I have always felt that the Church of England had struck straight at the hearts of her people in inviting them to join in it. Wherever you go throughout England, in towns or country, you find that the service has taken hold of the people, and I do not believe that the clergy who have used that service have broken the law. I cannot agree with those who think that our hands are tied so tight that we are not at liberty to use such services. I would not for a moment alter the services provided for us in the Prayer Book in a single point. We are not at liberty to do so; but when we have said our daily Matins and Evensong, we are quite at liberty to use other supplementary services. At least I know that it was the opinion of the late Sir Robert Phillimore, that, even under the old Act of Uniformity, before the Act of Uniformity Amendment Act was passed, we had full liberty to use such additional services. And so we might have special services for the time of sowing, at Rogation-tide, for confirmation, and for first communion preparation, for anniversaries of confirmation and first communion, and of marriages, for home and foreign missions, for men and for women separately, and of course for children. Such services are being widely used, and if our Bishops could enter our Churches during such services, they would see how the people are being drawn to the Church through the use of this liberty. May I venture to tell you a story which will serve to show the absurdity of denying such freedom to us. Perhaps I may be allowed to do so, as the story was told to me by a Bishop. A gentleman has been gored by a bull, and narrowly escaped with his life. He had a great wish to return thanks for his escape, and asked leave of his clergyman to be allowed to do so. The clergyman applied to his Bishop, who was no less a person than the great Archbishop Laud.

What was the Archbishop's answer? "I would gladly meet the gentleman's wishes, but I have no power to authorise the use of any service except that for the thanksgiving of women after childbirth." Does any one think that it could ever have been meant that we should be so tightly tied up as this. For one, I, at least, do not believe it, and I think we shall be doing our people a great service if we try to let them see how the religion of the Church can be brought to bear upon their daily life, and if we give them opportunity for expressing both their joys and their sorrows, in times whether of blessing or of trouble, in the services of the Church.

The Rev. CHAS. R. HALE, D.D., Baltimore, Maryland, U.S.A.

IN 1880, the General Convention of the American Church appointed a committee to "consider and report to the next General Convention whether, in view of the fact that this Church is soon to enter upon the second century of its organised existence in this country, the changed conditions of the national life do not demand certain alterations in the Book of Common Prayer in the direction of liturgical enrichment and increased flexibility of use." The committee could hardly do otherwise than report, in 1883, that there *was* need of such enrichment and increased flexibility, and proceeded further to specify the additions and changes which seemed to them desirable. After long discussion, their report, with some modifications, was adopted by the Convention, and in order that the effect of what was proposed might be clearly seen, a Prayer Book was printed, by authority of the Convention, incorporating the proposed changes in the text. This book is called "The Book Annexed," *i.e.* the book annexed to the report of the committee. Some of the changes made are in the direction of conformity to the Prayer Book of the Church of England. When our Prayer Book was revised a century ago, some needless and undesirable changes were made. For instance, the *Venite* and the *Benedictus* were shortened, the *Magnificat* and *Nunc Dimittis* left out. When I have been asked why we made such changes my reply is, "Thank God that worse changes were not made. It was the fault chiefly of the times." I believe that had you, in England, revised your Prayer Book one hundred years ago, you would have done worse than *we* did. American modesty prevented our ancestors going further. They *knew* that they were not great liturgical scholars, and so they hesitated where *your* forefathers, with greater knowledge, would have gone ahead more rashly, and made a revised Prayer Book almost, if not quite, as bad as that drawn up in the time of William and Mary, by commissioners appointed for that purpose. Happily the work of those commissioners remains little more than a literary curiosity. Not all our changes, I am bound to say, were for the worse. In our office for the Holy Communion, following the example of the Scottish Church, we went back, in an important particular, the express Invocation of the Holy Spirit upon the elements, to the earlier practice of the English Church, to the use of the Church Primitive. Perhaps some day you will follow our example in this respect. The committee resolved to propose to the General Convention no change that had any doctrinal significance, and in all that they added to assimilate everything, so far as they could, to the existing Prayer Book, so that the new book should contain no incongruities, and be worthy to stand beside the old. To enumerate some of the proposed additions, the *Venite* and *Benedictus* are restored to their proper forms, the *Magnificat* and *Nunc Dimittis* brought back. In the Apostles' Creed, in the clause "The third day He rose again from the dead," the word *again*, which had been dropped, is restored. Some of the verses after the Creed have been omitted, they are now, with slight changes (one of them obviously necessary) re-inserted. A short additional service, based upon our Lord's Beatitudes, is provided to be used in connection with Evensong, or by itself as a separate service. In addition to the days in which the Litany is directed to be used according to the present rubric, the Rogation days are mentioned, while on Christmas Day, Easter Day, and Whit Sunday it may be left unsaid. A short office of prayer is arranged for noon-day services, missionary meetings and catechising, and a special office for the Harvest Festival, which, under the name of "Thanksgiving Day," has long been held on the same day (a Thursday in November) throughout the length and breadth of our land. We have already a larger provision of special prayers and thanksgivings than you have, and you make it so pleasant for us to come to our mother country by giving us so hearty a welcome here, that one of those prayers, that for "persons going to sea," is in almost constant use in our larger

churches in early summer, and the corresponding thanksgiving for "a safe return from sea," in the autumn. We have added a number of additional prayers and thanksgivings, prayers for persons on a journey, for missions, for use on Rogation days, etc., etc., thanksgivings for escape from accident, etc., so that it need no longer be suggested that if one would return thanks for rescue from drowning, the much used thanksgiving for a "safe return from sea" be employed. Following the example of the Church of Ireland, additional Collects, Epistles and Gospels, have been provided for Christmas, Easter, and Whit-Sunday. A Collect, Epistle, and Gospel have also been arranged for the Feast of the Transfiguration, with special Collect for Monday, Tuesday, Wednesday, and Thursday in Holy Week, and for the Monday and Tuesday in Easter and Whitsun-week respectively. Proper Anthems have been framed for the chief festivals, to be used instead of the *Venite*. In the Burial Office the custom is sanctioned, that has long prevailed, of saying the Apostles' or Nicene Creed after the Lesson. A special office has also been provided for use at the burial of infants. Of course I have, for lack of time, not enumerated *all* the proposed changes, but only some of the principal ones. Final action has not yet been taken by the General Convention, and it is hoped that such action may be deferred for some years, and that, meantime, the more important additions be printed by themselves, in a supplementary book, and be authorised for use under certain restrictions, so that they may be tried and approved, or, if necessary, amended, before being incorporated into the Prayer Book. Meantime, we should be thankful for suggestions from our English brethren who have studied such matters, that might tend to making our work more perfect, and we should give careful consideration to any such suggestion, realising, that in what concerns the Book of Common Prayer, *all* Anglican Christians have a common interest.

The Right Hon. A. J. B. BERESFORD HOPE, M.P.

ALL who have hitherto addressed the meeting are clergymen, and I hope I may be excused for speaking, as it would be a mistake if no layman were to take part in discussing the subject. It is a great mistake to think that we ought to hurry the revision of the services from any passive regard to the peculiar wants of the age. There has been a great increase of spiritual religion among us, but there has also been an increase of infidelity, vice, and worldliness, and, therefore, everything which this Congress does must be done with great care, especially as regards the Prayer Book, in view of the double social problem, for we have to consider both those who are within and those who are still without. I am glad to see that there is great caution and timely doubt growing up in the minds of men in the matter of the re-arrangement of services. Revised and re-arranged services are one thing, but supplementary services quite another one. So the healthy and sensible instinct of onwardness gains strength in the latter direction, and the feeling is more and more developing itself in favour of services supplementary to that Prayer Book, which is the sheet anchor of our worship. These when properly managed are invaluable. As to the *modus operandi*, the Prolocutor has taken a practical and statesmanlike view, and has given us an idea of what the legal difficulties of the case are, as well as of the remedy he would suggest. Prebendary Dumbleton has also referred to what the bishops might do, and has hinted that the episcopate might not be so particular if good came of what was to be done. The question is, first, what may be carried out in the present state of the law openly and fearlessly, and secondly, what may be done with connivance. The suggestions made are, no doubt, good, but there are difficulties connected with them which must not be overlooked. I do not think the Dean of Worcester attached so much importance to the possibilities of successful enrichment even with the actual limitation as he might have done. Those limitations are that the new services must be taken from the Prayer Book or the Bible. But consider how far this carries you. When I was a boy I had to learn an arithmetical rule called permutations and combinations. Well, now, work by permutations and combinations and you will find this carries you a long way. All the collects, all the prayers, all the psalms, and every text is at your service, arranged as you like. Let me explain myself by an instance. You all know the Easter anthem which comes in place of the *Venite*. What is that? Why simply some texts strung together. What then is there to prevent your providing others similar anthems for different seasons, by a similar free handling of appropriate texts? So much for what is legally permissible. Certain other things have to be done by connivance, and

I believe the Bishops will more and more connive hard as long as they see men more and more bent on real good work. They have tried within the last few years a policy of strict, rigid, and harsh conformity, but that has broken down. The Prolocutor advocated a relaxation of the provisions of the Shortened Services Act, but, unfortunately, legislation has to be done in Parliament, and without setting up for being wise or unwise, I will say that any suggestion of legislation in Parliament on behalf of the Church frightens me. You have to deal in Parliament with people who look upon reasonableness as indubitable evidence of some deep and dangerous conspiracy. The more the Church, in Congress or otherwise, urges a proposition as requisite, reasonable, and simple, the more I dread some strange explosion when that proposal reaches St. Stephen's. The Prolocutor's propositions regarded abstractedly are most valuable. We must take things as they are, and must, I fear, build our plans for the improvement of worship on the existing platform. One thing before I sit down. I must with all the energy at my command protest against Mr. Robinson's advice to adopt those American "elegant extracts," the selections from the Psalms, as alternative with our old Catholic recitation of the whole Psalter. Every man will take the selection which he happens to fancy, and the majestic Psalms will be reduced to a dull party pamphlet.

The Rev. T. H. CLARK, Clifton.

I VENTURE to rise to call attention to a rubric in the American Prayer Book which has not been referred to, and that is one which gives permission to omit repetitions when two or three services are used together. I allude to repetitions such as the Lord's Prayer, the Creed, and the Collect for the day. We pray for the Queen many times in one service. Some would say, "divide your services." That is sooner said than done, especially in country parishes. There is one thing I must protest against, and that is the way in which the Litany is now treated in hundreds of churches in this land. Many farmers, for instance, think they are robbed of their right if they do not hear it on Sunday morning from January to December, this being the only time, perhaps, at which they can go to church. I know that some say that the Lord's Prayer comes in very appropriately at different points in the service, but that is an explanation which I do not think quite commends itself to the ordinary mind. It is the last straw which breaks the camel's back, and it may be that the last repetition in the morning service produces listlessness or unreality. Nearly half of the Protestant worshippers in this country worship outside the walls of the Church of England, and I think this may be one, among many other things, which tends to repel them from worshipping in our churches. Can we not, in some way or other, obtain permission to drop certain prayers which have been already used at previous parts of the service? Should we think anything unimportant which tends to promote reality of worship?

The Rev. ED. HOARE, Vicar of Holy Trinity, Tunbridge Wells, and Honorary Canon of Canterbury.

WE have a great treasure committed to us in our Prayer Book, and we must take care that we do not play tricks with it. I do not, in the least, wish to shorten the time of worship in the Church of England. The full Morning Service, with chants and hymns, occupies about an hour, and that is the only hour spent in public worship, in the course of the week, by hundreds and even thousands of people in this country, and surely that is not too much to be devoted to the Lord. At the same time I fully admit that there are some additions which we greatly need. We want more canticles, and more special and occasional services. I never can forget how ashamed I felt when the late Archbishop Langley ordered a Special Service of Prayers respecting the cattle plague. On that occasion my own church was filled to overflowing with non-conformists as well as churchmen. We went through the whole of the Evening Service exactly the same as we should have done if there had been no cattle plague at all; and there was no allusion to the subject that had brought us together till we came to that prayer just at the end. I believe that there is nothing more grand in Christendom than the old service of the Church of England, offered up with simplicity and warm-heartedness. Let anyone attend the anniversary service of the

Church Missionary Society, in St. Bride's church, with the vast congregation entering heart and soul into the grand old Protestant worship of the Church of England, and he will find such a holy solemnity that it will be strange if he does not go home and say, "surely this is a foretaste of heaven." Let us by all means make use of the elasticity now given us, but let us treasure the dear old book, and never forget the lines :

"The friends thou hath and their adoption tried,
Grapple them to thy soul with hooks of steel;
But do not dull the palm with entertainments
Of each new hatched, unfledged stranger."

Improve it if you can, but cling to it as the most sacred treasure which God ever gave to this country. What we want is not so much to alter the service as to put life into the use of it. Life in the services of the Church is more important than the alteration of the book. The prayers, canticles, etc., should be read in a way that people can appreciate and understand them, and if that is done we shall not want any alteration or shortening of the Prayer Book.

EDWARD J. COUNSELL, ESQ., Collector of H.M. Inland
Revenue, Worcester.

I THINK we ought all to be thankful for the papers and discussion to which we have so far listened. The desire for additional services is the desire of an untiring spirit to find expression; is the result of a growing, expanding life. We heard, just now, something about the bishops *conniving* at the supplementary services, and as the right hon. gentleman (Mr. Beresford Hope) was referring to them, I was reminded of the special service which is to be held to-morrow in Truro Cathedral, a service of thanksgiving and prayer for the soldiers who have come home from the Soudan. This is but the outcome of special services of Intercession held in Truro, and originated by the bishop on behalf of our soldiers and sailors during the Egyptian campaign. When the Archbishop was at Truro he originated and inaugurated a special service for Christmas Eve, which was the most popular of the year. Hundreds of persons were turned away because of the incapacity of the wooden building, which serves as the temporary cathedral, to accommodate the worshippers. At this service there were short special hymns, lessons, and collects, followed by carols; the service was most successful; and if Dr. Benson, as Archbishop, can see his way to extend such special services at other seasons of the Church's year, they will be welcomed by large numbers of loyal churchmen, and, it may be that others will follow his example, and so wisely "*connive*" in this direction with the clergy, that there need be little, if any, fear of fault finding coming from "aggrieved parishioners." The one great secret of success is to keep "touch" with the people, and this, Dr. Benson did in a marked degree during his sojourn in Cornwall.

The Rev. J. WYCLIFFE GEDGE, M.A., Winton Diocesan
Inspector.

WE have two subjects to discuss, namely, the services best adapted for those unused to public worship, and the regulation services of the Church. Most of the speakers have had reference rather to the previous subject. I will, therefore, confine my remarks to the latter. My claim to address you is that during the last five years I have taken part in services in more than two hundred different churches, and have, therefore, had unusual opportunities for seeing what is wanted. To begin with the ordinary Sunday morning arrangements. In most town churches there is now an early service of Holy Communion, and in some churches—one being St. Peter's, Bournemouth—there is a very early monthly celebration designed especially for the convenience of servants, who are often unable to attend at a later hour. When I come to speak of "Morning Prayer," I begin to consider how it is that the Children's service should always be in the afternoon. Is it a matter of wonder that so many young people, after leaving school, do not come to any service in the morning, when

in early days they were led practically to suppose that there was no morning service? I venture to think, however, that our ordinary morning service is not adapted for children. Why should there not be a special morning service adapted for children as well as an afternoon service? I am not an advocate for constantly taking them to Holy Communion, but I think if the elder children approaching Confirmation age were occasionally taken to the service they would be more likely, later on, to become communicants. In the ordinary morning service surely too much attention is paid to Matins, and too little to Holy Communion. In some churches the choral Communion service is fixed for 10.0 a.m.; which service with its joyous Creed, and solemn text, Sanctus, and jubilant "Gloria in Excelsis," with short meditation or sermon, is over about a quarter-past eleven, and then comes, what I have heard described as "Glorified Matins," and second sermon. I cannot help thinking that this is a happy arrangement. Again, why should not the Litany be said or sung in the evening? It only occupies about six minutes longer than the State collects. Then thousands of people would join in it who now never do. To pass to the afternoon service, which is especially the service for children. It is seldom, indeed, that the preacher in the morning ever remembers that there are children who sit under him week after week. The afternoon service takes the place of the Sunday school. Out of what materials can it be arranged? There are the ordinary Evensong, the Litany, Litany Hymns, Baptismal Service, and Catechising, which latter is bound to form part of our services every Sunday. Surely out of these we can produce a suitable service for children, without calling for a revision of the Prayer Book, and thus train our children to take an intelligent interest in the various Church's services. Objection has been made to the use of these Litany hymns because they are not well sung. I have taken part in hundreds of Children's services when the singing of these has been the most beautiful part, because the children have been trained in their use, either in the day school or in a special children's choir. It has also been said this evening that people do not attend the Church services because they do not understand them. Meet this objection by letting the Liturgy form a regular part of the catechetical instruction, and this objection will no longer hold good. With regard to special seasons, much may be done by special hymns, only care must be taken that the hymns chosen be really appropriate ones. I once preached a missionary sermon in a village church. The hymns used were a metrical version of the Psalms. The clerk selected the hymns, and had evidently looked out one containing the word "heathen." For before the sermon we were called upon to sing these words:—

"On all the heathen lands
That have not known Thy name,
Thine indignation pour, O Lord,
And put them all to shame."

Again, why do most Harvest Festivals end with singing that otherwise beautiful hymn in which we ask the angels to sing to us while we

"Soothe ourselves with weeping,"

which we certainly are not doing at a Harvest Festival. To conclude, let us make more and better use of the Prayer Book as it is, for we shall always find that a devout and frequent use of the services of our Church is that which best fosters the spiritual development of the life of our people.

HENRY FOARD HARRIS, Esq., Brooke House, Fleet, Hants.

I AM not in favour of any alteration in the Prayer Book; it has been handed down to us for many generations, and I should be sorry to see it materially altered; but if any of the recommendations which have been spoken of to-night were carried into effect, they would be utterly useless unless the clergy would do that which they have not done with the present prayers, viz., repeat them with their whole heart. I take a practical view of these matters, and I am satisfied that the great want in the services of the Church at the present day, and one which is much felt by the laity, is the heartiness in the performance of them by the clergy. Clergymen who enter into the services with heartfelt earnestness carry the people with them; but in nine churches out of ten the want of this is very apparent. Look at Mission Rooms, and I know something about Mission Rooms, the parson there seems a different being to what he is in the

Church ; he reads earnestly and preaches briefly and practically, and what is the result ? The Mission Room fills ; but directly he gets back to the church he regains all his dreary dullness. With regard to the sermons, the subject of them should be selected from the sins of every day life, which appeal more to the heart and mind than the great theological questions which are too frequently chosen. If I might venture to make a selection of what I think a preacher ought to be, I would point to the Lord Bishop who presides over this meeting to-night. I can carry myself back to my old undergraduate days, when I used to hear him at St. Edwards' Church, Cambridge, of which he was the vicar. His sermons were exceedingly popular ; the subjects well chosen, they were kept reasonably short, were full of practical points, and calculated to make people go away with some useful lesson learnt. If our clergy would make their services livelier, and put more earnestness into them ; if they would read the prayers as if they really felt them ; if they kept their sermons short, and made them practical ; and if they had plenty of cheerful hymns, then I believe there would be an enormous increase in the attendance of the poor in our churches, and there would be no occasion to alter our Liturgy.

**The Rev. J. VICARS FOOT, Curate-in-Charge of Stoke Charity
The Red House, Winchester.**

IN regard to what has been said, somewhat beside our main subject, about "praying the prayers right out from the heart," "throwing more life into them," etc., I suppose that means the using inflections of the voice and emphasis. But I think a clergyman has no right to play such tricks with our grand old offices and collects ; for, by emphasising words and sentences according to his own sweet will, he forces his own pet points and interpretations upon the people, and seems rather to preach the prayers to the congregation than to pray them to his, and their God. Emphasis rather betrays lack of culture ; and, from a merely literary point of view, is often quite wrongly placed. To pray from one's heart does not involve emphasis ; and, as we have special places and special forms, so, too, it is fitting we should have a special voice for worshipping Almighty God. In conducting an unchoral service of public worship, the priest's sing-song, common, conversational voice should surely give place to that reverent monotone which has ever been observed as proper to the occasion throughout the Church Catholic. Then, as to the proposed curtailment of the Baptismal office, I hope it will never be. It seems unnecessary so to pander to the impatient and hurrying spirit of the day. Both the Holy Sacraments, generally necessary to salvation, deserved and needed the whole of our offices ; and I feel very jealous of either jewel being stripped of a part of its setting. As it is, we too often see less relative reverence part to Font than to Altar ; and seem to forget that, as said by the judicious Hooker, if it is Holy Eucharist that keeps a man in the Church, it is Holy Baptism that actually, and at the first, admitted him into her. With regard to the suggestion for episcopal "connivance," your lordship will not question my reverence for your sacred office, if I venture to remark that bishops are men, and that, as such some of them will connive upwards and some of them will connive downwards ; so that, on the whole, I should be very sorry to see any system of episcopal "connivance" set in.

**The Rev. JOHN MARTIN, Curate of Killeshandra, County
Cavan, Ireland.**

I HAPPEN to be a clergyman of the Church of Ireland, which Church has made some alterations in its Prayer Book. We have additions to our collects, and have made other alterations, nearly all of which are permissive ; and, as a matter of fact, the English Church Prayer Book can be used in every one of our churches for our ordinary services. Very few of the alterations are made use of, as many of them are optional. A few changes have become necessary in our ordinal, but these do not affect doctrine. We make use of the permission to shorten the Burial service, because in many of the graveyards there are no churches, and we therefore find it necessary to

curtail the service in bad weather. In one respect the Church of Ireland has longer prayers than the Church of England has. For instance, instead of five State prayers we in Ireland have six. Where we have a second Communion Service on Easter Day, we have an extra Gospel and Collect for use at the second celebration, which, I think, is very useful. Among useful changes that might be made, I think that in the Communion for the Sick we might have a difference made in the Epistle and Gospel, instead of their being the same in cases of acute illness and for the infirm through age. I am also of opinion that the office for Private Baptism should be more extended, and not so much left to the discretion of the individual minister. In some places I would give more liberty to the clergy, and in others I would perhaps give them less, but I would give them a larger number of services to select from, say three or four beyond our present number. In any change that may be made let us avoid party spirit. Let us not make changes for the benefit of either the low, broad, or high Church parties. Unless changes are made with the greatest wisdom, party feeling will, undoubtedly, come in. Do not think that I wish the Church of England to follow in the steps of the Church of Ireland in all she has done. I think the action of a Synod is very frequently disastrous in the extreme, and I believe them very unfit to discuss doctrinal matters. Changes should be prepared by a select committee, and accepted *en bloc* by the Synod, which should go into minute details.

The CHAIRMAN.

WE have now come to the end of our time. A great many of the topics which have been brought forward are very tempting to a Chairman; but I have resisted a great many temptations, and must endeavour to do so on the present occasion. If we were to go into the general question it would take up a great deal of time; but I cannot help saying that the American "Book Annexed" is well worth the study of us all. I have looked into it with great interest; but I cannot give an expression of opinion on the various points contained in it, although in many respects I think it would be well worth considering if we were going to make any change in our own Prayer Book. The question brought forward this evening has been discussed in a broad spirit; and perhaps the most hopeful view of the discussion is that which suggests to us the probability that if we were to put the reformers who have spoken to-night into a room together and to lock them up and allow them to come out after a few months with a revised Prayer Book, they would have not made a single change upon which they could all agree. As to what should be the right thing to do there was a remarkable difference of opinion among the various speakers. I am not going to say whether additional services or further changes may not be introduced with advantage, but I think the general conclusion is that we may have some hope for the Prayer Book as it is. When you take the Prayer Book as it is, with the elasticity which is allowed by law, and with the further elasticity which the Bishops permit, I think most clergymen will say that they have all the freedom which they can desire. With regard to what Mr. Beresford Hope has said about the *connivance* of the bishops, I do not quite like the word *connivance*, but I confess that I should be sorry to bring any strict and stern interpretation of the law to bear upon the zeal of a hard-working clergy; and I am strongly of opinion that a great deal may be done, even without *connivance*. If the ordinary services of the Church are properly rendered, according to the Book of Common Prayer, I think it is an interesting problem to determine how much more may be done without breaking any rule. It is difficult to say exactly how far restriction will go. For instance, it is said that a clergyman must have no service in the church except that which is in the Book of Common Prayer. We have sometimes our Sunday schools held within our churches for lack of other buildings; and then a layman probably conducts a service of prayer before school and expounds Holy Scripture to the children. It would be hard to say that in this case there is a breach of any ecclesiastical law. Nevertheless, I am not at all sure that we have distinct authority to allow the use of our churches for such a purpose. Anyhow, I am not the man to find fault with a zealous clergyman, who uses his church too much, or even in a way in which possibly Lord Penzance, if appealed to, might say was not exactly according to law. I congratulate you on the interesting character of the papers which have been read and the speeches which have been made to us this evening.

CONGRESS HALL,
WEDNESDAY MORNING, OCTOBER 7TH.

The Right Rev. the PRESIDENT in the Chair.

THE WORK OF WOMEN IN THE CHURCH.

- (a) AS SISTERS AND DEACONESSSES.
- (b) RESCUE WORK IN TOWNS.
- (c) THE GIRLS' FRIENDLY SOCIETY.

PAPERS.

JOHN PARES, Esq.

THE origin and constitution of Sisterhoods and Deaconess institutions have been discussed by high authorities on former occasions. It is more fitting now for a humble layman, painfully conscious of his deficiencies, to turn after a brief retrospect to the practical side of the subject, to Sisters and Deaconesses as they exist, the absolute need of such agencies, and the work they alone can perform. In doing this it is my earnest aim to avoid invidious comparisons, or a controversial attitude. Rather would I strive to sound the key-note of a higher strain, and rise into the pure atmosphere of faith, hope, and love—faith in God's blessing upon *all* work done for Him; hope in the success of apparently divergent, in reality harmonious efforts; love for all who in their several ways, are doing angels' work. For—

"To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless,
Is angels' work below."

The estate of womanhood was changed, once for all, at the dawn of Christianity. The Incarnation, with its marvellous fruits, elevated and ennobled woman, consecrating her for ever to a higher life. The teaching of the Gospel tended to purify the sex, to place it in its true position, to free it, though the deliverance was gradual, from the corruptions such as slavery and polygamy of the darker times that went before.

The holy women who ministered to the Master's needs, the *Maries* at the Cross, were the glorious exemplars, the forerunners of saintly women throughout the Christian centuries, who gave themselves to spiritual lives and works of love, emphatically choosing "the better part."

In Apostolic days we read of "Phœbe the Deaconess, a succourer of many." In the First Epistle to Timothy there are instructions as to Deaconesses. In primitive times there were canonical virgins as well as widows and an order of Deaconesses. In the Apostolical constitutions, said by Dean Howson "to give a picture of the Church of the first"

three centuries," we find prayers for setting apart a Deaconess. Church annals give us the names of many, that of Olympias, who won the praise of St. Chrysostom, being amongst the most famous.

The circumstances of the times that followed tended to band these women together in communities. Sisterhoods gradually took the place of Deaconesses, although the latter lingered for centuries longer in the East than in the West.

All through the Middle Ages, and in Puritan times, we read of devoted women, and their labours for Christ.

Later on the Church has suffered from the lack of organised work, and though none would undervalue the efforts of many a saintly soul, labouring singly without sympathy in her generation, the need was sorely felt of more united effort, of a phalanx of commissioned workers.

It remained for the latter half of this nineteenth century to witness a great revival of woman's work. From small beginnings have sprung large communities, rich in good works, ramifying throughout the length and breadth of Britain, reaching beyond the seas, wherever the English tongue is spoken.

There were difficulties at first. Many looked with suspicion at the development of woman's work. There were mistakes doubtless inviting criticism, for enthusiasm does not always flow in a smooth and even channel. Some went so far as to oppose and persecute. Of the critics many have been converted to a kindlier view, seeing, in some cases receiving, the ministrations of Christian women. Of the opponents, what was true in the days of Gamaliel is ever true, they that would war against the counsels of the Almighty must inevitably fail.

Times have changed, as the tone of each Congress shows, with regard to the general view taken of women's work. We can smile now at the unfavourable contrast drawn by a great writer between the use made of enthusiasm in our own and in a foreign communion. His picture "of a pious and benevolent woman entering the cells of a prison, to pray with the most degraded of her sex, without any authority from the Church, with no line of action traced out for her," is no longer true, nor is there much fear of what he also depicts as the results of her visits—"the chaplain complaining of the intrusion, and the Bishop shaking his head at such irregular benevolence."

The origin of these new communities was simple enough. Like other great agencies, they rose from a humble source. The goodly river flowed from a tiny spring. In June, 1849, half a dozen women of the most degraded kind were received by a widow lady into her own home near Windsor, at their earnest wish to leave a life of sin.*

In Sussex, some years later, one who has passed to his rest, leaving behind a visible as well as a spiritual record, "looking out upon the winter rain falling over cottages and huts,"† conceived, and with God's blessing carried out the plan of nursing the sick poor in their own homes, as they had never been nursed before, by means of devoted women.

From such sources have sprung magnificent results. Thousands of lost women reclaimed at Clewer, thousands of sick nursed, and dying

* *Memoir of Harriet Monsell*, p. 31.

† Sermon preached by Dr. Neale, Aug. 7th, 1862.

beds illumined with Christian hope, through the loving service of the Sisters of East Grinstead! Thus, in the space of some forty years the tree has grown to a goodly size. The "little one has become a thousand." The Church can boast more than 1,300 Sisters, with at least as many associates. They form about thirty Sisterhoods, some of these working at a dozen or even twenty separate centres, all devoted to the sick or the suffering, the orphan or the lost.

The objections raised against contemplative lives do not apply to our English communities, essentially working bodies. Listen to the testimony of the first head of one of our chief Sisterhoods that, to quote her own words, "the most practical of all things is the life of a Sister."² "I suppose the Sisters must always be ready to leave God in devotion, to work for God and those for whom He shed His blood. I do not think that Martha's work will hurt Mary's contemplation in this life, so that both are really about our Lord."⁴

Following closely upon this great development of community life, there arose another agency, derived from Apostolic times, admirably calculated to meet the wants of our own. Greatly through the efforts of the Bishop of this diocese a primitive ministry has been restored to the Church. The first Deaconess institution was founded in 1861; others have sprung up since, and there are now fully sixty Church Deaconesses, with more than 200 probationers and associates.

In 1871-2 certain "Principles and Rules" received the sanction of both Archbishops and seventeen Bishops. In 1883 these were revised. The Deaconess is set apart by the Bishop for service in the Church, after examination, whether she considers herself truly called by the Holy Ghost, and it is her purpose to dedicate her life to the service of God. She must have careful preparation, technical and religious (if possible in a Deaconess home). She must work in the diocese with the express authority of the Bishop, and with consent of the incumbent, and must not resign without the Bishop's permission. Each diocese should have a Deaconess institution under the Bishop, where the Deaconesses are trained, and where they may find a home, if need arise. The subject of Sisters and Deaconesses has been before both Convocations in the present year, the latest event being the presentation of the report of the Southern Committee last July. It contains distinct recognition of woman's work as Sisters and Deaconesses. Several important points, such as *vows*, the disposal of property, the relation of Sisterhoods to the parochial clergy, are considered, and it is cordially recognised that there should be an opening for those who would give themselves in life service for God and His Church.

I need not point out the great advantages flowing from the restoration of such ministries. If the primitive Church provided *women* workers as well as *men*, the need is greater now.

The present Bishop of Durham has declared "that the orders of the English Church were imperfect so long as they lacked Deaconesses." The principle on which they are appointed is sound, for it will be admitted that such institutions should be under the guidance of the Bishop. All will recognise their unrivalled aptitude for *parochial work*. Deaconesses may be sent out singly, or better still, after Gospel precedent (in the case

* *Memoir of Harriet Monsell* (Carter), p. 68.

† Same, p. 59.

of men) "two and two" to work in a parish. There need be no limit to such valuable agencies, except the supply of workers, and surely there are in England thousands of women free from home ties who feel that "life is real," who long to be at work for Christ, just as there are thousands of parishes to welcome such help.

But, it may be asked, should women take such work, when they have family claims and duty calls at home? No blessing, I conceive, can come to those who put aside the duties to which God has called them, or ignore the divinely appointed institution of family life. But we all know cases, where no such tie exists—where there is no inclination to or likelihood of marriage, when the woman can without hindrance give her best, her life service to the Master. If she does this, she should, I think, make no *lifelong* engagement, until she be ripe in years and judgment, and a power should rest with the heads of the Church to set her free, if circumstances demand. We are all agreed that to carry on organised work there must be some sort of contract. Soldiers and sailors serve for a set period. On the other hand, where need arises, where there is incongruity between the worker and the work, there must be a mode of release. Who so fit as the Bishop to wield this power? As to the question of life engagement, apart from vows, the divergence of opinion is not so great as some imagine. Those who advocate a life-pledge would be ready to set free an unwilling worker. On the other hand, the advocates of freedom would recognise the necessity for some form of engagement. Again, all will agree that before a long engagement a woman should be free at certain intervals to reconsider her position.

As to vows, a humble dedication, with a solemn setting apart before the Church and a daily renewal of self-sacrifice in a life of loving service, seem perhaps more in accord with the teaching of Scripture and the mind of the Church than a lifelong vow of celibacy.*

And now, before touching briefly upon some of the needs which call for such workers, let me deprecate criticism or invidious comparisons between these agencies. Two reasons forbid this—1. We must recognise "the diversity of gifts." 2. Every kind of worker is wanted now.

Oh! when those who misunderstand and are estranged on earth meet across the Jordan in the "better land," where will their misunderstanding and estrangement be, as they hold sweet communion in the presence of their common Lord? The regiments of the Christian army facing the foe can have neither time nor liking for rivalry as to the colour of their uniform or the superiority of their weapon.

Hard by the spot where we are met to-day there embarked for the last time from the shores of England, to die for his country, a man whose name has ever since been a "household word" amongst us.

* Is it right, says the recent report of the Committee of the Southern Convocation, or necessary that this dedication should be called a vow? The answer seems to be negative for the following reasons. A vow in the proper sense of the word is a promise unreservedly made to God, which therefore, if rightly and lawfully made, cannot be set aside, cannot be annulled by any authority but that of God Himself. But inasmuch as cases have occurred, and do from time to time however rarely, occur, and in which the lifelong engagement must be and ought to be set aside, a vow as already defined ought not to be taken. No engagement, therefore, should be made without the reservation of some power of release from the Bishop.

The day before he died Nelson was told that his most trusted colleague (Collingwood) was not upon good terms with the captain of his ship. Sending for them both, he bade them "shake hands like Englishmen!" Pointing to the hostile fleet he said, "Look, yonder are the enemy!" And when we are tempted to cold and carping criticism of the plans of others, and "hug ourselves" upon our own superior way, it is well to recall Nelson's words. Yes, "yonder is the enemy." Yonder is ignorance black as night. Yonder is sin with its hydra head. Yonder, too, are captives in the enemy's grasp. Yonder are sick, dying for want of nursing. Yonder are little children growing up in vice. Yonder are outcasts for whom the Master died!

No need cries more loudly for the labours of self-devoted women than that of rescue and preventive work. The battle against impurity imperatively demands their aid. The question is often asked, Are we better than our fathers? Is this boasted nineteenth century superior to past ages in the morality of its homes, the purity of its men, women, and children? Have not the awful revelations of the last few years gone far to prove the contrary, and put to shame our vaunted civilisation—nay our very Christianity—the state of our streets at night—the crowded and filthy dens where the poor of both sexes are huddled like beasts together—the disclosures of vice and crime which recall the Epistle to the Romans and the days of Nero? Do not those words of the old poet fall with mournful warning upon our ears and our hearts to-day?—

"Aetas parentum peior avis tulit
Nos nequiores, mox daturos
Progeniem vitiosiore." *

Even if it be true that *we* are fighting foes which our fathers ignored, we stand face to face with terrible vice. In dealing with it, legislation, however judicious, cannot do everything. Alike for prevention and cure Sisters and Deaconesses are an absolute necessity. This work (all experts will admit) is best handled by devoted women.

Who so fit to contend against ghastly forms of impurity as the purest of womankind? For such warfare no ordinary armour avails. It needs the panoply of purity, and of God's especial grace.

Contact with some sins has not the special danger which attends the touch of this. The very discussion, the disclosure, may do harm—ministering to a morbid curiosity, or pandering to a prurient mind. The slime of impurity clings like pitch, only to be touched by the circumspect and wisely trained, by the meek in spirit and the pure in heart. A special consecration is absolutely needed. If I may apply in another sense the words of the old Greek Liturgy—"None is worthy among them that are bound with earthly lusts and pleasures to approach" to do such service for the King of kings.

Not by gushing and well-meaning but often blundering enthusiasts, not by horrible revelations, is the giant shame of England (in our own days) to be encountered, and Goliath to be slain!

Thank God that so great a number of Sisters and Deaconesses are given to this work, winning back the fallen to a new and better life, saving little children from the edge of the precipice.

Thank God that the prayer familiar to many of us is so often

* Hor. *O.J.* liii., c. vi.

answered, "Stir up the hearts of devout women to minister to Thy lost and helpless ones."

Another work of mercy, nursing the sick, calls urgently for as many devoted women as can be found.

We all remember the caricature drawn by a great novelist (born amongst us here in Portsmouth) of the nursing that prevailed half a century ago. No revolution could be more complete than that which has replaced the nurses that Dickens drew by self-devoted women, living only for the suffering, or by what I may claim as an indirect product of the movement, the able hospital nurse, not herself a Sister, but trained under kindred influences, and infused with the same spirit.

Is it nothing to have got rid of the ignorant, the incompetent, the selfish, possibly the drunken or the immoral nurse, and to have instead women unpaid in this world, bringing to their task not merely skill and training, but the highest motives and the purest love?

Not in public institutions alone, but amongst the poor in their damp and dirty homes, and in reeking garrets where no hospital resources are available, have Sisters battled with typhus and small-pox, saving countless lives by careful nursing, not only raising bodies from a sick bed, but lifting souls up to a higher life with God, sometimes even laying down their own lives in self-sacrifice, falling victims to the disease from which they had rescued others.

Here are two out of a thousand instances of what is going on amongst us in Portsmouth.

An artisan was struck down by terrible brain fever. It took the united strength of men to restrain his delirium. A Deaconess from St. Andrew's Home was called in. What men's strength could not do was done by a woman's tact and kindness. From the first hour of her nursing, and throughout his sickness, the patient was docile as a lamb.

A poor old woman who had seen better days, lay sick and neglected, so covered with vermin that none would approach. Two Deaconesses "came where she lay," washed her with loving care, made her poor home once more comfortable, and have tended her ever since. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Time fails to speak of other duties to which Sisters and Deaconesses are devoted, of tender care for the bereaved, the aged, the orphan—of homes where hundreds of children are not only fed and clothed but trained up in the "nurture and admonition of the Lord"—of parish work and house-to-house visitation, where woman brings her "sweet reasonableness" and sympathy into the cares and worries of the poor—of active love for *all* the Master's suffering children, for the incurable, the unclean, the dying!

"When strong adversity and subtle pain
Wring the sad soul and rack the throbbing brain,
When weary life, breathing reluctant breath,
Hath no hope sweeter than the hope of death,

The only calm, the only comfort heard,
Comes in the music of a woman's word!"

Who that has known such workers can fail to thank God for them?
The memory of Sister Dora is a green spot in the "Black Country!"

Who that knew them does not recall the peace and love which flowed from the presence of Ann Græme, or the cheerful sympathy and wise words of Harriet Monsell?

Nor in this diocese can we forget the quiet grave near the ruins at Basingstoke, where, in virgin chalk, meet emblem of the pure soul of Sister Harriet, our Bishop laid to rest, the first worker of St. Thomas's Home; and those who loved her, visiting the scene of her latest labours, can bless God as they recall—

“The touch of a vanished hand,
And the sound of a voice that is still.”

Thank God! we have such amongst us yet, and though to them praise is pain, I cannot but name in this diocese the Sisters who carry on the work at Basingstoke, and the Deaconesses of St. Andrew's Home, who have won the gratitude and love of many hearts in Portsmouth. May we not apply to workers such as these the eloquent words of a great writer:—“There are a few characters which have stood the closest scrutiny and the severest tests, which have been tried in the furnace and have proved pure, which have been weighed in the balance and have not been found wanting, which have been declared sterling by the general consent of mankind, and which are visibly stamped with the image and superscription of the Most High.”*

But the question may be asked, “What more can be done?” Can these agencies be strengthened and multiplied? Yes, indefinitely. “Still there is room.” Room for thousands more in works like these. Nay, farther, woman's loving instincts will assuredly find out *fresh* developments, fresh objects for her pity and love. Only in God's name let us meet them in a liberal spirit, with sympathy and help! “Let us not stay their hand or bind them down to ‘hard and fast lines.’” Wherever sin and sorrow are, there let the healing agencies be applied. Let woman do her God-appointed work.

But I must end. At the Incarnation woman bore a part, humble indeed, but very fruitful, and very blessed, and none who enter into the spirit of the *Magnificat* can fail to see how God's glory may flow in the highest measure from the love and devotion of the weakest and humblest of the daughters of Eve! With such agents and fresh departures, or rather returns to the practice of the primitive Church, we of these latter days need not despair! Our grand old Church will find herself richer and stronger than in days of yore, when she trusted perchance over much to an arm of flesh, and the pomp of State authority, for her riches and her strength will spring from the loving service of her loyal children, from holy lives and self-devoted labours. She will number in the serried ranks of her chosen armies, daughters fair with more than earthly beauty, sons strong in the grace and the guidance of the Most High!

Through our crowded streets and reeking alleys, by the dying bed, and in the den of vice, will be found in very deed “ministering angels,” with the light of heaven upon their brow and the love of God glowing in their hearts, and the grand words of the poet will in truth be realised:—

“There are no kings on earth but loving hearts,
And these rule earth and heaven!”

The Rev. ARTHUR C. THYNNE, Rector of Kilkhampton ;
Hon. Canon of Truro.

It has been no easy task of late for men to keep their heads clear or cool in discussions which have involved, or seem to involve, attempts to remedy not only the consequences of sin, lust, and deception, but also of crime. My duty is to treat solely of rescue from *sin*.

May I venture to ask you to bear in mind that the value of that which I have to say must depend on how far it enables people to ground their work on right principles, and carry it out on straight lines, remembering that every scheme requires adaptation to local circumstances? There are many here who have organised work already, and carried out that work with more or less success ; they will tell us of their difficulties, we trust, and how they have met them, while these suggestions, it is hoped, may be useful for those who are anxious to undertake or join in the work.

I must crave the indulgence of my hearers if the tone, which an endeavour at brevity seems to compel me to adopt, appears to them too dogmatic. I do not desire to dogmatise, I do wish to be clear. And I feel sure that the Congress will deal leniently with the errors of one who is addressing words to it, in fear and trembling, for the first time. And with Tennyson I would ask of Him in Whose sight we ever are—

“Forgive them where they fail in truth,
And in Thy wisdom make me wise.”

I would gladly explain where I can anything that seems bald, or give any fuller information, if sought and in my power.

First, I desire to consider the work—*rescue work*. (a) To point out the difference between the political, social, and religious aspect of it. (b) To show the difference between work undertaken for a time, and permanent work. (c) The difference between work undertaken by those giving a portion of their time to it and those wholly devoted to the work.

Secondly, I wish to treat of the spirit of the work—(a) As to selection of workers, and (b) as to the spirit in which they should undertake their work.

First, then, *rescue work*, as I understand it, must be considered by the Church from the *religious* side. There are three sides to this question—1, the political ; 2, the social ; 3, the religious ; and it is more essential than ever at this time to bear this in mind. The social outcry against the social evil has, as it were, forced the hand of politicians, and the State has taken action to repress crime ; but for God's sake don't let us go and ask the women of England to mix themselves up in this. The citizen has done his duty to his country, so far, by the legislative Act, and must further do his duty by seeing that that Act is fairly and firmly enforced against rich and poor offenders with equal-handed justice.

Next, for the social side, so ably urged by Miss Ellice Hopkins. Each man and woman does his or her duty towards their neighbour when in this matter of purity each one tries to raise the tone and standard by encouraging modesty, discouraging licence, banning the evil living man with like disgrace as is dealt to the fallen woman, by cleansing the

drawing-rooms as well as the streets, improving (or trying to improve) the morals of the palace as well as the bed-rooms of the poor.

But this is not all. The religious side must be considered, and here comes in the work of women in the Church towards their erring sisters, and they should have clearly before them the distinction between crime and social purification on the one side, and this, their work, which is the rescue from a life of sin of souls for whom Jesus died, on the other. Believe me, nothing can be more fatal to the true efficacy of rescue work than to substitute suppression of crime for rescue from sin; nothing would be more sure to have a hardening, lowering effect on the mind and whole being of the workers. Of course, crime will be discovered in carrying on any real work—houses which are a source of danger to the surrounding neighbourhood, and other evil agencies, but there can hardly be a question that they should be dealt with by *men*. And here would come in the active work of a vigilance committee, an essential now; and it would surely be possible to form a small committee of this nature, for every centre of rescue work undertaken by women, each man of it taking his turn to investigate the case brought under his notice *without delay*, so that the committee might at once take such action as seemed advisable. But reduce to a *minimum* the personal communication between rescue workers and this committee. It would probably simplify matters on both sides if the vigilance committee were to draw up a paper containing heads of required information (*e.g.*, name, street, character of house, name and age of young girls, etc.), such papers to be filled in by the ladies as occasion arose. This would obviate the difficulty of unseemly discussions between men and women. The nature of the heads would, of course, vary according to the state of the neighbourhood and the form taken by crime in it. But it should be remembered that rescue workers must be very chary of calling upon the aid of the State to assist them; nothing but the certainty of the existence of crime can justify this action; to try and cure sin by prosecution would injure rescue work more than words can tell. To quote one of great experience, "It would be like preaching the Gospel with the Bible in one hand and a summons in the other."

Secondly. A few words on the difference between work undertaken for a time only and permanent work.

It will be obvious to all that spasmodic efforts, unless undergirded by permanent work, would be not only useless, but dangerous. Many might be attracted, moved, excited, and because not really rescued at the time, continue in the old life with a hardened conscience, the last state being worse than the first. And this is one of the reasons *why*, in organising a transitory effort, such as a ten days' Mission, it is so necessary that the permanent workers of the parish or district should be engaged in it, that they may be "in touch" with the poor souls from the first, desirable—nay, perhaps even essential—as it may be to supplement their efforts by those of stirring temporary volunteers; but while these might possibly be dispensed with, the permanent workers cannot. And here let me say that it is very questionable whether it is ever wise to organise any special effort of rescue work during the time of religious excitement in the parish. Deeply as we must sympathise with those who feel that the message of love and mercy from the dear Master should be

carried to the poor wanderers, as well as to the more respectable members of society, it must not be ignored that there are grave objections to its being undertaken at the same time. The double strain entailed by two distinct arrangements upon the parochial workers must either destroy elasticity or unduly excite—must increase the already dangerous tendency to look upon the mission as directed simply to open and notorious sinners. A mission which puts so heavy a strain upon the workers that they have no time to face their own needs, or leisure to listen to the voice of God the Holy Ghost, calling each one of them to a truer penitence, a humbler energy, and a more burning love, is in danger of lowering and not raising the standard ; of damping down, and not kindling brighter, the central fires of the parish, and so missing the opportunity among other things of raising rescue workers to a higher sense of the responsibilities of their great work.

To say that no rescue work should be attempted during a general Parochial Mission would be simply foolish ; judicious invitations to the regular mission services, to sermon or to instruction, might be given widely to the sinners whose rescue we are now specially treating of, the Missioner himself being the guide as to which of the services would be most useful. But the danger I wish to emphasise is that of crowding in a double mission on those whose work is of necessity essential in both departments. Rather let the Special Rescue Mission have its own separate time and organisation. Its efforts must be transitory ; but to make them effective they must be characterised by a wise attraction, while the permanent work is marked by a loving solidity ; but the attractions of the transitory effort must, if they are to avail anything, lead up to the increase and energising of the permanent work.

Our third division of the first subject is—What form of work shall *be* undertaken ? And this is a question on which, probably, many here desire suggestions. Roughly speaking, parochial or localised work may be divided into two great divisions—

1. Work undertaken by those who devote their whole lives to it, either in homes or refuges, whether as “Sisters,” devoted workers, or mission women ;

2. Work undertaken by women living at home and giving some settled portion of their time to it.

I do not desire to ignore the individual efforts, many, noble, and blessed,—but they hardly come under the head of parochial or localised work. They who undertake such work are *few, gifted, and strong*—they will do that which they feel they *must* do, and not what we suggest.

The first question to be settled is, which form of work shall be adopted in any particular parish or district ?

The advantages of the first form of work are—(a) its greater stability, a stability affecting both the work itself and the character of those engaged in it ;—(b) the accumulated wisdom stored up by experience in the work. In such work there are regular pilots ever on board, who know, *not a few of*, but almost all the rocks and shoals.

The advantages of the second consist chiefly in its greater adaptability with regard to expense, the freshness imported into the work, and the greater ease with which workers can be found qualified for such work. As the object of my paper is to be utterly practical—at the risk of being

sadly dull—(and, thanks to forces, many years at work, wise and unwise, rash and enduring, the tide is flowing high, if not at the very flood, and makes possible *now* work which a few years ago would have been cold-shouldered out or starved to death; so that one *can* be practical with good hope)—it would probably be found wisest in any parish, where such work was contemplated, for the promoter to ask a few, say from three to seven men and women, to meet and discuss—First, *the need of the work*. Secondly, *the compatibility of such work with existing organisations*. Thirdly, *the form of work to be adopted*. If it is considered advisable to adopt the permanent form, then application should be made to the various existing homes and institutions whose work would seem to be on like lines for the services of a skilled worker, either Sister or lay trained worker. As a general rule a Sisterhood would wish to undertake the work and the responsibility, making some definite arrangement with the parish or the promoters with regard to funds. While a lay-worker would probably expect to undertake the superintendence of the house, for which she would receive a salary; while the responsibility would rest with the ladies' committee, who would supplement and superintend her work; one of the advantages of this system is the greater ease with which funds can be raised for it. Many are willing to join an association and pay a yearly subscription, entitling them to vote on the main questions of the work, who would hesitate to support that over which they could exercise no control; while on the other hand there is no doubt that if the work of a "home" is undertaken by a community it is in every way likely to be more permanent, cause less strain on parochial workers, and do the work in all probability more efficiently. And here let me enter a word of warning. There is a rather attractive pitfall into which such a preliminary committee is not unlikely to slide, and against which it is well to be warned, and that is the danger of devising any *peculiar* form of work unless they are *themselves* able to carry it out. No doubt existing organisations do not cover all the ground, many cases cannot be dealt with by them, all who are engaged in the work must feel the gaps, but it is worse than hopeless for a committee, or even one member, to formulate a scheme, and hope to see it a success. All such new and individual work must be undertaken by the heart which has itself been drawn by God in that direction. I could illustrate my meaning by two instances of failure and success. Two good women, whose hearts God touched, some years ago formed a scheme for benefitting one special class of women, who wished to reform their lives. Circumstances did not conduce to make it possible for either of them personally to carry out the work, but they found money and supervision. Notwithstanding earnest effort of many of us to help, the work dwindled, faded, and died. Another special work, started about the same time, grew into a strong and helpful life under the hand of the priest to whom God had given the desire, and who was able personally to carry out the work of St. Agnes's Home and Hospital.

I have spoken hitherto of workers who can give their whole time to the work. If however, the committee feel that in their case it would be wise to avail themselves of such voluntary help as they can obtain, the next step would be to gather an influential committee of women from all classes, who would pledge themselves only in the first place to further

the ends and objects of the association. These, and others nominated by them, could afterwards be divided into honorary and working associates. The honorary associates would be able to bear the brunt of the finance, and the working associates that of personal service. If at this juncture a woman of experience could be asked to come to the parish for a few days, it would be an immense boon to the associates, for she would be able not only to give wise counsel to the committee as to the formation of the work and the selection of workers, but would also be able to help individual women on such special points of difficulty as occurred to each. And no pains should be spared to find the right person for such a task ; one not only of large experience, but gifted with that tactful nature which is able to pay sympathetic heed as well to the needs of the place laid before them by the promoters as to the material out of which the work would have to be built up.

Of course, it would be desirable—nay almost essential, that there should be a refuge, with a permanent Mission-woman, attached to every scheme of this kind. In this building meetings might be held, from here girls might be visited during illness, and to this house they might come for temporary or permanent help. But it is not possible to insist too strongly on the desirability of such a Mission-woman being supported and guided by educated women, to whom she can look up for more than mere guidance and support in her routine of daily work. Those chosen for this special office should bear in mind how depressing and hardening such work must be to an isolated worker, who is practically saturated with thoughts of sin and crime. Every effort, therefore, should be made to help her to rest from time to time, if only for a few hours at a time, in a brighter and purer atmosphere, both religiously and socially.

As to details of expense, these would of course vary according to place, house rent, etc., but on this point information could be obtained from the Secretary of the Church Mission to the Fallen, who would probably be able to help also with advice how to obtain a good working Mission-woman. In some cases it is very desirable to rent a small house where girls could be received for a short time until more permanent arrangements for them could be made. The Mission-woman might also work sometimes at night. If this was in any way systematic it would necessitate the employment of an able servant, who should be most carefully chosen—a charwoman, although much cheaper, is not desirable, as it does not do to risk gossip. It should be very plainly put and kept before the Mission-woman that the work is for God ; the one object to bring souls under such influences as would lead them to repentance and a new life in Christ Jesus ; not to enable women to get a respectable living. Every worker knows what strength there is in the temptation to make exceptions. One particular girl will not accept guidance and training, but says she is willing to work if she can get it, and the thought comes, “well, anything is better than nightly sin,” and we are tempted to get her suitable employment. But is it better? Have we not healed the hurt slightly and cried peace when there was none? Is that soul any purer in the eyes of God because it has left the paths of sin but not repented? And has not the effect of that example yet to be seen in the lives of younger girls. There is, too, the temptation to undertake this kind of endeavour because it looks well

on the report. Some, too, may even honestly think that a girl taken from a bad life and placed in a wholesome atmosphere will unconsciously assimilate purity in the same way that children taken from bad houses do; but weary experience has taught us the truth revealed in the Bible, that immorality corrupts and destroys unto death the whole nature. To take a girl away from sin is but the first step, although a very important one; but there must be a thorough purifying of the tendency to sin—a complete renewal of the moral character, and a steady building up of the spiritual fabric; and for this, time, discipline, and loving supervision are needed on our part, as well as the grace of the Holy Spirit. The rules adopted by any association must, of course, vary. It would, perhaps, be well to adopt those of one already at work under similar circumstances.

The second division of our subject, and really by far the most important, deals with the spirit of the work. I have spent too much time, I fear, over details, and have too little left for our two points—*The Selection of Workers, and the Spirit in which they should Work.*

First, as to the selection of workers. Souls must be tested and trained for the work. No parish priest should, I think, take upon himself to organise such work unless he will at the same time pledge himself to God to do his utmost for the souls working under him; and if this, owing to circumstances, be impossible, a chaplain should be appointed for the association. Of course, no woman whose nature is prone to temptations of a fleshly character should, under any pretence of acts of reparation, attempt to engage in the work—it would be fatal to her to do so. The most she could do would be to offer money for the cause, and probably, in many instances, she had better in no way be identified with local efforts. Any form of vanity, whether it displays itself in a frivolous, dressy self-consciousness, or in a peculiarity, or self-assertion, would render a soul unfit for the work, while great natural awkwardness would make a person incapable of it. Quietness, intense sympathy, earnest longing after souls, and a self-denying, humble life, coupled with a fresh, bright, joyous spirit, such are strong marks of a natural fitness for the work. Well may those who organise such work pray with your own sweet Hampshire poet, that when—

A saddened heart
That once was gay and felt the spring,
Cons slowly o'er its altered past,
In sorrow and remorse to sing.
Thy gracious care will send that way
Some spirit full of glee, yet taught
To bear the sight of dull decay,
And nurse it with all pitying thought;
Cheerful as soaring lark, and mild
As evening blackbird's full-toned lay,
When the relenting sun has smiled
Bright through a whole December day.
These are the tones to brace and cheer.

While one who was not distinctly disqualified, and who was by position and age and the wish of the clergy called to the work, might undoubtedly rest upon God's grace, working in the power of the Holy Spirit, who will daily quicken her spirit into conformity with His own. The outward rules would of course rest with the committee, while upon the chaplain would devolve the guidance of the inner life of the workers.

Then, lastly, and chiefest of all, the spirit in which all work should be undertaken. This brings us back to the point from which we started. The Church's part in rescue work is wholly religious. She must work in the power of her Divine Lord, heal by restoring to the fallen the battered and well-nigh obliterated "image and superscription," that she may at last render unto her God the things that are His. One would think it could never be forgotten, but in the whirl and pressure of details and expediences—and the late terrible scandals, with all their tail and tag of unsavoury consequences, make details all too prominent, and obscure principles—I say, in this whirl it *is* forgotten, I fear, by even chaplains, and clergy sometimes, as well as workers, that the one aim of rescue work is to restore a temple of God the Holy Ghost. It is, I know, difficult to avoid using—what shall I call them?—almost slang words, such as *cases*; but if you stay to think of it, it is as odious as calling workmen *hands*. They are not cases to be tabulated, and registered and counted merely, but souls and bodies for whom Christ died and who have been dedicated to His service.

We must use every means to the end, but never forget the end. The work is hard, engrossing, often full of danger, and we clergy do not always see where the danger lies; we are *men*, and for us the seat of temptation is in the passions, finding expression in act; in women, the centre of temptation is in the imagination, finding expression in thought. Say that a man has conquered his passions and regulates his acts; does he always, seeing this regulation in the lives and acts of the women-workers, take into consideration the subtle trials of thought and imagination by which they are apt to be wrung and tortured? Does he, in dealing with the fallen woman, always recognise that not only is the will weakened to destruction point, but also the imagination fouled almost beyond powers of disintegration? and that this soul has not only to be brought to penitence, but, in and by the power of the Incarnation, the power in him the priest, and the germ of receptivity in her, *restored* to strength and purity? See, then, with what wisdom and holiness men should deal with this subject, with what discerning love they should tend and inspire and strengthen the souls of the women who work under their care, charge, and direction. Who indeed is sufficient? None but Christ, and, if Christ be *in* us, then, indeed with the Sons of Thunder we may say "we are able;" but only in Him. All work which has for its object the restoration to purity bristles with danger; there is danger in work, deadly danger in neglect of work, danger in silence and danger in speech, danger in publicity, danger in secrecy. One Hand alone can teach us to thread the maze and find the wise and holy path, and that is the pierced hand of Jesus. Bring Him to bear upon the steady, systematic worker who inclines to hardness, show her the tender love of the Good Shepherd seeking the wilfully erring, and restoring the most abandoned wanderer. Show him to the loving and earnest but emotional worker, who is apt to cast discretion to the winds, in confidence that the *heart* is everything; manifest Him standing there with the very sweat of Gethsemane gathering on the brow, the shadow of His coming Agony rending His human soul, yet calmly telling His impetuously loving follower of the danger of yielding to impulse—"I have prayed for thee." The work is full of difficulty,

danger, and perplexity. He can solve it all; be it our prayer to say—

I do not ask, O, Lord, that Thou shouldst shed
Full radiance here,
Give but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see.
Better in darkness just to feel Thy hand,
And follow Thee.

Joy is like restless day, but peace divine
Like quiet night.
Lead me, O Lord, till perfect day shall shine
Through peace to light.

A. A. PROCTOR.

MRS. TOWNSEND, Winchester.

[READ BY MR. TOWNSEND.]

It has lately been said that "women do not seem to realise how very hopeless it is to cure moral evil; how very much more hopeless than to prevent it." Probably the great truth of the old adage, that "prevention is better than cure," is not yet realised by any of us as vividly as it should be; but it is remarkable that the prevention of moral evil has been from the first the recognised aim of the Girls' Friendly Society—a society numbering now more than 115,000 women and girls of all ranks, ages, and occupations.

It was the deep conviction that some such organisation was needed amongst those who are early obliged to go forth into the world, that led to the founding of our Society; and, leaving to others the blessed work of rescue and reformation, it has for the last eleven years, through evil report and good report, steadily pursued its own special object—namely, the preservation of purity.

For we believe in purity, thank God! Yes, in spite of much disheartening experience in our own work, and much sad testimony from others, we believe in it still; and we believe in its preservation. We believe that God meant womanhood to be consecrated to His service—womanhood as a whole, not only one sheltered and cultured portion of it; we believe that the Father, in whose name we are banded together, is greater than all the powers of evil, and it is in His name that we offer to our young sisters, and teach them to offer to each other that gift of friendship which has been all along the secret of our Society's strength. An old and simple secret this, it may be said; but neither older nor simpler than those words of the great Head of the Church, which kindled in His hearers the enthusiasm of an undying love, of a self-sacrifice even unto death—"I have called you friends."

Here, then, we have in the Girls' Friendly Society three chief principles underlying the whole of its many-sided organisation: 1st, the preservation of purity; 2nd, the witness for purity; 3rd, the promotion of friendship.

A word or two on each of these.

1. *The Preservation.*—The work of the Girls' Friendly Society begins

in the home. It is strongly advised to enrol children as candidates for the Society from eight to twelve years old. These can be put under the charge of young associates, or, still better, of elder members, who teach them to be gentle and modest and dutiful to their parents (for the Girls' Friendly Society is old-fashioned enough to lay great stress on the somewhat obsolete virtue of dutifulness to parents). On the other hand, the parents themselves are thus reminded of the importance of bringing up their children with care and sobriety; and our national schoolmistresses can also be largely interested in this work amongst their scholars. Passing on to the time when a member goes out into the world, the Society is able, through its system of commendation, to give her introductions to safe friends—to the associate who will care for her, to the fellow-members who may be her companions, to the Girls' Friendly Society Lodge or Club, where she may find a home or spend her evenings in innocent recreation.

If leaving a country home for work in London, or other large town, she will probably be met at the station by an appointed agent of the Society; if her health should fail, she will have change of air provided for her either by the kindness of associates, or the united hospitality of fellow-members; if obliged to leave her native land, she will find in our Colonies, and in the great sister-country of America, a friendly welcome from societies called by the same name, bearing the same mark, and pledged to the same foundation rules as her own. Wherever she goes the motherly and sisterly care of the Society can follow her. As a member herself expressed it, "I felt as if I could never get beyond the reach of its prayers."

And as we began with the home, so we end with it. The daughters of the present generation are the wives and mothers of the next. If we can early teach them that a brave and noble purity is possible to every woman, whatever her rank in life, if we can show them that woman's unbounded influence over men is a gift from God to be used in His service, it is not difficult to see that such a Society as ours may become a great power in our nation, though always a quiet and silent one, as all woman's power should be.

2. *The Witness.*—The Girls' Friendly Society is open to girl-workers of every class and occupation. In the ranks of its membership we find the teacher, the hospital-nurse, and the post-office clerk, the shop-assistant and the workroom hand, the barmaid and the factory girl, the servant and the daughter at home—all banded together in one Society, on the one sole condition that they shall always have borne a virtuous character, and that they desire, by God's grace, to keep that character unstained. The principle of our Society has always been that virtue is of no class, and impossible to no class, and that it is *character* which dignifies every occupation, so it be an honest one. If in any occupation it should be found that women cannot preserve character and live a Christian life, then in that occupation women should not engage, or its conditions should be altered. Doubtless many will smile at this as Utopian, but then St. Paul's words,—"*Whether ye eat or drink, or whatever ye do, do all to the glory of God*"—are equally Utopian, and, if we take them in their plain meaning, they seem to leave no loophole for Christians of any class or sex engaging in any occupation which cannot be consecrated to the service of God.

3. *The Friendship.*—The Girls' Friendly Society creates friendship in many directions. There is the great and important influence of associates upon members; of the older and more cultured women upon the younger and less educated ones; but this is only half, perhaps less than half, the true ideal of the Society. We have, besides, the mighty influence of the members upon each other—of girls and young women who can, if they are so minded, stand up shoulder to shoulder and heart to heart to fight against the evils and temptations that surround them in their daily work, to support one another by the strength of united prayer in the strain and struggle of the Christian life, to bear each other's burdens—many of them right heavy ones, indeed—for the sake of Him who is the Friend of all. And yet again we must remember that the Society makes friendship amongst its associates, and that in this fellowship of work, many of different ranks and grades are brought together who might otherwise stand apart.

Thus our great common aim—the raising of the standard of womanhood—is a means of uniting classes, which is surely not to be despised in these days. The time is coming when every link we can forge to draw classes together will be worth gold, and we cannot rivet them too quickly or too close. Do not most of our evils come from want of understanding of each other's lives and each other's needs? One-half the world knows not how the other half lives; alas! one-half knows not how the other half dies; how souls are dying daily, and lives are wrecked for ever, just for the want of the strong, loving hand of sympathy to overcome the sense of isolation, to grasp the burden before it has crushed the bearer of it, and to create hope and energy by inviting the weary one to help in bearing the burden of another.

But I do not forget that my chief object in this paper is to show how the Girls' Friendly Society can represent a part of woman's work in the Church, and the question now seems to amount to this.

There is amongst us a great and undeniable need for the preservation of purity, the witness for purity and the promotion of friendship; and on the other hand there is a Society already established with a wide and far reaching organisation for meeting this need—a Society imperfect, as all human things must be, and greatly needing improvement, but yet offering itself definitely by all its rules, framework and constitution as the handmaid of the Church. Cannot the Church, therefore, make use of it more equally and systematically than it now does? Cannot the Church in each parish (by which I mean, of course, the company of faithful people of all classes in each parish, with the Pastor of the parish at their head) take up and use the agency thus provided to their hand?

There is one word in the first central rule of our Society on which, I believe, its strength and permanence mainly depends—I mean the word *parochial*. At present, in spite of our 750 branches and the increasing strength of our diocesan organisations, our work, as a whole, is maimed and imperfect, because in one parish it is taken up heartily and with vigour, and in another it is languid or almost dead; in one parish the clergyman will look upon the Society as an integral part of the Church's work, and value it highly as a means of knowing many of his parishioners whom he could not otherwise reach; in another he will have nothing to say to it. Thus a member or associate passing from one parish to

another, even in the same diocese, may scarcely recognise the features of their own Society.

There are several misapprehensions current respecting the Girls' Friendly Society which, if removed, might tend to its being more definitely recognised by the Church.

(1) It is said, "You are not quite a Church society because your members are not all Church of England, though your associates are." This objection would be less often made if it were realised that day by day our society is bringing in those who, in the great world of work, have been lost sight of by the Church; that hundreds have thus been brought to Baptism and Confirmation; that after 'all the larger proportion of our members *are* Church of England, and that though we cannot and dare not refuse the friendship and protection of our society to girls who are not of our Church, still this does in no way impair the bond of Church fellowship not only between Associates, but between a great majority of associates and members.

(2) The real aim of the Girls' Friendly Society is often not understood, even by those who advocate it. When presented merely in the shape of a secular benefit club, as a matter of pounds, shillings, and pence, and as a means of patronising poor girls—with none of its spiritual aspects brought forward and the members themselves not enlisted in the work, it is no wonder that it does not commend itself as a Church society.

(3) It is still often thought to be a society for servants only. This, if it were so, would prevent its being worked parochially in the true sense of the word—for why should only one class in a parish band themselves together in the cause of purity which should be equally dear to all, and why should one class absorb all the friendship of another class, when there are so many who are thus left out of the friendly chain?

Is it, therefore, too much to hope that wherever there is a true pastor guiding the work of his parish, he may gather together a band of women "whose hearts God has touched" for this work, and whom he will surely find ready to be taught themselves, if they have to teach others? Is it too much to hope that not only our associates, but our older and more thoughtful members (who could be, if they would, the very best protectors of the younger ones) may be considered as servants of the Church in this work of helping to preserve in purity those who are members of the Body of Christ? So would a great "reserve force," hitherto but little used, be brought up to fight in the battle which is at hand; so would our sisters of all ranks be encouraged to fulfil the great commission given to woman on the Resurrection morning, and having knelt themselves at the feet of Jesus, to pass on to others His blessed message concerning the only hope of humanity—the brotherhood of Christ.

ADDRESSES.

The Right Rev. J. J. MACKARNES, D.D., Lord Bishop of Oxford.

I MUST express my regret that I was unable to be present at the opening of this session of the Congress, the more so because I do not know in what form the subject may have been presented to you. I cannot, however, be wrong

if I try to answer the question briefly, "What is the work which woman has to do in the Church; and what does the Church expect of her?" I will reply to the question at once by saying that the best work woman has to do for the Church is what she does at home. There is her natural and her primary work; and I insist upon this the more now, because I believe that at this moment the great conflict between good and evil has to be fought over the question of family life. It is the sanctity of marriage which is the question now. There are persons who argue—more indeed in foreign lands than here—that marriage is but a temporary union which men and women can contract and dissolve at pleasure. We have not come to that, but there are those amongst us who would cast the protecting veil of the honourable title of marriage over unions which religion has never allowed. I think we must look to woman to fight this battle for the sanctity of marriage and the Christian life of home. Daughter, sister, wife, mother—she has powers which it is impossible to measure. Home is her empire, and the gifts which God has bestowed upon her she so exercises as to bring up son and daughter, younger brother or sister, in the principles of truth and kindness and purity. Nothing which is possible to the other sex can replace her influence or stand in her place. You will say that if this be true we have nothing to do with deaconesses and sisters. Two considerations however, there are which cannot be overlooked, when we are speaking of the Church's claims on woman's service. In the first place it is plain that there are some, perhaps many, women, who have no sphere of duty left to them at home, if, indeed, the home is left at all; and, in the second place, there are undoubtedly places and scenes of shame and sorrow and sin where woman's aid cannot be given if she is still a home-keeping woman. She must leave home and go forth to this work. Let me dwell for a moment on each of these points. In the first place there are those women who have no longer a sphere of home duty; and there is sometimes a smile at the expense of those who, having no special sphere of duty have, perhaps, laid themselves open to some charge of affectation or want of kindliness in the life in which they have been left. And why? Perhaps, because the Church has not opened to them a vocation in which all their womanly energies and influence would have had the most full and blessed effect. Let us not ever say a word in disparagement of those to whom we have not given a proper sphere of duty, if it be so. Then, as to the other side. I say there are places where suffering or shame are to be found—the penitentiary, the refuge, the hospital, the orphanage; and that women must leave their homes if they are to do Christ's work within these walls. To many a woman then comes the important question, what form of work shall she take up—the deaconess's work, or the sister's work? If she falls amongst the partisans of one or the other she will hear that the one is all good and the other very doubtful indeed. I speak with reserve here, for I am in a diocese where admirable work has been done by, and for, deaconesses. But I come from a diocese where no less admirable work has been done by, and for, sisters, and I would venture, as a stranger, to speak a word for Clewer and Wantage, and other places I know of. If I am not known amongst you, those sisterhoods are. Now, I am not going into this controversy. Some say that the deaconesses are more directly working for the Church and under its authority; others contend that sisters have the advantage in that they have the benefits of a community life. But there is this to be said for both, that under each system lies the one unfailing principle of entire devotion to the service of Christ. It would be a grievous mistake to suppose that a woman can be less a servant of Christ because she is a deaconess, and not a sister. Whatever the distinctions may be, this is the fundamental characteristic which they have in common. Deaconess or sister, sister or deaconess,

they are both of them absolutely pledged to an entire dedication to the service of our Lord, and without that dedication they could not do the work of their office. Well, then, is there anything for them to do? The paper written by an honoured lady, which we have just heard, said something about the reserves of the Church, and it is certainly time for the Church to look out and see what her reserve forces are. I think that one reserve of enormous strength is to be found in the devotion of women to Christ. I am not going to say a word against those distinguishing qualities of the Church of England, good taste, propriety, quietness, reserve, and the like; but the Church of England almost died of them. Do we not want a little more enthusiasm, a little more self-sacrifice, a little more forgetfulness of all the proprieties and good taste—not in their true sense (for sisters never forget them), but in that sense in which they are supposed to prohibit any kind of work that did not fall within the exact lines that were traced by public opinion in the eighteenth century? I do believe that there is a reserve of enormous strength in the loyalty of Christian women, whether deaconesses or sisters, to Christ and His Church, to the poor, to the needy, the suffering, the unfortunate, and the bad. There are places and circumstances in which your committee-room, your association, your platform, seem entirely to fail, and then another kind of association comes quietly in—a community of Christian women who do not say much, but who do a great deal, who cannot indeed do every kind of man's work, but who, when they cannot work, can always pray. These will sometimes succeed where men have failed. The fortress of sin has not always opened its doors to the strong arm and the thundering summons; sometimes the gates have been drawn back at the sound of gentler voices and the appearance of less aggressive combatants. In parishes where the consequences of long neglect are painfully apparent, I have known how the presence of a body of quiet sisters, working day by day, and praying when they are not working, with their cheerfulness and their readiness to speak to those to whom they are sent as sisters, their influence as teachers and companions of the unfortunate and distressed have had an effect which had never been produced before. I believe the time is coming when the Church will be unable to spare any kind of reserve she has, when she will find forces such as those which rest in the love and loyalty of women to Christ, to be of incalculable value. But I would not rest my appeal on any temporary needs. I believe the Church erred greatly in suffering so long a time to pass by without recognising what associations of Christian women could do, and I trace much of the torpor of by-gone times to the want of this agency. I do believe that the sight of the devotion of Christian women, associated under a wise Christian rule, does not only bring that force of which I have just spoken into the field of Christian battle but does have its influence on the world outside, and that they who see, day by day, this life of quiet devotion and self-sacrifice, all bright and cheerful too as it is, must sometimes ask themselves, "Cannot I do something? If I am not likely to be a deaconess or a sister, might not my life be a little more like what I read of in Scripture than it has hitherto been?" And so the quiet work of the deaconesses and sisters goes unconsciously beyond their immediate efforts, and the Church is bettered by their self-sacrifice to the service of our Lord.

The Rev. ROBERT CLAUDIUS BILLING, Rector of Spitalfields,
and Rural Dean.

I THINK it is impossible for us to ignore the fact that the prominence given to rescue work at this Church Congress is largely owing to the disclosures which have been made in a notorious London print. There are some who suppose that we are disposed to throw a shield over offenders because they are supposed to belong to the upper classes. This is not so. Our protest is not against any report on this subject, but we enter a most earnest protest against the narrative form adopted in that newspaper. On the other hand, after the report has been submitted to an Archbishop, a Cardinal, a Bishop, and a member of the Legislature, who have declared that the report is of evils that do exist, it is nothing short of a scandal, in my judgment, whatever may be our opinion with regard to the conduct of those who formulated that report and carried out that investigation, that there should only have been one prosecution. Having thus referred to the events which bring this matter into prominence, I must go on and speak from my own experience of rescue work in a large town. I should like to say in the first place that the work among fallen women is the work of women, as the mission of purity to men is to be regarded as peculiarly the work of men. If the work is to be successfully prosecuted it must not be relegated to outside organisation, but taken up as an integral part of the parochial system. In many parts of our great cities and towns co-operation between different parishes might with advantage be arranged. This would be found advantageous for many reasons. It is not desirable that a temporary home should be established in every parish, and such temporary home is best planted at a convenient distance from the part in which the women have lived; and the assistance of the clergy of the parish in which it is situated may often be obtained for the benefit of the women who sojourn there before they are sent to penitentiaries or otherwise provided for. Some co-operation between those engaged in the work is absolutely necessary to prevent women from constantly having recourse, first to one home and then to another, without any intention of reforming their lives. It is very necessary that we should co-operate with the poor-law guardians in this matter. In every poor-law infirmary there is a lock ward and a lying-in ward. My experience is that the guardians and the chaplains at workhouse infirmaries are very ready to welcome the assistance of those—ladies especially—who will go in from without and work amongst those who are in the lying-in ward or the lock-ward. With a little co-operation no one who has gone in can slip through your fingers. You can ascertain when a woman is going out; you can provide for her a temporary home and shelter, and thus a great many who would return to their old life may be saved by God's mercy for a life of virtue. Those engaged in the work of rescue usually meet the women in the streets, but the most satisfactory work is prosecuted among them in the locality in which they reside. For those who live in his parish more than for those who frequent the streets and live elsewhere the parish priest is principally responsible. "Prevention is better than cure," and rescue work is most fruitful of results among those who have lately entered upon a life of sin. A thorough acquaintance with the streets and courts in which they live, with the advantage the clergy of the parish and their recognised helpers enjoy of access to their dwellings, will promote the success of the watchful effort to save the unwary and careless from being entrapped. A new comer will be presently noticed, and the poor girl who has not been inured to this dreadful life have a helping hand stretched out to save her before she has become habituated to her miserable condition. Many experienced workers rely largely on special services and meetings. Personally, I deprecate the use of the church for gatherings to which these, and these

only, are invited ; and other meetings, in my judgment, are best held not late at night, when many are under the influence of drink, but in the afternoon, or early in the evening. Only a limited number should be invited, and great care and discrimination exercised in the issue of invitations. It is very undesirable to mingle old and young together. There should be, at least, one experienced lady for every three or four of the guests ; they should receive them, and sit amongst them. If tea is provided, as it usually is, some occasional solo singing by ladies, whom God has gifted with the power of song, will have a solemnizing effect, and will not altogether prevent conversation between the ladies and their guests. I would never rearrange those assembled for a formal meeting after tea. I recommend to avoid anything approaching to sensationalism, and to trust to the Holy Spirit of God to move the conscience, rather than to the voice of man to move the feelings. I believe it to be a very bad thing indeed to put upon the lips of these poor women some of those sacred songs with which we are so familiar, and which express the highest Christian emotion, and the most lofty Christian experience. We ought not to ask them to sing such things whilst at the same time we are treating them as those who are far away from their God. Let there be no hasty dealing with cases. In our zeal to save a poor soul, we should never allow ourselves to over-persuade any woman to come away at once to the home. It is not likely she will stay if she has come unwillingly or only under the influence of excitement, and not because of a real desire to lead a better life.

The matron in charge of the temporary home needs to be as discriminating as experienced, and judicious as any one in charge of a penitentiary.

In many places night work must be organised and systematically prosecuted. Great care is necessary in the selection of workers.

The lock-ward and lying-in ward in the Poor-law infirmary afford a proper field for rescue work, and the co-operation of the chaplain and the authorities of the infirmary should be obtained and the way made easy for any woman leaving the infirmary to enter a home. The need of more systematic effort is patent to all who know anything about the state of our great towns. There are others than "street walkers" to be rescued, and it is shocking to think of the many children of tender years who are fallen and are carrying on this demoralising trade. Once we had women to rescue, then girls, now we have children.

A somewhat long acquaintance with the work enables me to say that though it is, perhaps, the most difficult work anyone can undertake, and from which everyone must shrink—though disappointment has to be endured to a degree of which, perhaps, the novice has no conception—there is no more necessary work, of all the Church is called to undertake, and it is a work which the true-hearted servant of the Lord Jesus must feel is dear to the Master's own heart.

DISCUSSION.

The Right Rev. HARVEY GOODWIN, D.D., Lord Bishop of Carlisle.

I RISE not merely at your lordship's bidding, but also at the bidding of Mrs. Townsend, who has requested me to say a few words concerning the Girls' Friendly Society. As that society has been working efficiently in my own diocese I considered I was bound by gratitude and duty to obey that lady's command. My diocese is of a very different character to that which is shadowed forth by such speeches as we have been listening to to-day. Mine is almost entirely a country diocese, a beautiful mountain diocese, and we have not so much of that mass of filth and sin and horror

with which our minds have been sated for some time past. We have, however, a great deal of sin of a certain kind. There is a great prevalence of low views of morality. The standard of family purity in our country villages, and even in our beautiful dales, is not as high as it ought to be, and the agency which is brought to bear by the Girls' Friendly Society seems to be exactly that which we want, and is more valuable for such a country as mine than other agencies, precious as they are, which are so necessary in large over-crowded towns. In Mrs. Townsend's paper reference was made to the value of the Girls' Friendly Society as bearing witness to purity, and great stress should be laid on that part of the operation of such a society. It is a great thing that people should know that there are a large number of girls throughout the country who set a value on purity, who do know what female virtue is, and who take their stand on the highest platform of pure and holy and godly living. On this account I estimated very much one of the actions of this society in my diocese a few years ago. We had a great Girls' Friendly Society Festival in Carlisle, when 1,200 or more girls were brought together and attended service in our Cathedral and one of our churches, listened to sermons, saw the antiquities of the place, were entertained with music, and tea in the evening and went home very pleased and happy. It was not so much on account of the happiness that was given to these girls that I was gratified by the festival, but because I considered that 1,200 poor girls walking through the city and having it as the very bond of their co-operative union that they were associated on the question of purity, formed a sermon on the great text of female purity, such as none of my clergy would have been able to preach. Mrs. Townsend's paper spoke also of befriending girls. Girls want friends quite as much as young men can do. That is one form of work which this society takes up, and it is invaluable. In Carlisle we have a lodging-house where poor girls, who are employed in milliners' shops and the like, may obtain lodgings, not only cheaply, but where they may be kindly treated, and may be sure of a pure and quiet home. I conceive that you cannot possibly bestow a greater boon upon young girls in a town or city than by supplying them with a lodging-house where they will be tended with kind and motherly care. Stress has been laid on the far-reaching character of the society. It spreads its ramifications even into distant countries. It is a grand thing when a girl goes from one place to another, whether in England or in the Colonies, that she may take a letter of introduction with her, and be sure of receiving a hearty welcome. Taking this very simple and obvious view of the matter, I rejoice very greatly at what has been and what, I believe, may be done by this society. There is a great deal in friendship. I was much struck with a remarkable paper I heard yesterday, and I congratulate you, my lord, on the innovation you have made in allowing ladies to read their own papers. There is no end to improvement. Last year, at Carlisle, the question was raised, but we dared not face it. We thought it would be such a Radical reform to let ladies speak, that it would frighten some Conservative friends, and we put it on one side. Certainly the cause you have taken was justified by the result, for a more striking paper I never heard than that of Miss Weston, and emphasis was given to it by the fact of its being read by the lady herself. What struck me so much in that paper was the power of friendliness. It seemed to me that all the work of that lady was based upon friendship. She told us that the very beginning of her great work, which has now attained to such large proportions, was due to her writing a letter to a poor lad who had lost his mother, and thus supplying the lack that boy felt in his heart. There is no doubt, whether we belong to one class of society or another, that we all feel the want of some heart to which we can communicate our feelings, of some deep sympathy, of somebody to whom we can tell our troubles, especially during our younger years, and somebody from whom we can receive loving advice, and who we know will be prepared to help us in our time of need. But there is one other thing I should like to say, and it is a thing which Mrs. Townsend could not possibly have said herself. I should like to lay stress on the great good that is done by this society to those ladies who themselves take part in its work. The quality of mercy, as we all know, is that it confers a double blessing; it blesses those who give as well as those who receive; and the observation was never more true than in the case of the Girls' Friendly Society. The life of many of our women of the higher classes is not always favourable to the development of the religious life. A young unmarried woman or a married woman spends the season in London and then goes down to her happy and beautiful home in the country. There may be a greater tendency on her part to think more of the world than it is wise or christian for a woman to do, and there may be a great tendency in the pursuit of innocent pleasure to neglect those who are about her. We hear a great deal now of ladies with their cricket matches. They have their elevens just as they do at Eton and Harrow, and

you see married women sometimes turning out in their flannels and performing all the wonderful things which are done by great cricketers. I say nothing against it. Let ladies do as they please. I am not their judge. They know better than I do what is good for them. But I do say this—that it is a great blessing for a woman to be drawn by an influence she cannot and does not wish to resist into some good works for the poor people round about her. We all know Lady Clara Vere de Vere, and there are perhaps many Lady Claras who have poor about their lands to whom they ought to have done good, and it will perhaps be a source of regret to them that they have not done it. The reflex of the action of this woman's work upon those who undertake it is as valuable in its way as the direct work they undertake. In saying this I have in my mind the recollection of a meeting of the Girls' Friendly Society we held in Carlisle not long ago. I, the only man present, was invited—with the confidence which the ladies showed in my character and good intentions—to give them a little advice before they went to their work, and as I had the opportunity of seeing them in their quiet council chamber, I do not think I am revealing any secrets I ought not to reveal when I say that there were there gathered together 100 or more women, including some of the most influential and highest ladies in the diocese, and that they had all been brought together for the simple purpose of endeavouring to do good to their poorer sisters. It was a sight which did my heart good. It was what I call a magnificent phenomenon. It had this great advantage, that it brought together persons from all parts who were interested in Girls' Friendly work which does not involve that higher form of woman's work of which we have heard this morning, but which does involve work which everyone of those women could carry on in her own parish for the benefit of her neighbours, and, I believe, very much for her own benefit too. In one word, I say that the Girls' Friendly Society has done, is doing, and will do a great deal of good, and from the bottom of my heart I thank Mrs. Townsend for what she has accomplished.

The Rev. G. J. ATHILL, Diocesan Inspector of Schools.

I SHOULD not venture to address the meeting had it not been suggested that, coming in contact as I do every day with the girls in our elementary schools and their teachers, I might say a few words on a practical point connected with one part of our subject this morning, that is to say the way in which the Girl's Friendly Society can act upon the girls in our elementary schools through the schoolmistresses. I would preface what I have to say by stating that, except in a modified form, it is not applicable to small schools, where the girls and their surroundings and circumstances are well known to the clergyman and other Church workers in the parish, and that the work is already being carried out to a considerable extent, and nowhere, I believe, with better effect than in this borough. It was only last week that, in one of the largest, and perhaps the poorest school in this town, I found gratifying marks of the good that was being done in this way. Now, what is our position in this matter? You have the girls in the school on the one side, and on the other side you have the Girl's Friendly Society very anxious to help them. How can the two, in the case of large schools, be brought together? It is thought that this might be done by the schoolmistress being made an honorary associate of the society, not a working one, because she already has as much as she can do. She could, without materially adding to her work, single out the girls in her school who most require this kind of help, and who are most suitable to receive it, and pass them on to the associated branch. There are three reasons why we should try to do as much as we can in this way. The first is because the need for this help is so great; the second is because the means of giving that help are so ready and effective, and the third is because the help given is so real and far reaching. The need is so great. We all know the temptations that many of these girls are surrounded by. The subject has been brought under our notice lately in the most painful way, and it is quite necessary for me, in a meeting of this kind, to dwell on the point for a single minute. But there is one aspect of it which is most serious, and that is that with large sections of the girls who come into these schools parental control is lamentably weak. How this difficulty can be overcome is a most perplexing question. I remember how a parish priest, who was reputed to be one of the most effective and efficient in the diocese to which he belonged, used to gather the parents together, admitting no one but parents to the meeting, and speak very earnestly, lovingly, and plainly to them, and it was obvious

that in that parish a great deal had been done to raise people's thoughts as to their duties as parents. In the second place the means are ready and effective. There the mistresses stand. They are in contact with the girls. In nearly every case they are looked up to by the girls and they are very generally esteemed and loved by them. Thanks to the educational work of the Church, and to the way in which we have extended and maintained our training colleges, not only have we supplied the Church schools, but a great many of our mistresses are in board schools, and the mistresses of both classes of schools are ready and anxious to do all they can for their scholars. In the third place the help is real and far reaching. Mistresses have sometimes said, "I shall gladly do what I can, but, considering the immense number of scholars I have to do with, what can I do for them out of school?" Now, if all that is needed is to speak to one of the members of the Girls' Friendly Society it makes the matter very different. At once a home and a friend is found for the girl in every part of England; I hope we may soon be able to say in every part of the English-speaking world. I remember how one day the difference between an attempt on the part of the mistress to help, out of school hours, girls in such large schools as I have alluded to, and handing them over to the Girls' Friendly Society to be dealt with, was compared to the difference between trying to push on a train oneself and coupling on an engine to take it along. I have sometimes wondered how it is that as the Girls' Friendly Society has tried to get mistresses in this way it has not succeeded to a greater extent. Perhaps it is because the appeal has been made in most cases through the post by means of a circular or pamphlet. I think that school-mistresses receive almost as many of these as the clergy, and they pass very speedily into the waste-paper basket. If each of us would try to do what we could in this matter in our respective neighbourhoods, we should encourage the teachers and give an impetus to their work, which would sustain and cheer them.

The Rev. J. ARTHUR FORBES, Vicar of St. James's,
Southampton.

THE reason why I have taken the liberty of addressing you is that it is my privilege to have one of the deaconesses associated with the diocese working in my large and poor parish. Having worked with both sisters and deaconesses, I can only say from my heart that I can be "happy with either." If there is any feeling among the clergy that they would prefer a sister to a deaconess, I say banish it at once, for they are both good. Let us look first at the choice of a deaconess. I am a great advocate for a deaconess, believing that her work is life-long. I do not believe in a deaconess taking up the work of Christ and then feeling, because it goes rather hard with her, that she can lay it down again, and I am glad to believe that there is the feeling growing up very strongly that they are pledged, though not vowed, to life-long work. I would therefore appeal to the clergy always to ask this question in making choice of a deaconess, "Are you really satisfied that your heart is given for life to Christ and His work?" As to the particular work the deaconess has to do, it appears to me that she has to work where no other ladies can. In my own parish, for instance, I cannot ask ladies to go into certain cases, to go into public-houses and bring out the poor little fallen girls, to stand at the corner of streets and watch over the little ones, lest they should be pounced upon by some of those heartless women that exist, but I dare ask the loving sister of Christ, and I never ask in vain. And God has blessed the work of one in this very respect in rescuing one of tender years from the machinations of the wicked ones in that great town of Southampton. There is one point for us clergy to remember. We must banish the "green-eye of jealousy" as to deaconess' work. We must give them full scope for their work, and must let them feel that we have the utmost confidence in them. It is, in my opinion, undesirable that the deaconess should work under the direction of a home. I believe that Adam was first created and then Eve, and I rather incline to think that the deaconess should work under the parish priest and not under the mother superior. I believe she is often cramped in her work by her superior's red tapeism, and I would rather have the red tapeism of the man than that of the woman. Then, I would say, take care that you do not banish the deaconess to some miserable lodging. Provide for her a decent home, let her feel she has a home she may call her own, to which she can invite the little ones, and the big ones too,

and give them what they most require, sisterly counsel and instruction. In my own parish, through the liberality of a lady, a home has been opened for two years, and I think it will remain for another year. I do not believe in workers living on bare boards, neither do I believe in workers practising rigid fasting. If we are to work we must also eat; we must have a few of the home comforts and sweets of life, and the deaconess, above all, needs them. There is another point to bear in mind. Which are the cases for which deaconesses seem specially fitted? There are cases, as I have said, to which ordinary ladies cannot really go. The rescue cases have been already alluded to, and one part of the deaconesses work, I hold to be second to none, is that of nursing. It has been my lot to witness what they can do in tending sick-beds. They are often the pioneers of the parish priest's entrance. Many a woman would not see me unless she had first seen our sister. The sister says very truly and kindly of me, "He is not a big man, and therefore you need not be afraid of him," and by her entrance I effect an entrance too. I am an advocate of training deaconesses as nurses, and I think they should have some knowledge of medicine. I am looking forward to great results from the home of St. Peter, Woking. We in large towns need the help of deaconesses and sisters too. If they quarrel we will do our best to make them make it up again. But from what I know of them both I think there is no need for quarrelling over God's work. The deaconess can materially assist the parish priest in the dispensation of relief. Oftentimes they are much cuter than the district visitors, and oftentimes they tell me when I am in error. Let us learn a lesson from them. I have learned in the past year many a one which I hope I have profited by, and for the future I shall entrust the entire relief of my part of the parish to deaconesses. I find it is impossible for me to learn what the deaconesses can of the circumstances of the people. Let me, then, ask you not only to admire the work of deaconesses, but for His sake Who died on the Cross for all mankind, you mothers, give a daughter either to a sisters' home or to a deaconesses home, and do not call her lost, but think she is called forth to do the greatest work that woman can do on earth, namely, the saving, it may be, of one little child's soul, for Jesus's sake.

The Rev. P. R. PIPON BRAITHWAITE, Vicar of St. Luke's,
Jersey.

I HAVE been asked to speak for a class, which, I fear, is very numerous, but which has not been mentioned to-day, a class, which, I am afraid, cannot be touched by Mrs. Townsend's work. Though Mrs. Townsend said that for no class in the land was purity impossible, I fear that for the children of women, who are living in vice and sin, it is, humanly speaking, altogether impossible. Unless we are going to let these poor children recruit the ranks of these mothers, we must make some provision for them; must rescue them from the surroundings in which they are living. I cannot say in which they are being brought up. We must provide mothers for them, to train them, not only in morality and purity, but in the love of God and of Christ. I believe here we have a grand mission for women. There is a home near Portsmouth, known as the Steep Cottage Home, which is now taking little girls of this class, between the ages of three and four years, taking them from the dens of vice and immorality in which they are living, into the pure life of a country home, and there, under the charge of a devoted Christian lady, is bringing them up as children of God. We have, too, in Jersey, another home, an orphans' home, which is doing practically the same work. It was founded some twenty-five years ago by a local clergyman, and has now within its walls some hundred children, who have been saved almost certainly from a life of vice and sin. I believe that if in all our large towns we had some such agency at work, taking these little ones away, giving them true mothers in Jesus Christ, and bringing them up to know Him and love Him, and to live up to that standard of purity which we would set before our own children, we should have found a true work for women as rescuers. Such a work would prevent the ranks of sin, and vice, and immorality, from being recruited by those who are otherwise certain to join them. If we do more of this work I am certain that it will be less and less necessary for us to engage in direct rescue work, for we shall be preventing, instead of curing, and saving these little ones from ever knowing the vice and sin into which they are born. They are taken into these homes before they

reach the age of four years, so that, with their little minds unsullied, and their thoughts with no knowledge of evil, they may be trained to lives of virtue and purity. I believe that if in all our large towns we had an association of this sort, doing quiet Christian work, it would provide a new sphere of work for many a Christian lady, and would do a great work for God, His Church, and His maidens.

The Rev. H. WEBB-PEPLOE, Vicar of St. Paul's,
Onslow Square, Brompton.

I WISH to offer a few remarks, as Chairman and Founder of the Central Vigilance Committee for the Repression of Immorality, which has existed for two-and-a-half years, and which the Archbishop of Canterbury declared he considered to be a centre of practical utility from which the Church ought to work in connection with the rescue of those who have fallen. We have heard from Canon Thynne that he considers the Vigilance Committee as essential, and I desire to impress upon women what part they may take in the practical work for the rescue of women, undertaken by the Vigilance Committee. The Vigilance Committee must not now be discussed in regard to the bearing it has upon men. I would simply state that all its operations are carried on with the one idea of purifying our cities, of delivering them from the curse of houses of ill-fame, and from open prostitution in the streets. It may be thought by many that the operations of the committee are somewhat too distinctly penal, and that it is not so much the duty of the Church as it is of the State, to press forward in the use of measures which may involve the arm of the law. But having taken the lead in the formation of this Committee, I may say that the one idea that was before my mind was, that though we would not admit ladies to sit on our boards, and to hear all the details which would be presented there, yet we should always affiliate with every Vigilance Committee, a committee of ladies, to whom should be left the practical work of rescue, in conjunction with the clergy and other practical philanthropists. Our work is, therefore, to rescue as well as to punish, and there is ample scope in it for the work of women. Before a Vigilance Committee takes action at all, it is essential to have a number of papers printed, in which the terms of the statute are clearly stated, to the effect that every person found soliciting as a prostitute in the streets, is subject to a fine of forty shillings, or to a fortnight's imprisonment. These papers we wish to commit to ladies, in the hope that they will go about the streets, sometimes with the help of gentlemen, and at other times with the help of the police, and to speak to the poor prostitutes whom they may find in the streets. They may commence by offering them deliverance from their position, and, if they are not successful in these efforts, they can then show them the paper threatening them with the punishment that will follow if they continue in their evil courses. It has been found, in many cases, that this alone is sufficient to induce a woman to depart from the path of shame in which she has been walking, often without having any knowledge of the law on the subject. There is another large sphere of work for women, if ladies are only prepared to give themselves up to the rescue of their sisters, they can often obtain an entry into houses of ill-fame, and a hearing even from the keepers of such houses. With that subtility of grace which women seem to possess, as compared with the sterner qualities of men, they can always reach the hearts of women when their own are deeply moved. The passing of the Criminal Law Amendment Act has thrown on the Church, as well as on the State, a very great responsibility. The State has the responsibility of enforcing the law; the Church has the responsibility of rescuing those against whom the State is prepared to take action. I would ask the Congress to recognise this fact, that whilst we must deplore the means which were taken to make public the condition of things that exist, we cannot ignore the facts which have been affirmed, or refuse to believe that there are thousands in London alone, and no doubt there are scores in other cities, of young girls far beneath the age up to which protection is now afforded by the law; and that these girls, if they are found carrying on these evil pursuits, will necessarily be brought under the action of the law, in conjunction with those who have been inducing them to sin; and if they abandon their evil courses, who shall rescue them if we Christians do not? Nothing can so become the Church as to take her part in rescuing those juvenile unfortunates who are still under the bondage which this fall has inflicted upon them, and who, in face of the law which has lately

been passed, must now be cast adrift upon the world, without home, without friends, and without any means of earning their bread, unless the Church exercises her power and seeks to rescue them. There is a grand work for women, therefore, in going forth and seeking to rescue these children from their present degradation, and their hopeless condition. But how shall you engage in this work, my Christian sisters? We demand that you shall be, first, wholly consecrated to God; second, delivered from all prurient curiosity as to the details of the sin we would obliterate; yet third, prepared to face the evils of sin, sorrow, and shame with eye and heart that burn with love, and, trusting in the strength of the Lord Jesus Christ, that you will be delivered from all that could hurt yourselves. You must remember that it is heart-breaking work; but the broken spirit and the bleeding heart are sacrifices that God never will despise. The broken heart of a Christian woman, given up to this work of rescue, is perhaps the greatest sacrifice that anybody could offer. Whilst the Church is now engaged in looking out on the sea of infamy that has been exposed to view, and in pitying the lost ones for their hopeless condition, let me ask you to remember that pity alone, unless it results in action, is simply a vain and useless sentiment, and the world is now watching the Church to see what action she is prepared to take. Will not Christians arise and say, "We take our stand, and resolve not to be afraid of all that Satan can show us, but in the Lord's strength to give ourselves to the work of rescuing the fallen?" It will cost labour and money, but all it will cost will be well expended, if a single soul, now involved in sin and shame, shall be saved. Friends, the time has passed when the Church should talk; yea, the time has come when the Church should act! I remember the story of a boy who ran away from his parents, and, being reduced to absolute destitution, took to the selling of meat pies in the streets. A friend of his father's recognised him. "Oh, Charley, Charley," he said, "I am sad at heart, my boy, to see you thus. I pity you. What a pity it is that one like you should be reduced to such a condition as this." "Bother your pity," said the boy; "will you buy a pie?" Friends, in the name of God, I ask, "Will you do the work that God has entrusted to His Church, and for Jesus's sake,—Seek to save that which is lost?"

The Rev. T. W. SIDEBOTHAM, Vicar of St. Thomas, Bourne,
Farnham, and Honorary Secretary of the Winchester
Diocesan Deaconesses Home.

MAY I be allowed to revert to the subject of the first paper, and to supplement what Mr. Pares said, as in so short a time it was impossible for him to treat every branch of the question. I wish to follow the lines laid down by the Bishop of Oxford, who said there should be no rivalry between sisters and deaconesses. There is, indeed, room for both, and both are doing good work. No one, perhaps, is more fully aware than I am, of how little is generally known as to what a deaconess really is. After what we have heard of the work of deaconesses among fallen women and children, would you suppose that anyone could go forth to such a work without great preparation, or that anyone would be thought fit for such work without not only technical preparation, but a great deal of religious preparation! Very few people, however, seem to think that any great preparation is necessary. It appears to be generally considered that a deaconess has to act only as a kind of upper district visitor. The work of a deaconess can only be prepared for by a religious life. It is a life in which there is not only the outer rule of the regular work of the Home, but the inner rule of life, which has been most carefully prepared, and which has received in every respect the sanction of the Lord Bishop of the Diocese. I do not say that this inner rule of life is as strict as in many sisterhoods, but it is what it professes to be, a real rule of inner life, which means that there is a religious preparation for the work. No woman is fit to go forth to such work without having such a preparation. There may have been instances, perhaps, of deaconesses having been sent forth to other kinds of work without such a preparation, but in these days there can be no possibility of the work being done without a religious life. I would also refer to the subject of community. The idea is often entertained that deaconesses are women who are prepared simply to go forth into parish work. That there are such deaconesses I do not deny, but it is not the purpose of the preparation of the deaconess's life that she should go forth and be free from the Home. Those who have known what the Home life is are mostly those who cherish it the most. There are those, perhaps, who are not fitted for a

continuation of that life in all respects, but it is the intention that the Home should be the centre from which deaconesses should work, and that they should live in community with it. What would the deaconess's life be worth if she cut herself off from the Home and had no place to return to? For nearly six years our Home has been at work, and on several occasions those who have been prepared there have been found to come back to it. Even if they go forth to work in parishes, it is the intention that they should still keep up their connection with the Home, and be able at any time to enter into community life again. One of the speakers to-day said he thought the deaconess should be under the parochial clergyman, and not under the lady superintendent of the Home. That was right in one respect, but I think it was wrongly stated. According to the Rules of the Home, the deaconess must be under the parochial clergyman. In all that he requires to be done she is responsible to him, but I do not see how it is possible that under the rules such as the Home has made, and the Bishop has sanctioned, she should be entirely free from the supervision, under certain conditions, of the head-sister. The head-sister may, of course, change; but we have known cases where a sister has gone forth to work in a parish, being responsible, under certain conditions, to the Head of the Home, and in no single instance have the parochial clergy and the Head of the Home come into collision; and I am certain that whilst the present Head of the Home remains, they never will.

The Rev. EDMUND VENABLES, Precentor and Canon
Residentiary of Lincoln Cathedral.

I WISH to mention the name of an exceedingly valuable agency for our sisters in Christ, which touches a different stratum from either of those which have been already referred to, I mean the "Young Women's Help Society." The "Girls' Friendly Society" deals with a higher stratum than the other agency which has been brought before us, that of the "Rescue Society;" and between the two there is an intermediate stratum, untouched by either, including such girls as those who work in mills, and it was to afford assistance to these that the "Young Women's Help Society" was founded. I may mention the name of Mrs. Papillon, formerly of Colchester, and now resident near Hastings, and intimately connected with this diocese, who is the leading spirit and the mainstay of this society. Its object is to deal with those who are not good enough for the "Girls' Friendly Society," or bad enough for the "Rescue Society." Many mill-girls and others cannot, alas, be called actually pure, and yet they have not fallen to the lowest depths, and may be lifted and permanently raised by Christian agency. The society was introduced into the city with which I am connected, by our late revered diocesan, Bishop Wordsworth, who, though valuing the "Girls' Friendly Society," saw the need of some other agency in order to deal with those girls who could not say they were pure, and yet desired to lead purer lives than they did. The special branch located in Lincoln had its origin in a lady going to read and talk to some mill girls during their dinner hour. From this, a girls' club has developed, which meets one evening in the week. The members bring their own needlework, while engaged in which they are read to, and the evening is enlivened with music and singing. Musical entertainments are given to the members, and there are Bible classes in connection with it, and little by little the work has grown and obtained a firmer footing. I desire earnestly to commend its operations to many to whom they may not be known. I may add that it is work that is carried on on a distinctly parochial basis. There are some parochial clergymen who object to the "Girls' Friendly Society," whether rightly or wrongly it is not for me to say, because they think that it ignores those strict lines of demarcation which cut up the Church into so many small religious freeholds, very much, I venture to think, to the injury of the Church. This Society is, however, distinctly parochial. There are three different grades in it, the first, of "Probationers," being the lower rule of life, for those who are desirous to try to be honest, sober, and pure; the second, of Associate Members, with a somewhat higher rule, embracing a resolve to influence others for good by example and encouragement; and the third, "Full Members," the highest rule of all, for those who have been led on to Confirmation and Holy Communion, and who are seeking to lead a really religious life, and to spread God's kingdom. There is a fourth class, of "Guardian Members," such as forewomen and heads of workrooms, schoolmistresses and mistresses of families. These are not to be in any way spies on the members, but to watch over their best interests, and to help them to obtain good situations, and to shield them when in moral danger. I am pleased

at having been allowed to speak of the value of this society, which I hope may receive greater support, and may thus be enabled to do more important work for Christ and His Church among our sisters in Him.

The Rev. B. MATURIN, Vicar of Lyminster.

CALLED upon at this late hour to address the meeting, I cannot refuse, not only because the subject is one of intense practical importance, but also because, as the vicar of a large parish, I am under a deep debt of gratitude to some forty female workers who, in one form or another, aid me in the work of the parish, and who are my fellow-helpers in Christ. The question is simply this, is it lawful, meet, and proper to employ women, of course I mean pious, earnest-minded women, fitted and adapted for Church work, in the service of the Church of Christ? And here I say I care little whether they are called "deaconesses," "sisters," or "visitors." What I plead for is that it is not only lawful, meet, and right, that work should be found for pious women, but that it is the bounden duty of the Church to employ them in the service of our great Redeemer. I plead for women's rights—not, perhaps, in the common acceptance of that phrase, for of that I think they have enough, but for women's rights—not again to preach, for there is a difference of opinion on that subject, some agreeing, and some differing with St. Paul; but for women's rights and privileges to be permitted under the minister of the parish to engage in works of faith and labours of love, in carrying out the great work of winning souls for Christ. *Scripture sanctions it.* Who can read the life of the Blessed Redeemer and not see that He accepted and received often the services of pious women. The history of the Blessed Saviour in His days and nights of toil and suffering, was intimately connected with the names of Martha and Mary, and many others who ministered to Him "of their substance." "Women, daughters of Jerusalem," whom He so pathetically addressed on His way to Calvary, were last at His cross, and first at His tomb. Who can forget the weeping Mary, on the morning of His Resurrection, or the magic sound of her own name uttered by the lips of her risen Lord, and entering with divine power into her soul, as she cried out in response, "Rabboni?" And let it be remembered that the first missionary employed by the risen Saviour to carry the glad tidings of His Resurrection to the apostles of the Church, was that Mary "out of whom He had cast seven devils." Who can read in the epistles of Paul, of "Phoebe, our sister, a servant of the Church, a succourer of many, and of myself also;" of Mary, who "bestowed much labour on us;" and of the many other women of bright and blessed memory, "who laboured with Him in the Gospel," and not see that the Scripture fully sanctions the work of women in the Church of Christ. Blot out the names and the songs of women from the Bible, of Miriam, of Hannah, and of Mary, and you tear some of the brightest pages from the Word of God, and leave it bereft of the interest connected with the life and work of pious women of old. Oh, yes, Scripture sanctions and sanctifies the work of women in the Church of Christ. And what Scripture sanctions *necessity demands*. There is a vast amount of work to be done in the Church, which if not done by women must be left undone. The growing population of our land, the increase of parish work laid upon the clergyman, the requirements and demands made upon his time and energies—clubs, societies, letters, sermons, meetings, all upon him, more than tax his powers of mind, body, and spirit; and yet he feels that much is left undone—sick, aged, poor, ignorant, careless, slums, alleys. Where can he find time and strength to visit and relieve them? Hence the absolute necessity of calling in the kind aid of pious women. And what necessity demands *nature calls for*. For there is much work to be done which can be best done, and, indeed, only properly done by women. The nature and sympathy of women fit her for work which is especially her own. I speak not now of public addresses, though there is much even there that can be most effectually done by women of piety and culture as I have seen in my own parish in meetings of women and children addressed by a pious woman, but in visits to the poor and sick of her own sex—in diseases peculiar to women, the sympathy, love, and attention of an earnest-minded Christian woman is of peculiar importance, where, acting the part of friend, nurse, and missionary, she ministers to the wants of body and soul and spirit. And how soothing and comforting to the suffering patient, where, gifted with a sweet voice, she can sit by her bed and sing hymns to her in a manner that no parson would attempt. I commend this practice to my sisters whom I address to-day, as I have found in it my own parish highly valued by the

poor and the suffering. The singing of the psalms and hymns and spiritual songs by the beds of the sick and suffering elevates their minds; it soothes their souls. Yes! yes! Scripture, necessity, humanity, all combine in inviting the loving work of loving sisters on behalf of the sick and afflicted in the Church of Christ, to be carried on in accordance with the wishes and directions of the minister of the parish. Let me ask you, then, my sisters, whom I address to-day, to try and do something in your own house, family, and parish for Christ. I agree with the Lord Bishop of Oxford that "a woman's work is especially at home," but it does not end there, and the sick of your own parish have the first claim on your attention. Come forward, then. Call on your clergyman, offer your services, if you have not done so before. Work, oh, work for Christ, and you shall have your reward even here in the happy consciousness, "She hath done what she could." But oh! some one may say, "I fear I can do nothing." Well, if so, remember, "They serve who stand and wait" in patience, faith, and prayer. But I think you can do at least what the woman of Samaria did; for you can listen to Christ and then say to your neighbours, "Come, see a man which told me all that ever I did, is not this the Christ?" And many may believe through the simple word of your testimony, and led on to the study of the Bible, the Church and its Services, may say to you as to her of old, "Now we believe not because of thy saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the World."

The Right Rev. the PRESIDENT.

A GREAT deal has been said on all these different subjects with which I sympathise deeply, and I venture to say to the Bishop that the experiences which he spoke of in regard to his own diocese have been repeated here. The Girls' Friendly Society has been doing a work of the greatest possible value in this diocese. I remember that some years ago the ladies were willing to trust me in the same way as they trusted the Bishop of Carlisle lately, and I can testify to the very great value of the work done by the Society in this diocese. I should not like to discuss the question between the working of that Society and the Young Women's Help Society, but I am sure it is of the utmost consequence to try and raise the moral tone of everybody, and especially of young girls and women, to try and keep them free from corruption, and not merely recover those who are lost. The Bishop of Oxford, in his very able address, seemed to distinguish between deaconesses in this diocese and sisters in the diocese of Oxford. I would remark that we have the work of sisters in this diocese, and a very important work they are doing, especially in penitentiaries, most of all at St. Thomas's Home at Basingstoke. I wish, however, myself to ask your special attention to the work of deaconesses. I do not think half enough has been said about them to-day. I suppose that some of you have seen the leaflets about the Deaconesses Home at Portsmouth which have been circulated, and I would invite everybody who has any doubt on the subject to go and look at the work which is being done there. One speaker remarked that no one seems to know what the work of a deaconess is. I hardly know what the work of a deaconess is not. The deaconess is Scriptural, is Primitive, is Catholic, is Anglican. In every possible way, therefore, the deaconess commends herself to us; and I say that she can do almost all the work which the deacons or even priests can do, except the work in church; and I believe she can do it better in many ways than even priest or deacon. She is better than a district visitor, incomparably better than an untrained visitor, and she is capable of heading the district visitors and guiding and teaching them. Every clergyman who has had experience of district visitors knows how very much they want training and guiding; and they are very often very unmanageable, because they are not headed and trained and guided. The deaconess is not only the best district visitor, but there is no one who makes so good a nurse as she, and she is admirable also at rescue work. I claim especially for the deaconesses of this diocese that they have done a work that is incomparable in its value in the Homes for little children, rescuing them at a very tender age from the ruin and misery which would otherwise have been their lot. I do not know what work there is of which deaconesses are not capable. The only thing we want in this diocese to make our deaconesses the most perfect machinery possible for working parishes, especially among women and children, is more of them, and more money for them. I once more commend these deaconesses to you, and I once more ask you, if you take an interest in their work, to go and see for yourselves something of what is done at the Deaconesses' Home here.

LECTURE HALL,

WEDNESDAY MORNING, OCTOBER 7TH.

 The Very Rev. the DEAN OF WELLS, Chairman.

RELIGION AND ART—THEIR INFLUENCE ON
EACH OTHER.

PAPERS.

J. D. SEDDING, Esq.

WHAT is Religion to man? Religion is the sum of human aspiration ; the motive of benevolent energy ; the source of enthusiasm ; and the spring of comfort. Without religion, life would be intolerable, and the world a school of despair. Religion is the motive and force of righteousness in the world ; it supplies the creed by which a man shapes his conduct ; it opens out the spiritual world ; it sweetens even the saddest life, and forms the saints.

What is art to man? Art is the embodiment and the communication of man's thought about Man, Nature, and God. It is man's way of decorating his existence, of declaring the glory of God to men and angels, and of ministering to human delight. Art is, in brief, both the need of man's nature and its highest product.

Look through the world's history, and you find that man has ever been an artist or a promoter of Art. Even in savage tribes the artistic instinct reveals itself in the adornment of things that are regarded with love, or fear, or veneration. Art thus becomes the voice for the imaginative qualities of a race—and a voice so definite in its typical manifestations, that the expert need not be told the origin of a piece of Art brought to his notice. Even if it be of remote antiquity there is a certain mark about it—a type of form—a pattern that recalls dead symbols—a trick of handicraft, perhaps—by which its source is traced home.

And the art of a race is not only its imaginative voice, but, by the force of some subtle law, it becomes the key to the dominant traits, and to the conditions and sentiments of the people. For instance, the history of the terrible empires of the ancient East is told in concrete form in their gruesome art. The weird faith, the boundless conceits, the cruel might and majesty of grinding Pharaohs, are all fitly told in the colossal imagery of Egyptian Art. It is of the elemental, gigantesque sort. Our soul cowers down in its grisly presence. So, too, the fair Greek temples, built upon a sunny height, like the Acropolis of Athens or Corinth, and enriched with sculptures descriptive of the brilliant myths of Nature, indicate the free life and vigorous, joyous temper of the race. So, too, the buildings of Old Rome, that seem like vast mountains haunted with mighty shadows,

remind us at once of the masterful grip and proud sway of the "Ruler of the nations."

But art, like a diamond, has many facets. It is also the outward sign of all the interpretative and apprehensive power of man in his contact with material things. It has to illustrate and interpret Nature as well as national history and human character. And this work goes forward by the very effort of man to convey his thoughts and emotions to others; for he uses the familiar sights and sounds of Nature as a language they cannot fail to understand. Hence architecture, music and painting, are all based upon natural phenomena; and even poetry employs picturesque natural images to express heightened thought. But, while Nature is the mine of art, the artist puts his own superscription upon the coinage he makes out of Nature's wealth, and does not simply imitate her.

The underlying imitation of Nature in art is seen in the Art of Music, which is allied to the music that is everywhere in the world—in the waves of the sea, the rustling leaves, the songs of birds, and the murmur of happy, living things. You see it in architecture, whose primal suggestion is the cliffs and the groves, and the homes of animals. You have it in sculpture and painting, whose *motifs* are the graceful forms and aspects of natural things. In these ways art leagues itself with Nature. Yet the artist is no mere copyist. He creates anew; he idealises; he transcribes the natural music, but in the process transposes it into a key lovelier than any nature knows. He never feels alone and unacknowledged when in the presence of natural phenomena—the flowers, the water, the hills, the sky—all speak to him and beget emotions. And the record of these emotions, in which he imbeds his sense of the secret bond between the external and the spiritual worlds—"the sense of tears in mortal things," as Mr. Arnold puts it—calls up that selecting, harmonising genius in man which makes that thing we call "art."

You know that God makes the artist. In common parlance he is *born*, not made. He gets his credentials straight from heaven. Hence his special gifts. For his eye can see deeper; his ear hear more; his heart is sooner thrilled; his speech is sweeter; his imagination is more alive; his sympathies in better tune; his mind is calculated to receive physical impressions more exquisitely, and he apprehends in "hours of insight" more truly than other men the beauty and meaning of visible things. This is why we hail the artist as God's mediator between Nature and man. This is why we proclaim him priest in God's universe by the grace of God, and see around his head the aureole of a Divine commission.

By his Divine craft the Priest of Harmony can draw such celestial sweetness, and such spiritual store out of a succession of musical tones that our hearts fill with devotion and our eyes with tears. "I have but to play Schubert's 'Ave Maria' or Beethoven's 'Adelaide'—said Hector Berlioz—'to draw every heart to myself and to make each one hold his breath.'"

By his Divine craft the Priest of Form can fold in one the magic in Nature and in art—he can steal Nature's seal and print it upon his work—he can put the glamour of the woods into his roofs and aisles—he can bring the might of the tall cliffs into his walls, and can entice the

soul of the tangled thicket into the mazes of his carved and hammered work, and can dispose God's house with such profound religiousness of surroundings that you get a strange thrill of expectancy as you enter, and say involuntarily, "Surely the Lord is in this place!"

By his Divine craft the Priest of line, or colour, or expression, (the sculptor, painter, poet) can call hidden marvel out of familiar things; can draw pathos out of each human face—aye, out of each bird and brute's face; and can preach attractive sermons on the mystery of Life, Nature, and the Infinite. "What," exclaims dear William Blake—"What, it will be questioned when the sun rises, do you not see a round disc of fire somewhat like a guinea! Oh no, no! I see an innumerable company of the heavenly host crying, 'Holy, holy, holy is the Lord God Almighty!'"

See then the influence Religion and Art have on each other! To speak of one is to include the other. They run like warp and woof in the woven fabric of human history. If Art is an instinct in man, so is Religion. Man has an instinct for worship, a thirst for revelation. And where revelation is withheld, man sees the apparition of God in Nature—in the balanced clouds, the storm, the mystery of being in living things. By their alluring beauty and their witness to God's care and majesty, these details of Nature proclaim God. And here art comes in, for the thinking men of old must clothe their thoughts and emotions about the Almighty in tokens and symbols suggested by the wonders of Creation.

We Christians call classic art "profane"—and a good deal of scorn is wrapped up in the phrase—and the art-philosopher looks at Greek art as but the ideal of the best brains of a sensuous race. Yet his art is the vesture of the Greek's faith. It expresses the omens of his gods. The beautiful imagery is more than it seems, for between its lines you read the Pagan's confused thought of the Infinite, and you hear his cry in the dark for the complete light of the knowledge of the glory of God in the Face of Jesus Christ.

But I must pass on. The old oracle said, "All things have two handles. Beware of the wrong one!"

Now, when St. Paul preached on Mars' Hill the Parthenon was in full view. There—crowning the Acropolis—shining in all the lustre of mellowed white marble against a blue sky—stands the building which was at once a treasure-house of Religion and of Art—a building that was eloquent of the piety, the culture, the splendour of Athens in her best days. There—encircled by fair temples and gods—

"Thick as autumnal leaves that strew the brooks
In Vallombrosa"—

stands Christ's ambassador, to say that God dwells not in toil-wrought temples, but in the eternal temples of His own creation. Pointing, as he spoke, to Phidias' matchless bas-reliefs, and to the gods around, he declares that there is a Saviour, and that these images could not be semblances of Him and could not be worshipped.

The question we have here is, then, not so much the *extent* of allowable relation between the Christian Religion and Art, but the propriety of any relation between them whatsoever. Are we to understand that the Christian is not to record any incident in Christ's life by graven

imagery? Is art to have no place in the Christian dispensation? Is the Christian religion to be taught only from the pulpit and not from the walls? Is the preacher to greedily monopolise the deliverance of Christ's gospel? Is the Christian to be all ears and no eyes in the House of Prayer? Is the tragedy of the Cross to find no place in a Christian church? Must we not picture the Son of Man on Blessed Mary's breast, or in Joseph's workshop, or in the haunts of men, or treading the way of sorrows? Is there then no tenderness, no condescension in the system of Christian teaching? Is there to be no pictured array of heavenly lookers on, to cheer fainting, wayworn humanity as it treads its *Via Dolorosa*? Is no pictured assurance of angelic tendance, of a bright home beyond the stars, and of Jesus' everlasting love for little children to be allowed?

I do not so read St. Paul's words.

It was not that Christianity discouraged art, but that she denounced idolatry and vice. It was not that the art of Phidias—either for its mythical meaning, or for its ideal handling of that most lovely of all material objects—the human form—was condemned. Far from it. "All great art is praise," says Mr. Ruskin. It was not that Pagan imagery, so far as it gave utterance to pious faith, displeased the God "whose delights are with the sons of men." For, just as the Holy Spirit took the imagery of Phœnicia and Assyria at the heathen hands of Hiram of Tyre for use in Solomon's temple, so did He let the early Christian use Pagan imagery, and showed them prophetic meaning in it.

It was not that temples made with men's hands were wrong. Our Lord has taught us to be jealous for the honour of God's House. Nay, was not the Parthenon itself dedicated to the Blessed Virgin in the fifth or sixth century; and did not the Pantheon of Rome (where Raphael was buried) become in the seventh century the Church of All Saints? It was not that images were wrong, so long as the graving of Art and of man's genius did not rob God of the worship of His creatures. Life was serious enough in all conscience to the early Christians, yet they habitually practised Art to clothe their faith; and the symbols they used, turned in their hands into flowers that could brighten their lot, and sweeten even the blood-stained recesses of the catacombs. And so, from the dawn of the Faith, and right onwards, Religion finds Art her most powerful auxiliary, and imagery is everywhere freely pressed into her service.

But, again, let us "beware of the wrong handle" of the subject. Two cases, subsequent to this alluded to, show Religion and Art in collision. First, when, on account of a superstitious use of images, Leo the Isaurian and a council of bishops decreed that all images should be placed at such a height in churches that they might be seen, but not be accessible to the ignorant people. The second is the outbreak of Puritanism which in England cost us all the goodly imagery of our churches.

The second commandment forbids the worship of likenesses of God, and the making of the likeness of any mortal thing for worship. But it is not *images*, but their *worship* that the Council of Frankfort and the English Church forbids. Jesus Christ became man that we might read God in His face, His words, and acts. He took flesh that we might look into His face and read His character. And,

if "the Word made flesh and dwelling among us" may be portrayed at all, you will agree with me that, as a matter of principle, you cannot exclude any part of His earthly life and ministry from the sphere of art. It is a case of "all in all, or not at all." Concede the sculptured Nativity, or the miracles, and the crucifix needs no apology or defence. Nay, one would say that if one thing more than another should be conspicuously portrayed in every Christian Church, and should be held as most helpful to the ministry of reconciliation, it is that event which in our Lord's prophetic words should be fruitful in drawing men to Him in proportion to the prominence of its exposition. One would say that if one object could speak straight to men's hearts of the guilt of sin and the need of atonement, it is the Figure of Love; strong as death, thorn-crowned and pierced to the heart upon that cross, which is both tree of life and tree of shame.

The second case touches Englishmen nearly, for it robbed us of our best native art-treasures, and brought about that divorce of Religion and Art we so much deplore in the present day.

I said at starting that art is necessary to man. Yes, and the Puritan, too, must have his imagery. If he hacks down the rood, he retains the skull and cross-bones at its foot. If he defaces the Mother and Child he keeps the cherubs that had carolled in their ears, and only alters their expression. If he banishes the imagery of life eternal, he coins an image of death in the shape of an hour-glass, which is useful in the pulpit. If he hews to pieces the Christ and the holy men of the New Dispensation, he sets up the "Schoolmasters" of the law, to flank the Ten Commandments. Not that his mind was quite easy. In the preface to Beza's "*Icons*," or Portraits of Illustrious Protestants (1580) the author defends himself against any imputation of idolatry or image-worship, on the plea that these Icons were not to be introduced into God's House. Ah! there's the rub!

With these exceptions the Puritan's relation to art was of a destructive and not of a constructive character. He would have no dealings with art at any price. He broke down the fittings of our churches, turned them into barns, whitewashed their painted walls, threw down our marble altars and set up deal tables, burnt the coloured vestments of our clergy, and clothed himself from top to toe in a fitting suit of sable. Art was to him inimical to spiritual devotion, and a concoction of Satan. Milton, in his earlier days, had, indeed, spoken with the tongue of an angel of the sweet and solemn influences of Anglican worship; but the developed Puritan scorned the sacredness of places and things.

Holding such views, it was impossible for the Puritan to be other than an iconoclast. For art works objectively, while his Religion is subjective. Art is genial and expressive, where Puritanism is ungenial and repressive. Religious Art expresses the enthusiasm of belief, and can no more thrive in doubt than a wall can stand in sinking sand; but the Puritan is a man of anarchy and doubts. Axe in hand, he grimly arraigns the Christianity of the past, condemns it all, and proceeds to efface its memorials. The Puritan's is a gospel of gloom, that checks all joy and heart-affluence. On the other hand, the English Church, at her best times, has a marvellous evocative power

over all that is eloquent and expressive in the best part of man. True it is that here, as elsewhere, the Catholic Church has her Puritan side in services, architecture, and worship. She can sing low as well as high. She can, if need be, strip and sell the silver from her altars to feed the poor, and can build stern churches. But, systematically, she takes man as God made him, and deals with him on that entirely rational principle that religion is made for man and not man for religion. Her endeavour is to make his human nature plastic to divine influences, so she finds fields for his faculties and his emotions. She invites him to rear churches that are sanctuaries for God, yet homes for men—churches garnished with lovely imagery—churches which the poor may be happy in and the little child may love—churches which shall not be whited sepulchres for torpid audiences, but homes of grace, where religious surroundings shall foster holy thoughts and minister to the sanctities of mortal life.

You may remember some stern mountain-range that you once saw in a foreign land that stood black and frowning against the sun, and barred the warmth and light from the valleys and homesteads beneath. How cold and dead was the scene! But you got to the other side of the black wall to find the uplands aglow with light and heat—man and nature were alive—the trees waved, the flowers smiled, the streams flashed, the birds sang, the children played, the gaily-dressed men and women carolled cheerily as they toiled in the fields.

Need I explain my simile? You know too well how the shadows of Calvinism rested on well-nigh half of the Church of England in the dreary days before the Catholic revival. You know what state Art was in. You know how Calvinistic teaching had chilled our youth, turned our homes and churches into ice-houses, made our social and religious life mawkish and repellent, our schools purgatory, our hospitals and "poor-houses" scarcely human. But one by one, or in small devoted bands, from this side and that, like a tale of romance, came chosen men to beat down peak after peak of the icy barriers that kept out the sunlight—Handel, Beethoven, Charles Wesley with his hymns, Goldsmith, Scott, Lamb, Dickens, Wordsworth, Newman, Keble, Arnold, Maurice, Robertson, Kingsley, Fr. Lowder, Liddon, Joshua Reynolds, Landseer, Turner, Millais, Hunt, Leighton, Watts, Rossetti, Jones, Browning, Tennyson, Pugin, Ruskin, Butterfield, Street, Shaw, Pearson, Bodley—each hero wielding his craft to batter out his little breach in the wall, and make a fresh track for sunbeams to warm the frozen roots of humanity and make the flowers blossom once again about our altars and our homes. Yet how much remains to be done! See how Art and Religion are still estranged!

Has it ever struck you that, with all our bright galaxy of artists, our objective art is *all* "profane," or *without the temple*? In other days and other lands it was not so. The Greek's best art came straight to the temple of his gods. Luca-della-Robbias', Luini's, Michael Angelo's, Murillo's art, was essentially *God's* art and the *people's* art, that came to the old trysting place of God and man—the temple which was common-land to rich and poor. The church walls were covered with frescoes and easel-paintings and sculptures, that had sway over men's hearts and charmed them to the side of religion. The Bible and the Lives of the Saints were open fields for the artists' genius. He made

life full of sacred presences ; and as men knelt to pray, they felt the eyes of Christ, and the saints and angels, and the whole court and company of heaven upon them. You tell me that the artist was often a bad man. *Was* he ! But if mediæval society were as bad as Machiavelli described it ; if the Pope were a fiend, and if all the devils of Inferno danced obscene orgies round the artists' easel, they fouled not his art. His art was divine ; he held orders from above. Divine beauty haunted his mind and drove him like a goad. He was in touch with heaven as well as with earth. Hence it was his to embody the beauty of holiness and the God-like glory of redeemed humanity for those about him, for you and me, and for all generations. The times might be bad, and there might be villainy in high places, but the artist, in Christ's stead, taught hope and courage by the triumph of the saints ; he gave enthusiasm to the toilers, told men their Divine destiny, and helped to make life lovely and happy.

And if "happy making" art were needed in days when Nature was unspoilt and toil had joy and recompense in it, who shall say England does not want it now ! For the face of English society is smeared all over with defilement ; the wear and tear of existence increases, and the conditions of life are well-nigh unbearable. The smoke hangs over six counties ; the green fields fade yearly farther away from the children's feet ; and men, women, and children lie huddled together in our hideous towns in one dark surging mass of misery and crime, hunger and despair. Yet priest and artist make no sign ; they do not bring beautiful pictorial art to the churches, where beauty can alone be seen by the poor man without inducing either envy or despair. And the children of the courts are left to feed their souls upon "*The Police News*" portraits of distinguished criminals and pictures of their crimes ; or upon the local undertaker's painting of a suburban cemetery and funeral, and the elegant coffin adorned with a rustic cross that graces his shop-window.

They say that English art is revived ! Yes, revived for selfish ends and to minister to godless culture and vulgar Manchester wealth. In other days Religion and Art, like twin-sisters, went hand-in-hand ; but now, each wends her way companionless and mistrustful of the other. I do not say that the fault is primarily the artist's. I say that the Puritan forged chains for the artist, and the clergy go on rivetting them. The Puritan would not have pictorial art in church, and the clergy seem determined to perpetuate his superstitions. You know that the English Church is the best fenced Church in Christendom, and so admirably hemmed in with cast-iron restrictions that, according to the *doctrinaire* arm-chair churchman, and the 'cute and creedless lawyer, you may not put a sculptured image of your Saviour on the Cross in Church, unless accompanied by the two thieves to spoil the devotional effect. See how the Puritan's malison rests upon us ; and are you surprised that the nineteenth century artist (who can get rich without the Church's patronage) should resent your churlish behaviour, and scorn both you and your prejudices. Depend upon it that the devil is right glad to see our church doors barred against the possibilities of pictorial art for drawing souls to Christ. The French infidel knows the power of the Crucifix ; its power to touch the loving heart, and reach pain, sorrow, and sin.

And art suffers as much as Religion from this estrangement. The artist is truant from God ; he lives for Art only, and sips the nectar of existence without caring for its deeper interests. The great stream of religious life, which you and I have found so refreshing, rolls by him leaving him untouched, uninspired. In popular estimate he is the poor trifler of an empty day ; one with a thrilling mission to revive obsolete dress ; an expensive purveyor of mild stimulants for sluggish imaginations ; one with a vocation to paint coronetted babes and fashionable men and women ; a man to sculpt "dirty boys" and marble soap-suds, or birds in cages after the Chinese manner.

Even the higher side of English art has little sincerity of purpose ; it only echoes the fashionable doctrine of future extinction. It shows delight in woman's charms, it has movement, colour, dress, passion ; it is keen in the sense of enjoyment, but, scratch its skin, and you find written below the old Pagan lament of the brevity of life. Divine revelation might be an exploded fiction : the Church might be in the jaws of hell : God might be dead, for aught you hear of these themes upon Academy walls !

A noble painting by a great artist was placed the other day outside a Whitechapel Church : its theme is Mother Death striking a youthful victim. I was at its dedication, and, what with the picture, the speeches, and the eulogy upon defunct Christianity delivered by our master of elegy—Matthew Arnold—I felt that it was all like a solemn farce where Christianity assisted at her own obsequies ! If *that* is the best the clergy can do for the witness of Christianity upon church walls—and *that* the best that a great living artist can do in that line—then we must wait till things mend !

And the pity is, that we *must* have modern art for modern people. Old pictures may be advantageously copied for educational purposes, but not for devotion. The old-world air in them is fatal to their general attractiveness. Each age must write its own religious books, and paint its own religious pictures, the old Art is pitched in an old key and won't suit. Hunt's "Light of the World," or Millais' "Carpenter's Shop," is worth a score of £70,000 Raphael's Madonnas to nineteenth century Christians. Not that old pictures have yet done their work for God. You remember how Robertson of Brighton was resigned to his sufferings and drawn to his daily task by the face of Da Vinci's Christ at the foot of his bed. It was only the other day that a friend of mine saw two men looking at an autotype of a Crucifixion by an old master in Oxford Street, and one said to the other, "I s'pose, Bill, that be the Saviour on the cross ; well I never know'd it wur like that !"

The practical question for us, is, can we churchmen do anything to heal the breach between Religion and Art, and draw the forces of evidential art again to the church's side ? Have you no commissions to offer for the vacant roods in your churches ? Will you not claim that a figure of Christ upon the cross shall be reared upon the screen at Westminster Abbey, to redeem the utterly Pagan aspect of the place ? We are looking anxiously for the decorations on the dome of St. Paul's, but is not there room for Holman Hunt's pictures in the chapels and aisles ? Are there no dead walls in our Cathedrals and Parish Churches to be made alive by bas-reliefs and paintings ? Are there no pillars on which to hang easel paintings—no dreary church

walls to make resonant of Gospel truth? (that is if the clergy will allow that they do not *quite* exhaust the whole charm of the Gospel in their discourses). Have you no trumpery "Ecclesiastical Art" reredoses—concocted of baked mud tiles, British stones, and scabbled monograms that no one understands—to replace with a good picture or sculpture?

Let me tell you that it is only the parson and the chance archæological squire who care for mere spic and span *dilettante* Gothic churches. The peasant, the artisan, the farmer, the little child, does not care a dump for them, nor yet for hideous antiquated ninth century Saints that "conventional" artists outline on your walls; nor for the highly correct but particularly ill-made saints in your stained glass windows! I asked a man who was staring up at some ghostly, ghastly paintings in a London church what his impression was of them: "Well," he said, "I think they are curious,"—and so do I! In old days, the poor man who "took a turn" round your unrestored church could at least find a little human interest in the monuments, but you have left him neither a skeleton, nor a weeping cherub, nor a skull and cross-bones, nor Maud's "Angel watching an urn,"—not even the lion and unicorn a-fighting for the crown!

Believe me, the poor *do* care for pictures and sculptures in churches. "For the learned and the lettered," says an old Spanish writer, "written knowledge may suffice, but for the ignorant what master is like painting!" You put religious paintings and crucifixes in your homes, your schools, your mission rooms and mission chapels; why exclude them from your churches! If you cannot afford to employ living sculptors and painters, call the immortals of old days to your aid. Get Arundel Society pictures, autotypes, or coloured prints from the Religious Tract Society, or S.P.C.K., or the National Society.

Art is in no sense of the word an equivalent for Religion. Pictures cannot save man or turn this naughty world into paradise. Yet is it God's way that Art shall bring happiness to man,—shall educate his spiritual intelligence—give strength and elevation to his character—make religion more close; and more lovely to man—produce hallowed emotions—witness for the faith, and help to lead men to the throne of God where all His servants shall see His face.

F. T. PALGRAVE, Esq.

IF I have anything to complain of in the subject allotted to me, it would be that it is only too good a subject. We have all, I suppose, some general ideas about it. We speak of Religion as having inspired Art with its highest and most important themes; and then before our minds arises perhaps a vague image of a museum of ancient sculpture, with its crowd of gods and mythological persons,—or we recollect the great mediæval painters of Italy and Germany, and their masterpieces in the European galleries. On the other hand, we think of religious art, sometimes as having been a source of superstition, sometimes as a powerful means for instructing the ignorant, sometimes—as in our own age and country—as capable of leading men's minds upward, and co-operating with religion, if not directly teaching it.

This subject is obviously far too copious and complex, it covers too long a space in the world's history, and passes through too much disputed ground, for more than a very partial notice. I shall therefore mainly confine myself to two points—first, the course of painting from its origin in the early Church to its decline during the sixteenth century in Italy; and, secondly, a few suggestions on the position and use of religious art in our own time. But the history of art, like every branch of history, is a continuous whole: we cannot understand one portion if we take it by itself. A very short general sketch will therefore, I hope, make the remarks which I shall have the honour of addressing to you more intelligible. And I ask pardon beforehand for the condensation and the dogmatism of statement which are inevitable in a case where I can only offer results, without having time to support, by details or authorities, views for which I cannot expect unanimous acceptance.

Omitting Egypt and Assyria, we may, for our purpose, divide the history of art into three great periods: Classical art, from its beginning amongst the Greeks about 500 B.C., to the age of Constantine; Early Christian and Mediæval, to the middle of the sixteenth century; Modern, thence to our own time.

Now, during the first two periods—covering some 2,000 years—religion not only was influential over art, but, for many centuries, was almost the sole influence. Both in Greece and in Western Europe the ruling purpose of art was to give men direct instruction in their religious belief, and to confirm them in it; or, again, it was the mode in which devotion expressed itself, as in case of votive statues and pictures. It was rather a useful than a fine art, in our sense of the word; the quality of the art, which is what we first think of, the individual genius of the artist, these were wholly subordinate to the main object, that of influencing spectators by religious sculpture or painting. In all fine art, two elements, we know, are united; the idea or subject, and the technical execution. Now, in the earlier days of Grecian and of Christian art the idea was supreme. Gradually, however, it was felt that the more the execution was improved, the better the art was in itself, the more intelligible and powerful it became. And as technical advance was thus made, portraiture, landscape, historical subjects, more or less, sprang up under the shadow, as it were, of the central religious art.

By the time of Constantine, Greek art—in which I include Roman—was almost exhausted. All later art has, indeed, been founded upon it; the elements of art, as Flaxman said, have always been received from the Greeks by Western Europe. But the sentiment of heathen religion, and with it of heathen art, is wholly alien from that of Christianity; and it hence need occupy us no longer.

The fate of early Christian and mediæval art was similar to that of the Greek. By 1550 or 1600 it almost declined and died away, giving place to the third period—that of modern art. This was gradually created, at first through the painters of Flanders and Holland, and then (in the last century) by Hogarth, Reynolds, Turner, and others of our own countrymen. But during this period, if we omit Rembrandt—a man in his own way as great, and as exceptional as Shakespeare—religious art, in any powerful, original sense, has died out of the world. Those other forms which grow up, as I said, beneath its shelter, now occupy

the whole field, and they are pursued, not for the direct purpose of teaching or influencing, but of giving us pleasure ; whatever influence they have over our minds comes only in proportion as the pleasure afforded is high, pure, and lasting. The aim and the idea of fine art, in short, have unconsciously changed, together with the subjects which it renders.

Having thus, briefly and imperfectly, tried to set before you the place and the duration of religious art in Europe, I return to trace its history. When it first appeared, in the days of persecution, as we see it in the Roman catacombs, it relied necessarily for its technical treatment upon the craft acquired in the heathen schools, whilst its subjects were mainly confined to symbols and types, direct representation of Scriptural or other sacred scenes being hardly attempted. Soon, however, as Christianity became the religion of the Roman Empire, a much wider development began. Churches were now filled to overflowing with sculpture, painting, and mosaic, the choice and the design of which were carefully defined by the Church authorities, with the view, not of producing fine art, but of teaching and impressing the more ignorant worshippers. And to work of this distinctly religious character (if we put aside mere decoration), artists seem to have long almost wholly confined themselves.

From this overruling influence of religion upon art we turn to that of the art thus produced over religion. As art multiplied, much controversy arose on this point. Traces of this occur in very early days ; but the most important and instructive movement is that known as the Iconoclast or Picture-destroying conflict, which began under the Emperor Leo in 726 at Constantinople, and extended presently over the Western Church. So much devotion—passing, it was said, into actual worship—was now paid to works of religious art, so many claims to the miraculous origin of some, the wonder-working power of others, sprang up, that we might almost say that pictures, from being the books of the laity (as the common phrase has it), had become their creed. Hence it was contended that religion was now suffering grievous loss through the very art which had been fostered to aid it ; that the image, not what it represented, received the adoration of the crowd ; that unbelievers with reason charged Christians with idolatry. In short, the main arguments familiar in Germany and England during the Reformation and Puritan periods were anticipated in Constantinople.

On the other hand, the heads of the Church justly pleaded that they always enforced the distinction between these abuses, and the lawful employment of religious art to instruct and raise the devotion of worshippers. They might have argued also that, at a time when books were almost inaccessible, the demand for representations of the Gospel story, of the martyrdoms of saints, and the like, was irresistible—especially among races like the Orientals and the Italians, impressible by nature through appeals to the eye. A visible display of the invisible was, in short, imperatively demanded. Despite therefore the despotic power of the Emperor Leo—one of the ablest among the many able successors of Augustus—the aged Patriarch of Constantinople, Germanus, had the courage to protest against the imperial edict :—defending religious art upon the noteworthy ground that the central Christian doctrine of the Incarnation could not be duly impressed on

men's minds, unless it were placed before them in visible representation. Gregory II., then Pope, strongly supported Germanus ; Charlemagne, as years went by, took the imperial side, but with greater moderation : and the long warfare ended in 842 by the triumph of religious art in East and West.

This period was, doubtless, that during which religion most influenced art, and art religion. All the main subjects, with the general arrangement or scheme of each, begun in the primitive times of purer taste and skill in design, were now worked out and completed. The *Passion-series* in particular dates from the Iconoclast time. But the individual artist was still wholly subordinate : his work was to follow, with his best skill, designs from which he could not deviate without risk to the lessons to be conveyed. Nothing can be more definite than the position taken up at a council held upon the subject of religious art at Nicæa in 787 :—"It is not the invention of the painter which creates the picture, but an inviolable law, a tradition of the Catholic Church. It is not the painters, but the holy fathers who have to invent and to dictate. To them belongs the setting forth and arrangement, to the artist only the execution." This describes a useful, a doctrinal, rather than what we should call a fine art : the freedom, the spontaneity, the personality of the painter—the very qualities, in short, which we are wont to seek for and admire—appear to be almost excluded. And in fact we find that by the twelfth century religious art in the East and in Italy had greatly fallen into a lifeless, monotonous condition ; although the settled types or schemes for each subject had been drawn up originally with such admirable skill, such single-minded effort to penetrate always to the inner soul and sentiment of the scene represented,—had been framed, in a word, with such religious intensity,—that these schemes were followed by all the great painters till the sixteenth century ; when their abandonment was contemporary with the total decay of the Italian school.

Under these conditions art was revived in Italy in the thirteenth century ; that great revolutionary epoch from which our modern world distinctly springs. But the purpose and general idea of art at first remained what I have just endeavoured to set before you. Technical excellence, the individuality of the artist, were subordinate to the lessons of religion which it was his object to display ; whatever was added by personal skill and striving was as yet hardly a conscious element in the picture ; the range of art was still practically limited to sacred subjects.

But this attitude of art, consistent, effective for instruction, but slow in advance, and not directly subservient to the artist's fame, could not maintain itself long. Already that great change had silently begun to which we owe the masterpieces of religious art, but which, at the same time, was destined in the short course of 300 years, to extinguish that art itself. In place of the stationary mind and habits of the East—all that we commonly speak of with rather ignorant depreciation as *Byzantine*—we have the active, enquiring, moving spirit which the great migration of the Germanic races had brought into Southern Europe. They had conquered the old Roman Empire, they had absorbed a large part of its civilisation ; they had settled down, especially in Italy, by the thirteenth century, into a condition of sufficient peace and wealth to

begin a fresh course of civilised life. This spirit, full of life and energy, yet at the same time rich in meditative depth, at once acted upon art, animating those Byzantine types which had now become monotonous and inexpressive, with the profounder sentiment which we find in Cimabue, the dramatic power which we see in Giotto.

From this time we may date the beginning of art in our modern sense. The energetic early painters, by natural impulse, set themselves to throw all the force and all the feeling possible into their sacred subjects; to use all the powers of art, colour, and drawing, dress and landscape—not only to tell the Scripture story effectively, but also to raise men's minds by the absolute beauty of their art. To this marriage of East and West, as we may call it, the truly great masterpieces of Christian painting belong. For a while this effort succeeded; and the art which is equally influenced by, and influential over, religious feeling has, perhaps, no higher representative than the famous Fra Angelico. But the seed of a counter movement had been really, though unconsciously, sown; the wish to develop art as art, to show forth individual genius, was rapidly and inevitably fatal to the original impulse, which thought only of the end, not of the means: aimed at teaching and elevating, not at originality of idea or pictorial splendour. Painting, in fact, could hardly be at once the representative of theology, and the expression of a painter's own personality. When what was thought of was the progress of a school of art, there was soon an end of religious interpretation, of spiritual and elevating sentiment. Art for art's sake supplanted art for the subject's sake. Display superseded what our own imaginative painter, Blake, called vision. A few men remained in the sixteenth century who united such vision with all that the splendid technical advances of Italian art could add:—I may name Perugina, Raphael in his youth, Gian Bellini, and, in some degree, Tintoretto, the Lombards Luini, Gaudenzio Ferrari, and Bonvicino of Brescia. These three latter artists have a position quite exceptional: they combine the religious aim and intensity of the strictly mediæval painters, with an art much beyond theirs in perfection: they have, as it were, the best of both worlds. For the rest, great as is their fame, splendid and attractive and (in their way) invaluable, their achievements, they have little to do with our subject. Their religious pictures are only such in name, and the people before whom their art was displayed in the churches naturally found neither instruction nor devotional incitement, when the laughing peasant-girl of Coreggio or Titan's lady of fashion were presented to them as real images of the Mother of the Saviour. These, and such as these, may receive the adoration of the art critic and the *dilettante* traveller; but the rude wayside fresco, the painted statue, the dingy Madonna, the sentimental designs of the religious art of our day, are what, in foreign lands, now attract the devotion of the crowd. And rightly so! For in these even the least educated worshipper instinctively recognises an art which, however imperfect the execution, aims only at rendering the religious idea, in place of displaying the skill of the artist.

Thus, original religious art, in the high sense, perished through its own advance—through what is commonly named sixteenth-century perfection, and has been replaced everywhere by those modern schools which I have already noticed. But although the history of religious art

proves that this decline was inherent and inevitable, it must be remembered also that a large portion of its purpose has disappeared. Books now convey that instruction which was one of the earliest and most satisfactory functions of painting: some form of art survives, though under new and limited conditions, in Scriptural illustrations; the cheap woodcut in the cottage takes the place of the "storied wall" and statue-peopled altar-screen of mediæval times.

Here, therefore, my subject, in its main lines, comes to an end. By the close of the sixteenth century religion, except in a very diminished degree, had ceased to influence art: and art had consequently lost its old power of directly and powerfully influencing religion. Individual artists of true genius like Rembrandt, Blake, and a few more have arisen and may yet arise; but it must be doubted if the creation of a living school, like that of old, is any longer likely, or even possible. But, as it still survives among us as an inheritance from the past, and exerts a certain influence, some of my audience may wish for a few remarks on its present position.

Abroad—not to speak of the practically unknown Eastern Church—in the Roman communion religious art maintains a considerable place; although the great ancient style is extinct, the churches are filled with pictures, old and new, at any rate in Italy. But on the modern art seen abroad and its influence, I have neither the time nor the wish to offer criticism. One conviction, however, which was impressed upon me everywhere during a recent journey through Italy, it seems to me a simple act of justice to lay before you. Many pictures and images meet us abroad which jar, not a little, against our own religious sentiments. But those who look with eyes unclouded by controversy will assuredly see that to set forth visibly Our Lord as God and Man, as with Germanus of old, is the paramount purpose, the ultimate object. And to this central Christian doctrine every candid observer must confess that the Roman Church, in all ways, has always borne, and bears now, the most strenuous, fervent, and faithful testimony. Her constant assertion of that doctrine, and of the general rule for Christian life which must follow the belief in it, is, in fact, the main (if, perhaps, often the unconscious) cause of the hostility and persecution which, under other pretences, she encounters in Continental Europe.

Turning now, in conclusion, to our own country and our own possibilities, it should be observed that of all countries where Teutonic blood is dominant, none has from the beginning shown more than England the Teutonic preference for inward feeling over external symbol or display, in religion and other spheres of life. Hence the poverty of our religious art in mediæval times. The national temperament differs notably in this from that of Italy, France, or Southern Germany. It is, therefore, not to be expected that art could now have any emphatic influence over religion in England, in an age when original and powerful work is practically extinct; when the book and the preacher have almost done away with the strict *necessity* for ocular instruction by the painter; and when what I might call literary pictures of Biblical events and persons are daily more diffused, and becoming more complete and vivid.

On the other hand, we see a greater general pleasure in decoration amongst us; a stronger interest in art; and with this a just feeling that

devotion may rightly display itself in adding what beauty and significance are within our power to churches or buildings connected with religious work. Thus—although it would be an injurious delusion to expect that art can approach the effect it once produced in a world which is irrevocably past—a real field for it still remains. This influence, however, is now most direct and powerful when the instruction of children, or the visitation of the sick and ignorant in their own homes is concerned. Prints and illustrations—a form of art unknown in ancient times—can here still effectually support and supplement the spoken word. For church painting and sculpture the main office now left, it seems to me, is to be reverently decorative—appropriately suggestive—to furnish, if I may use the word, a kind of visible musical accompaniment to prayer and praise. And if any here are disposed to rebel against these functions as too limited, I will venture the remark, first, that reserve in the amount of decoration is the secret of effect; and, secondly, that our present style of art in pictures, figures, glass, and mosaic, leaves in general, ample space for greater effectiveness in regard to variety, intelligibility, and (above all) beauty.

Here, however, we are met at once by the difficult practical problem, whither are we to turn for our art? Copies from ancient work are almost always tame and unimpressive, even if mediæval originals were not, as a rule, too antique, too far from the temper of our day, to be placed before the mass of worshippers with security for the desired devotional effect. Original religious art of that high ancient quality, or even remotely approaching it, could not be procured now from any region of the civilised world, at the cost of all the money in it. There is, indeed, a so-called “realistic” style, which has arisen in some degree from the pictorial literature I have noticed, and from our increased knowledge of antiquity and of the East. But this, even if it possessed the ability of Holman Hunt’s “Christ in the Temple,” I apprehend would be felt to be out of place within a church; whilst the theatrical displays of Doré or Munkacsy would be simply intolerable. All that seems here to remain for us, therefore, is a plain style of representation, aiming rather at the suggestiveness of a diagram than at the imaginative quality of ancient art. We must look less for things of absolute beauty in themselves than for powerful symbolism, for simple types of doctrine. Such are certain impressive representations of Our Lord in early Christian art. Such also, pre-eminently, is the old Rood-loft group, the Saviour with St. Mary and St. John—removed from our churches in former days, for reasons which are now wholly obsolete.

I venture here, in conclusion, to call for the legally recognised restoration of this visible witness to the central truths of Christianity. Nor, if the Rood were thus replaced, can I believe it would be other than welcome to those who most deeply feel that religion is inward, not outward; a matter of the heart, not of the eye. Every age has its own problems and difficulties; and it is not in the direction of image-worship that nineteenth-century superstitions and dangers tend. The legendary vision of Constantine has its lesson for us. The warning is certainly no less true now than in his day—“*In hoc signo vinces.*”

J. C. HORSLEY, Esq., R.A.

RECEIVING an invitation to read a paper at this Congress on "Religion and Art, their Influence on each other," I determined, after communication with the Subjects Committee, and with their expressed sympathy, to select as my theme: "Art Schools and Art Practice in their Relation to a Moral and Religious Life." This title, suggested by the Committee, represents a most important phase of the general subject, but one impossible to deal with during the few minutes placed at my disposal this morning, save with little more than a blunt statement of a few facts. I am greatly encouraged in my arduous task by the knowledge that I address fellow-Christian soldiers, who rejoice to serve under the great Captain of their Salvation, in Whose name alone I venture to speak.

Whilst viewing the question in the light of our Christian Faith, we must also consider it as seriously influenced by "that great wave of infidelity now passing over our land," to quote Lord Shaftesbury's words, that great and good man and earnest Christian, now in perfect peace, resting from his manifold earthly labours in the Everlasting Arms. To this infidelity I attribute much of the evil in art practice now rampant amongst us, and, when carried on by female students, to be considered in all Christian charity as a veritable madness. Being so time-bound I plunge straightway into my subject, taking as an illustration of the crucial question connected with the morality of art practice those letters which appeared recently in the newspapers, as most of you will remember, as to the right or wrong of art representations of female nakedness. I note the curious unanimity with which the various writers, ignoring the use of the good English word "naked," adopt expressions of French origin, "nude" and "undraped"—euphemistic verbiage, evidently intended to partially clothe the naked fact it contains. This question is ever in a state of unrest, and crops up from time to time in public discussion, showing that the national conscience is by no means easy upon it.

Now, it is an extraordinary fact, that from the day in the last century, when Porteus, Bishop of London, animadverted on the practice of having naked women to sit in Art Schools, until this moment, no one has specially called public attention to the principal evil connected with the subject. Commendable anxiety has often been shown for the morals of artists, and the avoidance of offence to frequenters of Art Exhibitions; but no thought or word of sympathy, as far as I have heard or read, has been publicly expressed for that poor creature, the artists' model, through whose degradation these representations of nakedness are alone possible. To put the case plainly from a Christian point of view—if pictures or statues of naked women are to be executed, living naked women must be employed as models. But where is the justification in God's sight for those who induce women so to ignore their natural modesty, and quench their sense of true shame, as to expose their nakedness before men and thus destroy all that is pure and lovely in their womanhood?

I cannot be wrong in assuming that those present will join me in denying the existence of any possible justification of such a practice in the sight of God. At the same time we shall not fully understand the position unless we take into account the opinions of those who enter-

tain different views. There are estimable men and admirable artists who are so imbued with what they deem (erroneously, as I shall presently venture to contend) "the exigencies of art," that they simply shrug their shoulders at such arguments as I am using, and pass the question by on the other side. There are others who affirm, that if they employ fallen women as models, a little additional degradation to them matters not. To such I commend the laying to heart the following story, related to me in my youth by an eye-witness of the incident described, and from the hearing of which I date my own deep convictions on the subject I am dealing with, convictions which I have upheld tenaciously for more than thirty years. A wretched woman on the London streets, hearing that money was to be obtained by going to a life academy, but without the slightest notion of what would be required of her, presented herself at the school, and was told to sit down till she could be seen by the master. On his requiring her to take off her clothes, she at first absolutely refused, but was bribed into consent with money. She was then told to draw a curtain at the end of the room, and step on to the model's stage. On doing so, and finding herself suddenly under the glare of gaslight, naked before forty or fifty students, the poor frightened creature threw up her arms, and with a wild shriek fell fainting on the floor. On recovering she, uttering fearful language, dashed the money on the ground, huddled on her garments, and rushed from the place in a storm of passion, the outcome of the few remains of modesty she still possessed. Ah! if those who talk and write so glibly as to the desirability of artists devoting themselves to the representation of naked human form only knew a tithe of the degradation enacted before the model is sufficiently hardened to her shameful calling, they would for ever hold their tongues and pens from supporting the practice.

May I not in all reverence say that clothedness is a distinct type and feature of our Christian Faith, for we worship One Who, in the Apocalyptic Vision, was seen clothed from head to foot, Who Himself enforced the duty of clothing the naked, and Who permitted the record of that touching evidence of returning sanity to the Demoniack of the tombs, in that he sat at His feet, clothed and in his right mind. But those who ride on the crest of that great wave of infidelity already referred to, proclaiming themselves unbelievers or Agnostics, and scoff at all we hold most dear, would calmly tell you, as they have told me, that existence is now to be relieved from the incubus of absurd and worn out prejudices, and confidently assert in respect to the Art question under consideration, that all sorts and conditions of women will ere long as soon sit to artists naked, as they now do clothed. This shocking prophecy has been partially fulfilled. I know of a young lady art student calling upon an amateur artist, whom she had met only once in society, and under the influence of the madness I have spoken of, offered to sit to him naked, and did so. I know of a young sculptress who required a male model to sit to her day after day, absolutely naked, whilst she modelled a figure from him. And were I to speak of these as isolated cases of the *dementia* now afflicting some female students, I should be jeered at.

As showing the unholy effect on character consequent on unwarrantable forms of study, I may mention the fact of a young lady induced to draw from naked models, who said that she found the pursuit a most fascinating one, but becoming aware of its demoralising influence upon

her own feminine nature, she gave up the work commenced, and never resumed it.

If, in now speaking of Art Schools, I refer first to the Slade School in London, it is to note it as the place where these pernicious modes of study first took their origin; to be afterwards introduced at South Kensington and elsewhere. At this school mere boys are allowed to draw from naked women; and when I told the late Professor Hübner, Director of the Dresden Gallery, that I had myself seen at this place young men and maidens drawing from the same male model, naked save for a mere wisp of clothing, he thanked God fervently that it was impossible to witness such a sight anywhere in Germany. For many years I was officially connected with the Government Art Department at South Kensington, and was well acquainted with its working. During that time not a shilling was expended on naked female models, and it was understood that a minute of Council forbade the application of public funds for such a purpose in all the Government Schools. Of course this was in reference to male students only, no one at that time ever dreaming of such means of study being provided for female students.

Now all is changed. At the South Kensington Exhibition this year of student work, selected for award from the various Government schools, there were only three studies of naked women, but all done by female students, thus trained at public expense to assist in the degradation of their sex. The mode in which such studies are corrected at South Kensington is as follows:—A male and female teacher sit together with the naked model before them, from whom the drawings to be supervised have been made. He criticises, and she subsequently conveys his remarks to the students. At an art school in one of the chief provincial cities, this arrangement sinks to a still lower depth of debasement, for there the "middle woman" is dispensed with, and a master directly instructs a class of female students, drawing and painting from a naked female model. The result of all this miserable work is to female students useless from a professional point of view, for even if they gained any increase of skill from such study it is quite inapplicable to forms of art work within the compass of their powers to execute successfully.

In happy contrast to what I have been describing, I have much pleasure in calling your attention to practical and successful efforts made by two ladies, independently of each other, in the highest interests of female students and models, by the establishment of Art Colleges admirably conducted on Christian principles. Miss Mayor, whose zealous work at Rome must be well-known to many present, has, in addition to the management of her very efficient Art School, organised evening classes for Italian models, at which, with the ready assistance of her pupils, she gives the poor creatures some education, and what is as valuable to them in their calling, heartfelt sympathy and advice in their daily life. This good work is producing most gratifying results, including the fact that some of the girls who formerly sat as naked models have now quite given up doing so. A lady who has lived for years amongst artists writes to Miss Mayor as follows about these classes—"I am very glad your school for models has been persevered in; growing as it does out of the Art College. It may be the expiation which art owes to generations of human beings, who have lent their material

gifts to the painter and the sculptor, and for whose souls no man has cared."

I earnestly recommend all present to make themselves acquainted with the details of Miss Mayor's work at Rome, which time will not allow me to consider more fully on this occasion. Miss Mayor's strength has, I grieve to say, given way, temporarily only, I trust, from constant labour and heavy responsibilities. Let us all pray that she may speedily be restored to her former health and vigour, and that her life may be long spared to carry on such signal efforts as she has made in the Master's service. Surely there are many who will try to follow her example, and, after the facts I have stated, seek to reclaim and protect not only female models, but female art students in this country. At the Wimbledon Art College for ladies, founded by Miss Bennett, upon whom the burden of her responsible and excellent work almost entirely rests, the principle of combining the comfort and protection of a Christian home, with sound Art teaching under able masters, is fully carried out. The sacrifice which these two ladies make of time and means is worthy of all praise and encouragement, and has done much to mitigate the evils which arise from young women coming up from the country, clustering round the London Art Schools and living in any available lodgings lives of undesirable independence. The Baroness Burdett Coutts, with her unbounded liberality, has greatly aided in remedying this state of things, and that noble lady and most motherly of women, the Princess of Wales, has done infinite service to the daughters of her adopted land by the active interest she shows in the extensive home for female students now erecting at South Kensington through the munificence of Mr. Cooke.

I am proud to say that at the Royal Academy, applications, thrice repeated, by some of the female students there to have models supplied for their use, as at South Kensington, have been refused. The question as applied to male students at the Academy must be considered with the forbearance due to ancient custom; for naked female models have been employed there since the foundation of the institution in 1768. A few years since an earnest endeavour was made by several Academicians to abolish this custom, but the pleadings for what are erroneously termed the "exigencies of art" prevailed. I should not venture to say *erroneously* were I not supported in this view, so far as student work is concerned, by eminent English and foreign artists. One of the former, writing to me on the general question says—"Never since I became a member of the Royal Academy have I done an act which seems to be so wanting in manliness and common propriety as to ask a woman to sit before me naked, and now that I have overpassed my half century of life I am not likely to change my practice." He adds, "The male figure is, or ought to be, the staple of students' study. I consider the drawing of the female figure but poor practice." In the academies of Berlin, Dresden, Vienna, and Munich, no naked female model is ever employed, not for reasons all here would rejoice to find assigned, but that the eminent artists who direct these institutions entertain precisely the same views of students' work as those I have just quoted from my colleague's letter.

Let us trust that for these educational reasons, combined with others

of far higher consideration, we shall eventually see in all Art Schools the employment of naked female models abandoned.

I believe that throughout the academies of Italy the use of them is forbidden in the name of religion and morality, and at none of the foreign academies I have named, nor at the *Ecole des Beaux Arts*, in Paris, is a female student ever admitted. I make no reference to art schools outside these academies.

In conclusion, greatly as I desire to trace for you the rise (may we soon chronicle the fall) of the art mania we have been considering—ready as I am to anticipate argument by showing how far removed this mania is from the noble traditions of art, and how needless for the progress of modern art—and still more anxious as I am to speak of the grace and charm of woman's art work, and its title, when kept within proper bounds, to general admiration—I am reminded that the time allotted to me on the present occasion is nearly expended, and must, therefore, look forward to another opportunity for discussing these and other cognate subjects. I trust, however, that I have said enough to rouse to action those who have power to deal with the very grave facts I have laid before you. Ministers of religion well know their awful responsibility as to the religious and moral view of my subject, and will meet it in the strength of Christian faith and perseverance. Parents and other guardians of the young will, I devoutly hope, exercise far more zealous care in the selection of means for their art education than they have hitherto done. Men of public position can question the application of public funds in Parliamentary or municipal councils, and demand investigation into the working of public institutions for which the Government is responsible, and one and all of us can exercise the voice of prayerful and persuasive influence, in season and out of season. Let my last words be an expression of the deep and heartfelt confidence we here must feel that, in however great danger we stand in this and all our works from the wave of unbelief ever seeking to engulf us, it will in God's own time dissipate in foam, dashed against the Rock of Ages.

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USING the word art in its broad sense, to cover all kinds of ideal representation, I wish, in the short time at my disposal, to consider the reasons for that separation and antagonism between religion and art, which is so marked a feature of the present day. The quarrel between the two, to use Plato's phrase respecting the antagonism between philosophy and poetry, is one of long standing. Traces of it are visible in the satirical portraits of the Puritans, common in the dramatists of the early part of the seventeenth century; in Jeremy Collier's attack on the comic stage after the Restoration; in the Iconoclasm practised by the Roundheads; and in Hogarth's caricatures of Whitefield and the Methodists. It survives, on the side of religion, in the spirit that has virtually banished music from the devotion of the Church of Scotland and of the various dissenting denominations in England; and in the prejudice against all theatrical performances entertained by a very large section of

those who belong to the Church of England itself. On the other hand, the indifference, if not the hostility, of art to religion is equally conspicuous. The painter neglects the advice of Sir Joshua Reynolds to select his subjects from the Scriptures.* The musician seems inclined to make his art as secular as that of the painter. As for the general imaginative tendency of the times, it is sufficiently indicated in the words of Mr. Matthew Arnold.

"The future of poetry," says he,—and what Mr. Arnold says about poetry obviously applies to painting, sculpture, and music—"is immense, because in poetry, when it is worthy of its high destinies, our race, as time goes on, will find an ever surer and surer stay. There is not a creed which is not shaken, not an accredited dogma which is not shown to be questionable, not a received tradition which does not threaten to dissolve. Our religion has materialised itself in the fact, in the supposed fact, and now the fact is failing it. But for poetry the idea is everything; the rest is a world of illusion, of Divine illusion. The strongest part of our religion to-day is its unconscious poetry."

I think we have here conclusive evidence of the completeness of the separation of which I have spoken.

Now as to the causes that have made a considerable portion of a Protestant community look with suspicion on art, something, no doubt, is to be set down to what Collier called "the immorality and profaneness" with which art has occasionally been perverted from its true ends, as in the drama after the Restoration; something to the readiness with which painting, sculpture, and music, surrendered themselves to the service of the Roman Church in the days of its deepest corruption. But a profounder cause of antipathy lies, I think, in the genius of Calvinism—that form of Protestantism which has taken the strongest hold of the English imagination, on account of the intensity with which it realises spiritual truths, and its almost Manichean attitude towards the objects of sense and matter.

In the same way the alienation of art from religion may, be in part, the consequence of a dislike to Calvinism, the exclusive aspect in which religion exhibited itself in the early days of the Reformation; in part of the harshness with which artists have been judged and treated by those who disapproved of them on religious grounds. But on the side of art, too, there is a pedigree of spiritual antagonism. We must remember how large a portion of our artistic ideas and sentiments comes to us from classical literature. The revelation of Greek form and beauty in the middle ages was justly felt to be a kind of Gospel; and ever since there has been a tendency, in what is known as "Culture," to revive the Pagan ideal, and to establish a worship based on the study of life as an end in itself. On the other hand, the Christian religion tells us plainly: "If in this life only we have hope in Christ, we are of all men most miserable." Hence we find two rival forms of idealism, both seeking to satisfy the spiritual cravings of human nature, one by crushing out bodily sense and instinct, the other by making these the chief, indeed the sole, objects of cultivation.

* Sir Joshua Reynold's Fourth Discourse.

As regards the reasonableness of these opposing systems, I do not deny that Calvinism may, under certain conditions of society, be the most practical and elevating principle of belief. I do not deny that, for the early Christians, forced to practice their religion amid the cruel animalism of Nero's Rome, or for the Pilgrim Fathers, abandoning their country to maintain a conflict with savage life in the forests of America, the vivid sense of an immediate ever present personal relation to God must have acted as a sustaining influence that could only have been weakened by the distractions and embellishments of art. But I do deny that the natural temptations to which men, living in an ancient, free, and civilised nation, are exposed by the promptings of sense and instinct, can be best encountered by separating oneself from society, or by refusing to countenance innocent forms of art and amusement, which are the necessary product of the social instinct. To endeavour to enforce such an unsocial rule of life is to fall into the error of the Pharisees, who condemned our Saviour as "a gluttonous man and a wine-bibber, a friend of publicans and sinners." It is to ignore what St. Paul tells us of the attributes of God, who "left not Himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

But if the rigidity of Calvinistic idealism be unreasonable, what is to be said of the idealism of culture, which would persuade art that it can dispense altogether with the aid of religion? Art, we are told, is to take the place of religion; art is to administer hope, delight, consolation to men's spirits, long after they have ceased to believe in the reality of the promises of Scripture. Let us see, then, what are the grounds of this confident forecast. When Mr. Arnold says that in poetry the idea is everything, I imagine that he means much the same as Coleridge, who declares that the object of poetry is to procure a momentary suspension of disbelief. It is indeed the aim of all creative art to awaken that belief of the hearer or spectator in an ideal fact, that forgetfulness of the facts of time and sense, which allows the poet, or painter, or musician,

"To snatch us through the earth, or in the air,
To Thebes, or Athens, when he will, and where."

But to accomplish this involves the exercise of powers that have only been vouchsafed to the greatest artists. Consider, then, the works in which success has been most completely attained, and the means which the artist has employed. What is the inspiring motive in the sculptures on the frieze of the Parthenon? The religion of the people. Whence comes the sublimity in the plays of Æschylus, the greatest of the Athenian dramatists? From the religious sense of the poet and the people. Look at the history of Italian painting, and say in what work, in spite of all the imperfectness of the means of expression, is the idea felt to be so completely real as in the frescoes of Giotto, the man for whom religion had "materialised itself in the fact." What is the greatest production of the Italian language? Will anyone hesitate to name the poem in which the rendering of ideal facts is so startling and distinct that its author was said to have *seen* Hell? Or turn to music. The father of modern music is Palestrina. Think, then, of Palestrina letting his imagination struggle after Divine forms in the midst of the

vacuities and trivialities of the fashionable art of his age: the road seems barred to his efforts: he writes down on his score, "O Lord, open thou mine eyes!": he tries again: and the result is the mass of Pope Marcellus. Even when the subject is not immediately drawn from sacred sources, it is easy to recognise how strongly the sense of religion has influenced the idea in the greatest works of art. No one can read "Hamlet" or "Macbeth" without feeling that the most noble passages in them have been inspired by what is revealed to us in the Scriptures of the nature of the unseen world. Or how could we bear to look on that profound and tragic picture, Rembrandt's "School of Anatomy," if it were not for the deep sense of religion shown in the conception, and expressed in the falling of light and shadow on the dissected body, in the noble elevation of the lecturer's face, and the intense eagerness in the countenances of the spectators as they listen to the explanation of the mysteries of life and death?

On the other hand, we see that the decline of art is always at hand when it loses the religious sense, and begins to exhibit that defiant self-consciousness which asserts that nothing can be known of the facts of the universe beyond the ideas of the individual mind. For instance, the poetry of Euripides is full of the irreligious speculation of his time, of conflicts between the instinct of conscience and the casuistry of reason, and of doubts whether life is not death and death life. How immeasurably does such poetry fall beneath the sublime simplicity of Æschylus! And Euripides is himself the *last* of the great Athenian dramatists; after him you get—nobody. So in Italian painting. The scholars of Raphael chose to ignore the long religious tradition that had come down to them from Giotto; art became identified with the worship of Form; the consequence was that it rapidly declined into insipidity or brutality: Raphael was the last of the truly great Italian painters.

The reason of these things appears to me to be simple. The source, the foundation of art, is belief: the influence that destroys this foundation, is doubt. Once doubt, and it becomes impossible to create. I do not believe that any candid enemy of Christianity will deny that, setting aside revelation, everything, except the impression of the instant, must be as doubtful for us as it was for the Greek philosophers. I know, indeed, that the school of Culture, the successors of the old Cyrenaics, adopt the saying of their founder, Goethe, the modern Aristippus, "America is here, is now; is here or nowhere;" meaning that we should make the most of the present moment. But, if we exclude all positive belief in a Personal God or a future state, what meaning can be attached to the words "here" and "now"? All things seem to melt beneath our feet; our eyes, like Hezekiah's, "fail with looking upwards;" life becomes a series of hurried sensations, and the only form of art possible to it a vulgar and soulless imitation of what is actually before the senses.

To conclude with a practical question: What should be the attitude of the Church of England in the presence of these two antagonistic forms of idealism? The Church of England is the Church of the nation, and she would be false to her moderating mission if she did not seek to unite, in the service of humanity, spiritual forces between which there is no essential contradiction. I think she may fairly ask the

Calvinistic members of her communion, whether, looking at human nature as it is, and at the condition of society in these latter days, it is expedient to continue hostilities with the power that produced the paintings of Fra Angelico, the "Messiah" of Handel, and Milton's "Paradise Lost." On the other hand, she may reasonably plead with the artist, if only for the sake of refinement, to cultivate in himself the instinct of faith and reverence. It can hardly be maintained that the ancient historical religion which was ample enough to satisfy the intellects of such philosophers as Bacon, and Newton, and Locke; which has been defended by the reasoning and genius, not only of a Butler, but of a Coleridge; is too shallow or too contracted for the fullest range of modern Culture. The Church of England need not require of art anything like missionary service. Such service was indeed once voluntarily yielded by Culture to the Church of Rome under the reforming Popes, and no one may speak slightly of the remarkable revival both in art and religion manifested in such a poem as "Jerusalem Delivered," or in the paintings of Ludovico Caracci and his scholars. But such an effort of conscious learning and devotion is scarcely to be expected from the genius of our age and nation. It is unnecessary to require that the painter should always devote himself to the delineation of sacred subjects, or the musician to the composition of oratorios. What we want, and what the Church of England, with its refinement and scholarship, is able to inculcate, is an increased sense of reverence, simplicity, and belief in the artist; a perception that the resources of art are not bounded by the ideas of the individual mind, but that, as art derived its being from religion, it is by the inspiration of religion that it must continue to exist. We need that religious *temper*, which solemnises the secular work of Shakespeare and Rembrandt, and that submission of the intellect to a Power above itself with which the author of the most sublime of epic poems calls on the Holy Spirit for inspiration: "Instruct me, for *Thou* knowest."

DISCUSSION.

The Rev. E. R. CHRISTIE, Head-Master of the West Kent Grammar School, Brockley, S.E.

EARLY in His Ministry, Christ put forth a manifesto, that seems an eloquent expression of the real alliance between religion and art. He declared that the Family of God was founded for little children, and for those who, like these, were pure in spirit and strong in love. It is this vivid simplicity that is the charm of Christ-likeness, and the heart of all enduring effort, whether in poetry, in painting, or in music. We have heard touching thoughts on the place of the painter in the City of God, and I trust I may add something, not useless, on the unity of the Christian spirit with the poetic sentiment, and show that to be in serene sympathy with the Archetypal man is to be in high harmony with all who have power to "make the thing that is not as the thing that is." First, then, the joy of the Christian, like the glee of the child, springs from his faculty of fresh receptiveness. The Christian walks through the world, seeing the invisible, hearing the unheard, feeling the inconceivable. The child's heart is open to the breaths and lights of Heaven, and he knows that Nature is alive. The Christian sometimes feels the very pressure of Christ's Hand in his palm, and, walking with God, hears the rustle of the glorious robes. The child has a like imperial idea,

an unspoken sense of the supernatural, and peoples his days with startling processions and shining faces. Again. The Christian lives, or should live, in a perpetual present. He has no bitter broodings on the past, no fatiguing anticipations of the future. In a land where it is "always afternoon," he lies back, letting the rosy hours rain through his parted fingers. A great artist is one, who, like Wordsworth, lengthens out this season of delight; and keeps to himself, "by individual right, a young lamb's heart amid the full-grown flock." Now, I counsel that the teaching of the Church in our over-wrought society should be a sincere effort to show that the full and ever festal life is to be found; but only when simplicity is sovereign, and when men have that control and calm of the Founder of Christianity which is the core of everything permanent and precious in art. We are living in an age that in its breathless movement and its boisterous assertiveness, in its false note of liberty, and its refusal to receive discipline, is anti-artistic and anti-Christian in act as in aspiration. We have too seldom those wise and passive periods when we can sit silent all day long, drowned by Divine thoughts—as the pebbles lie bathed by the brook. We have too few of those tranquil times, when great poetic waves can reach us from the soundless shores of the Infinite! Sirs, I am certain that if Christianity could be lived out as its Divine Initiator desired that it should be penetrated and practised, we should have not only a society nurtured by simplicity, but a renaissance of the royal age of Poetry, when life would find expression in finished epics, woven of delicate dreams and threads of thought. For good and living poetry is not a private thing, not the production of an individual mind, but a sort of blossom put forth by the complex organism of the Nation; it is the growth of a happy period, and derives all its richness and sweetness from the vigorous and healthy condition of the State. How, sir, can a State long be either vigorous or healthy that is not Christian? For Christ is the highest expression of the race; and whatever is contrary to Christ must be hurtful to humanity. It is from the bleeding heart of Calvary that all wholesome love beats: it is from the Messiah, who lingered among the lilies, that the artist must learn the immortal accent. And to dwell in the atmosphere which Jesus breathed during the hidden years, is to smell the musk and myrrh of the garden of God. Is there anyone here who longs to write a lovely song in praise of Nature? He will best delight the Universe, not by bland lyrics of bounteous landscapes and moon-clothed mountains; not by languid lotus eating, and leaving æsthetic sensuousness to absolute lordship, for then delight would change to ultimate bitterness—but by keeping his vision clear and his feelings delicate; then each impression as it awakes will clothe itself in sovereign words—words which in their simplicity, their sheer unconsciousness, their popular quality, their meanness for music, will have a noble lyric note, and the spirit of supreme song. I have spoken mostly of Poetry. Of Music and Painting, permit me one word. A great picture is one in which common human life is exhibited; which common life, by some attitude, or glance, or far perspective has a celestial significance. And majestic music is expressed only when the tragical superlative is shaken off, and all the falsettos and fugues of the later sumptuous schools are replaced by bursts of melody sent from the heart of the musician, and craving utterance in the linked sweetness of solemn harmonies. But the highest art, like the highest life, is most healthy when least self-conscious; and the egotistic character, in either, is big with catastrophe. You remember Goethe's belief that art is of the nature of religion. Is it not the wisdom of the Church to enlarge her tent, and take under her shadow those who, through some visual defect, cannot see, but who have yearnings for the face of God? No true artist is far from the kingdom of Heaven. Thoroughness is the ideal of the Creator as of the Christian. Both are driven by a queenly compulsion towards supreme excellence. Excelsior is always their motto, if not always their experience. I despair of no man who does homage to the sensibilities of life. Any moment the secret fires in his soul may blaze into an epiphany of Godhead. "Long sleeps the summer in the seed." Let us have patience and belief that our children of genius may yet stumble into the light. We are highest when we are most transfigured by Hope. Yet one thought more. Don't let the claims of philanthropy kill the livingness in the mind, and drown the speech of the waters. Any gentleman of the Press can, by a skilful article, stir the national conscience—at least, for a season! It is only the chosen in a century who can trace the lovely line of a mountain curve, and fuse into deathless language the gestures and deeds of a generation, and interpret the intense colour of vanishing suns. Let us treasure those who can leave imperishable trophies. Art—great art—is always precious. But art, when it lays hold of the hem of the Incarnate Life, is the first faint flush, even here, of the exquisite existence in the Golden World.

The Right Hon. A. J. B. BERESFORD-HOPE, M.P.

I AM sure we all must have listened with very great interest to the various papers which have been read, and remarked with great pleasure the wonderful consent of opinion and onwardness of perception which as a whole they display. It is on that point of onwardness that I desire to speak to you, and I desire especially to call attention to Mr. Sedding's paper, which was so great a treat to us. It was exceedingly clever, it was exceedingly lively, it bristled with epigram; but, though it is all that, I wish to point out to you—Mr. Sedding will forgive me for saying so—that if I were to attempt a classification of it I should say it was an art production in the way of poetry, rather than a matter of fact contribution to history. I do not think that Mr. Sedding has given enough attention, or done enough justice, to the way in which the world has gone on progressing by his side. I say nothing at all against the sentiments which he so eloquently put forth. With them I entirely agree; but I do not think he does such justice to the actual conditions of serious opinion as he might have done. One passage of his which particularly struck me was that in which he eloquently and truthfully laid down that the centre of all religious art must be the representation of the Crucified One. This, I say, is a statement which would have been a very courageous thing to have said a few years ago. I do not think it is so particularly courageous now, though equally truthful. But because it is not so courageous now, the reflections with which he followed up the statement, he said must be listened to with very great allowance. He said, and it raised a laugh and a cheer, that we cannot now have our Lord on the cross represented unless the thieves were represented with him. I grant that may have been true some years ago, but it is not now. Unless, as I might be inclined to admit, the only possible symbolism which can be assigned to the cruciform bouquets (not bouquets in general, but cruciform bouquets) which flank the altar crosses in so many churches, is that they represent the thieves' crosses. There is a church in Kent which has been the delight and work of my life for many years, and over the altar is a representation of the Crucifixion in high relief, and on each side, not thieves, but saints. Well, that Crucifixion I had the satisfaction of pointing out to Archbishop Tait, and of informing him that it was the one thing in the church for which we were indebted to his kindness, as it had been put up by his Faculty. The Archbishop smiled pleasantly, and accepted the fact. Perhaps, too, it is not in your knowledge, or, in that of Mr. Sedding, that at this minute an artist of acknowledged fame is gradually producing, for the altar of St. Paul's Cathedral, London, a Crucifixion on a very considerable scale, and in prominent relief. So then, as the highest object above earth, in London, is the golden cross at the summit of St. Paul's, so inside St. Paul's this representation of the Crucified One will be the appropriate, the magnificently touching centre of worship. I dwell upon these points, for I think it is a very great pity, in any cause, to under-rate your own advance—to put your case worse than it is—to encourage the ill-instructed and the evil-minded, by attempting, with the work of a clever impression, not to put your case with all the full advantage of which it is capable. So, I say, much as I admire Mr. Sedding's paper, that I think it would have been a misfortune if it had gone out to the world without that statement being rectified by a more minute examination of what the facts are. The advance we have made of late years is wonderful, but many things there are to distress us still. We have not won the victory; we have, however, gone a great way. We have made things possible to be done, which, in the last generation, no one would have dreamt possible. So what I say is, let us go on with a cheerful heart. It would be ungrateful and illogical not to see in the victories we have gained the promise of greater successes. At the same time it would be rash; it would be flippant to think we could sit down and fan ourselves with the belief that we have won a campaign in which we had only made a very good beginning.

The Rev. EDWARD HOARE, Vicar of Tunbridge Wells and Hon. Canon of Canterbury.

I COULD have wished that instead of myself some other speaker had followed the speech to which we have just listened. I do not like to differ from my friend Mr. Beresford-Hope, but I do differ from him very materially. I do not think, in the

first place, he has won the victory of which he speaks, nor do I think, in the second place, that if he had won the victory he would have had any cause for congratulation. He may have put the crucifix into his own church, to which he has so liberally devoted his best energies ; and he may have heard that the Dean of St. Paul's is going to put one in St. Paul's, but that is not a victory. What is the effect of it ? A few people may admire, but the great body of the English Protestant nation deplores. These are not days in which it is a safe thing to split up the Church of England, or a safe thing to drive a wedge right into the heart of our very best and staunchest churchmen. (Interruption.)

The CHAIRMAN.

There must not be any interruption to any speaker.

The Rev. CANON HOARE.

These are not days in which you can venture to drive a wedge through the Church of England, and I do not hesitate for one moment to say—others have spoken out and I am speaking out—I do not hesitate to say that you cannot weaken the Church of England more in the heart of the great substantial body of thinking men up and down the country than by introducing crucifixes and images into your churches. I did not come to-day expecting to hear the image question discussed. I will only say this, I take that to be a very low type of art—yes, a very low type of art. I have travelled many times on the Continent. I have looked into hundreds of Roman Catholic churches and cathedrals ; and I ask any intelligent man, any artistic man, any man of taste, does he wish to see in our churches such horrid representations of the crucifixion, such vulgar images, justly described by the line of Pope's—

“Tawdry yellow hung with dirty red.”

From the bottom of my heart I thank God our reformers swept those clean out of our churches, and heart and soul I hope they will never be seen there again. But I call that mere low work. I thought we were come here to discuss something higher. Art ! Well, I suppose there is art in architecture, art in music, art in poetry. I have heard a good deal to-day in disparagement of Calvinists and Puritans. Well, I dare say they are all very bad people. But there is one thing I want to know, I always thought one of the grandest English poets was Milton, and what was Milton—a high Calvinist. I suppose some of you will call me a Puritan, and I dare say a Calvinist—I don't know, nor do I care, but I know this, that those who think with me love art as much as any man. Two gentlemen to-day have been speaking of Calvinists and Puritans as opposed to art. Those gentlemen know nothing whatever about it. We like to have art and the proper use of art. We think there is a most important use for art ; we think there is a use in it and a danger in it, and we think it of the utmost importance to keep it in its right place. We believe, for example, that in worship art has a most important part in helping worship. It is the art of poetry that writes a beautiful hymn ; it is art that composes a beautiful tune ; it is art that brings out that music, beautifully upon a well-constructed organ ; it is art that sings that composition as a well-trained choir, that can praise the Lord and lead the congregation, and it is art that leads to the result of a couple of thousand people swelling up in a magnificent hymn right up to the throne of God. We do not object to art—not a bit in the world. We delight in it and thank God for it. But still, art may hinder worship. I am sure that art would hinder if it were to introduce images into churches. It would then tend to lower down the whole conception of the infinite and invisible God and bring men from thoughts of heaven down to some poor miserable trumpery image that a man has stuck up in church. I do not like to look at a crucifix. I do not like the effect on my own mind—it is lowering, degrading ; it is bearing down instead of elevating. Then, again, there is another case in which art may hinder. I have spoken of the beautiful tune and beautiful hymn. Now, sometimes art will come in and spoil all. I was not long ago in a church filled with devout and attentive worshippers. Well, there was an artistic organist, and he put on a very artistic *Te Deum*. It was, no doubt, a very clever composition, no doubt beautiful music and artistic to the highest degree, and the choir was well trained. All the parts went beautifully together, the *Te Deum* being sung extremely well. As an artistic performance it was capital. But what was the effect ? Fifteen hundred people stood there in silence, and not one of them could sing. Well, I say the very

perfection of the art destroyed the worship. Once more, art may hinder worship in producing an impression upon the mind which is substituted for the reality of communion with God. Now, putting all religion out of the question, you find that a good piece of spirited music will have a vast power over the whole animal man. I am not one of those who profess to be musical, but I cannot hear a good tune without feeling that there is a power above it. Now let the thrill produced by that power become to a man a substitute for the real intercourse of his soul with the living God, and his religion is damaged by the success of the art employed. You have given him that which is spurious in the place of that which is true. You have led his mind to be satisfied with something that is human, natural, material, instead of that which is divine, spiritual, and the elevating power of the gift of God. Now what we want is to be raised to communion with God himself, and to speak to Him, and nothing spurious, nothing earthly, nothing material, nothing merely natural can ever take the place of that.

The Rev. R. W. RANDALL, Vicar of All Saints', Clifton.

FIVE minutes is rather a short time in which to deliver a speech on this subject, but I must make the most of it. First of all, I think we have all gone thoroughly and entirely with the last speaker. We feel that there is nothing, nothing at all equal to—what he has been throwing out with such earnestness—the high duty which lies before every one of us to raise the mind of man to Him for whom, and by whom, man was made. It is not every one that has the high gift of an intense spiritual communion with God such as is manifested in every word that falls from Canon Hoare; but I think we may do much to lead people up to that high communion with God through the representations of art. May I say that there is in the history of the Church one remarkable instance of this effect being produced for love. A young child of six years old, shown by her sister a representation of our blessed Master in the moments of His dying agonies, said immediately, "Did he do that for us? Then, indeed, what can we do for Him?" There then seemed to come to her so strong a devotion for her Master, that in all future life she welcomed suffering for love of Him, and, in the last moments of a dangerous sickness, when her dear husband, whom she had won and converted to God by her meekness and patience, had been taken from her, she raised her eyes to God with thanks, and said, "I thank Thee, O Master, that I have one more thing to suffer for Thee." I think it is said of Charles Simeon, to whom England owes such a debt, that, on his death-bed, there was hung up at the foot of his bed a picture of the Crucifixion, in order that he might have before his eyes a memorial of that Lord whom he so deeply loved, and whom he had so earnestly served and worked for. And I remember when I was taken into my own church by the present Primate of All England, when we had looked on all that portrayed the glory of Heaven in our chancel, for our church is full of pictures in glory, that he said, "Why, surely you ought to have a great Crucifix here." He meant, no doubt, that there should have been a memorial of the Death of the Divine Master. "Yes," I said, "my Lord, but what might some people say if I put it there?" You see that he was bolder than I, and understood better than I what the feeling of English people now is about such representations, as Mr. Beresford-Hope has so well said. But I do think that some hearts may be led by those representations to love Him who stands above all others as having a claim to our love. I remember well when in the Tyrol, on a day when the sun was blazing in all its brightness and splendour, coming through a wood and seeing one of those representations of the Crucifixion. It was not like one of those painful representations of which Canon Hoare spoke. We should all feel that they are no help to religious feeling. No! it was one of those marvellous representations carved with all the power and devotion of the true artists of that country. There it rose sheer out of the green turf, right above my head, and as I passed beneath it I said to myself, "There on such a day as this, in the full glory of an Eastern Sun, there He hung, dying for me." And I think that it did me good. Let us be tender to others. Some may not need those helps from God, but some do find them an help. There are children who need to be taught, and men who require instruction, so let us help others as we would be helped ourselves. One word more as a clergyman. Mr. Sedding hit us pretty hard to-day, but he uttered at the beginning of his paper words for which I thank him most cordially. I want to quote his words so that Mr. Beresford Hope may hear

them as he missed them. "What is religion to man? Religion is the sum of human aspiration, the motive of benevolent energy, the source of enthusiasm and the spring of comfort. Without religion life would be intolerable, and the world a school of despair. Religion is the motive and force of righteousness in the world; it supplies the creed by which a man shapes his conduct; it opens out the spiritual world; it sweetens even the saddest life, and forms the saints." I ask, have not we clergymen again and again found words fail us, and ourselves almost inclined to leave the pulpit ere ever our sermon was finished as the love of our Lord was realised by us, and as we felt it impossible to bring home to our people the sharpness of His sufferings and the greatness of His love? At such moments it surely cannot be wrong to feel that the picture or the Sculpture of the artist might bring home to some heart the story of the loving death on which all our hopes hang.

J. JOHNSTON BOURNE, Esq., Tunbridge Wells.

I DID not enter this room with the smallest intention of standing here, but my spirit was stirred within me as I painfully listened to the opening paper from a lay pen, and I am anxious that it should not be imagined that that paper gives a fair representation of laymen's feelings or laymen's hopes. As I followed Mr. Sedding's essay, with all its brilliancy and beauty, the enquiry that arose in my mind was,—Is it possible to condense into twenty minutes any utterance more studded with fallacies and bristling with dangers. That doubt was removed as I heard Mr. Beresford-Hope and his exposition of the Church to which I belong; and I feel bound to say that if the aims and objects of that Church are such as Mr. Hope expresses, I, and many thousands of lay members will be driven, though sadly and tearfully, to seek some other home. I want to add a few words to express my belief that God is wiser than man, not as a theory only, but as a fact. Looking to the methods by which he proclaimed this truth, and observing the processes by which Christianity, in its earlier days, was spread abroad, it will be manifest that it was not by anything that appeals to the æsthetic feelings—not by pictures—or any other artistic development, but by a direct communication to the Spirit; it was by re-establishing the union between God and man, which sin had broken, and the method by which that re-union was to be effected was through the plain proclamation of a living and loving Saviour. If we depart from that ideal and that method, we shall find ourselves woefully mistaken as to the means, and sadly disappointed as to the end. What is the lesson which history teaches as to the results of excessive devotion to art, and where is Church art leading us now? Certainly not to that which the soul longs for and requires. If I could get under the surface of feeling and desire of each of those in this room, and divine the inner cravings of each heart, I believe I should find an earnest longing for the pardon which Jesus Christ alone can give, and for that instant peace, which is His direct gift, and which He condescends to bestow on all who claim His promises and believe in His Son.

MELVILL GREEN, Esq., Worthing.

THREE remarks on behalf of myself and other commonplace people: the first, if art is to be the handmaid of religion, it must be intelligible. Our painted windows are, perhaps, the greatest transgressors in this respect. If art is to teach we must know what it means to teach. I have often seen works of art of which I could not tell what they were until I had consulted the guide-book. Secondly, we do need to be forcibly warned, as we have been to-day, that we do not create an imaginary holiness of beauty and substitute it for the real beauty of holiness. Thirdly, and this is what I chiefly got up to say: It cannot be intended that art, if it is to be introduced and multiplied in our Churches, should be studied at the risk of withdrawing attention from Common Prayer and effective preaching. This adds another to the thousand arguments, which are already overwhelming, why our churches should be open every day, and all day, as befits Houses of Prayer for all people.

The Rev. J. COWDEN COLE, Vicar of Upton, Somerset.

ONE point not previously referred to I wish to make an observation about, *viz.*, the connection of art with common life. I have gone through, for instance, an Art Exhibition, and have stood before a picture, the work perhaps of a great artist, and have been unable to tell so much as its subject; and I know very well that there are many people who pass through picture galleries and who may be in the same predicament as myself. There is, therefore, this defect, if I may call it so, in art—the highest art—when applied to ordinary life, that it needs an interpreter. I believe, however, this defect would be partly overcome if art and religion were more in unison. Religion, as a matter of fact, does take hold of the common people. You have only to go into any ordinary place of religious worship, even in a village district, to know that religion has got hold of the people,—of those whom we are accustomed to call the lower ranks of social life. I stood, the other day, in the waiting-room of a railway station and happened to be looking up at one of those rolls of “inspired thoughts” which hang in nearly every waiting-room in the kingdom. The Scripture sheet for that particular day was the subject of the Everlasting Life. There was a man standing beside me, and, pointing to the text, “Then shall the righteous shine forth as the sun in the kingdom of their Father,” he said, “Will not that be a glorious time, sir, when it can be realised?” I felt, at any rate, that religion had full possession of that man’s mind, and probably was to him a source of the highest mental pleasure. One word I should also like to add with respect to another institution of modern common life, namely, the workhouse. Ages ago art and religion lived and flourished in concord and union in the monastery. A period went by, and the monasteries were taken away, and we had in their stead those sorry poor laws which made the life in the workhouse a substitute in the case of the aged poor for their former life in the religious monastery. Most of us clergymen, and also ladies who visit workhouses, know what their interior is like. I believe an act of reparation is due to the aged people, who for the most part, after the toil of a long life are called to live in these places. Art and religion should do their best, not worst, to soften the lot of their declining days.

The Rev. ERNEST EDWARD DUGMORE, Vicar of Parkstone.

I RISE for one single purpose, which is humbly to express my warmest thanks for a voice which we have heard to-day, a voice warning us of a most terrible danger and a most cruel wrong. It is because I believe that all art, all science, all thought, is to bow beneath the supremacy of the Crucified, and that thus the kingdoms of this world shall become the kingdom of our God and of His Christ, and He shall reign for ever and ever, that I hold it to be a terrible degradation of art and a cruel wrong that any single soul for whom Christ died should in the sacred name of art be wronged and degraded, as the living nude model must inevitably be. I thank Mr. Horsley with all my heart for the words he has said to-day. For many years I have longed for some voice to be heard at the Church Congress, which should warn Christian people of the harm which is being thus done to souls, and should press home to individual consciences that simple question which is the test of right and wrong in this matter :—Would *you* allow daughter or sister to place herself in the position of such model?

F. J. CANDY, Esq., Highfield Ditton, Cambridge.

CANON HOARE has said what I would have said in reply to Mr. Sedding on this subject of art and religion. I was once in a splendid church. I looked round for the object of worship. I found it in a corner, surrounded by waxen arms and legs. I found a black doll—a doll fit for the sign of a rag shop. The other day there was a grand procession over the water—a procession with an image, with a grand new splendid crown of gold and jewels. This was only a substitute—the original image was one of wood—and there was carried behind this image a hand that was left of the old image

that came into the harbour mysteriously about a thousand years ago. Where did it come from? I believe it came from the southern shore of England; not from Portsmouth, but more Brighton way. The south Saxons were the last Saxons converted to Christianity, and I believe one of their idols had been thrown into the water instead of the fire and carried across by the waves, to find a new name, a new set of worshippers and a new lease of existence at Boulogne, till the first great French Revolution. An idol thrown away by the people of Sussex was picked up and worshipped by the people of Boulogne.

The Rev. ARTHUR J. ROBINSON, Rector of St. Mary's,
Whitechapel, E.

WE have heard something about Whitechapel to-day, and as I happen to live there, it may be right for me to say a few words. It is a place pretty well known, and it seems to me that a good number of ladies and gentlemen in the West End think it has the finest people in the world to make experiments upon. Well, I gladly welcome any one who will come and help us to make life happier, and men and women better, and I am very grateful to those who have come. One or two gentlemen have already said that some of this art is not intelligible. Now I will tell you what I am in the habit of sometimes doing. I go among the working men, absolutely disguising myself, so that I can ask them questions as to what they think of this or that movement made for their good. I tell you now what some one observed about art exhibitions. "Well," he said, "I do not know that I ever met any one who ceased to black his wife's eyes by looking upon pictures, pottery, or any thing of that kind." There are hundreds of people who absolutely place art before religion, and in place of religion, and think art is to lead to Christ. I humbly differ from them. Has anybody on earth been led to do the right thing, and leave off the wrong, by looking at these exhibitions? Now, I speak earnestly as a clergyman who has worked for years amongst the poor. I have done my best to bring men to the Lord Jesus Christ as an attached, true, earnest member of the Church of England, and I have no hesitation in saying that I do not believe that anything short of the preaching of the Lord Jesus Christ in simplicity will touch men's hearts. If we must all be labelled as belonging to this or that school of thought, then I at once say I am an Evangelical, perhaps you may call me Puritan and Calvinist. I, however, like better music in our churches, and more musical services than some, and I can go a long way with many in these things. But there is a point beyond which I cannot go, and will not go, and it is about the place of art in our worship. I say that art does not necessarily lead to the Lord Jesus Christ or change men's lives. We must, therefore, while using art, keep it in its proper place. As to the matter of the crucifix, it has, I think, been twice acknowledged on this platform this day, by able speakers, that there was a time when images in the churches led to image worship. Can those speakers, or any one in this hall, certify that this shall not occur again? Mr. Beresford-Hope said it required bravery in days gone by to advocate such things. The tables are turned; it now requires bravery to condemn them. Nevertheless, I humbly take my stand by my old and respected Vicar, Canon Hoare, and I do say, most earnestly, that I think the members of the Church of England, whether clergy or laity, ought to think twice, ten times, twenty thousand times, before they introduce the crucifix into our churches. Is it wise in these days, as he has said, to drive a wedge through the heart of the Church of England? I have some experience of working men, and I am very sure of this, that when the crucifix becomes general in our churches, the day of disestablishment will very soon arrive.

STEPHEN BOURNE, Esq.

I WISH, for a few minutes, just to narrate how the strongest condemnation of such objects as have been spoken of came from the lips of one who is warmest in their support. In a controversy at a previous Congress with one who approved the opening of museums and exhibitions on the Sunday, the advocate asserted that he had himself derived more good from the sight of a crucifix than from all the sermons he had ever heard. Now as this clergyman, then a Minor Canon of St. Paul's, was in the constant

habit of sitting to hear the preaching of Canon Liddon, it said little for the attention paid to such opportunities for profitable instruction. I am one of those who are of opinion that we had better avoid the introduction of objects into our places of worship which can divert the attention of the hearers, for I feel we are in the highest danger of substituting the imaginary for the real, by the introduction of so much of art into our services, thus giving occasion for wandering thoughts and forgetfulness of the teaching. I think we had better altogether avoid the danger to which we are exposed. The preaching of the Gospel is best heard in the simplest places possible, apart from all that can arrest the attention of the eye, and all that can please the ear—all except that which is in itself an elevating of the eyes to the Author of our great religion. I think we shall interfere altogether with the teaching, which is the glory of our Church, if we do surround our hearers with exhibitions which so greatly interfere with their real devotion to worship. So far as I have heard and seen, the most ready to appreciate the singing, the most ready to rejoice in the display of paintings, and other exhibitions in the Churches, are just those who do afterwards praise the beauty of the services, and forget the teaching they receive. I can hardly think that this is the best mode of imprinting on their hearts and understandings that which should regulate their lives and lead men from earth to heaven.

The Rev. JOHN GREATHEED, Littlehampton.

WE are all agreed that the great thing we desire is the following of the Crucified. That is the reality, and other things are externals, and we should only use those externals as they will help us to the great reality. There are one or two points I wish to say a word upon. Many clergymen would be glad of good pictures in their churches if only they could get them. Let me express a public regret, and a wish that this Congress could send a waft of inspiration to one of our great painters, who spends pains in accuracy of detail, but has missed the subject most disastrously in that famous painting "The Finding Our Lord in the Temple." It is happy for us that we do not follow in the footsteps of our Great Example, as portrayed to us by our great artist, otherwise all our children would be pert young upstarts, instead of imitating His true boyish humility, who was found sitting in the midst of the doctors, hearing them, and asking them questions. I have one more point to bring forward, and that is that I hope that some speakers on purity would make some practical suggestions that the Congress could carry out. We should have been glad to have heard from Mr. Horsley some hint as to the action we could take outside those walls. Could we not approach the future Queen Consort and other Christian ladies, and beg them to take up the subject and discountenance all such pagan art.

The Rev. CHARLES P. BERRYMAN, Rector of Laverstoke, Hants.

A GREAT many of you will remember the story of the old lady who was visited by an enthusiastic curate, and who, after he had given her a very concise and exact life of Christ, telling her especially all the various circumstances connected with His death and passion, made this answer—"I am very sorry indeed for Him, but surely it is such a long time ago, mayn't we believe it is not all true." My brethren who work in country parishes will bear me out in saying, that in the minds of country people there is a great vagueness of belief as regards the life of Christ. They look upon it as some high-flown idea, and not as a real fact. In our churches we want something to show them that our Lord Jesus Christ's life was a real working every day life. I have tried to do this in my late parish by what I call picture services. I put up in my church, on the evenings in Holy Week, certain selected pictures, and endeavoured to instruct my people as best I could as to what these pictures represented, and I found my work was not in vain. One poor woman came up to me and made this remark—"Dear me! I had no idea it was like that." But most of us will agree that there is a great want of suitable pictures; and I would make this practical suggestion to our artists, that they would confer on the Church of England an inestimable boon if they would provide us with simple plain outline drawings of the various events in the life of our Lord, to be used either in schools or churches; none of those at present published being altogether satisfactory.

THE CHAIRMAN.

PERSONALLY I am unwilling to close the discussion without calling attention, under the same limits I have enforced upon others, to one or two facts. In both Pagan and Christian history, the triumphs of art have never coincided with the intensity of faith. Thus the supreme excellence of the sculpture of Phidias and his contemporaries belongs to the sceptical age of Pericles; and Raffaele lived in the Renaissance, which was the revival, not of Christianity, but of Paganism. And I would also call attention to this fact, the risk which attends the introduction of art, especially of sculptured art, as a permanent element in the decoration of our churches. By it you arouse the spirit of criticism; the man begins to think, not of the object represented, but of the strength or the weakness of the artist, and as soon as that critical spirit is aroused in a man, I am disposed to think that it is dangerous to the spirit of devotion. We must remember that there is an abiding truth in this matter—that passing impressions by being repeated are apt, as Bishop Butler has said, to grow weaker; and if you make the crucifix a permanent element in the art-objects of our churches, I think experience shows that it will produce little effect upon the crowds who will throng into the churches and look at it. If it could speak, its words would surely be—"Is it nothing to you all ye that pass by?" In the town of Baden-Baden, a crucifix used to stand within a few yards of the great gambling saloon, and if it could have spoken, it would have said, in yet sterner words—"All the day long have I stretched forth Mine hands to a disobedient and gainsaying people." My opinion is that pictorial representations of incidents in the more private and domestic life of the Christ are better fitted for pictorial representation in churches than those illustrative of its more solemn moments. The crucifix, and pictorial representations of the Crucified, though legitimate in themselves, and having a right sphere of application are, in my opinion, better confined to special moments, special hours, and special seasons.

CONGRESS HALL,

WEDNESDAY AFTERNOON, OCTOBER 7TH.

The Right Rev. the LORD BISHOP OF NEWCASTLE in the Chair.

EVANGELISING AGENCIES SUPPLEMENTARY TO
THE PAROCHIAL SYSTEM.

PAPERS.

The Very Rev. JOHN OAKLEY, D.D., Dean of Manchester.

THE subject of this paper was not framed by me, nor have I had any other indication of the meaning of it than the fact that I am followed by the clergyman who is responsible for the latest—and in many ways a successful—evangelistic agency, “supplementary to the parochial system,” or at least designed so to be.

It has occurred to me that I might usefully try, in an unpretending way, to lay the ground of the coming discussion by attempting some account of the parochial system in wholly modern terms; for that will help us to see what is and what is not really supplementary to it.

The etymology is obvious and instructive. It is the neighbourhood of a particular house or dwelling. And that dwelling was, in the first place, that of the bishop. It signified, says Dr. Hook, the same that a diocese does now, and it is this truer and larger *παρoικία*—the bishop's parish, and not the modern district of the parish priest—which is the true unit of the Church's organisation.

Two reflections arise from this simple fact. The infant organisation, and the infant jurisdiction of the Church, were alike distinctly territorial. So they have continued to be through all vicissitudes, and will probably continue to be through possible impending changes. To assume that the removal of certain legal sanctions to the existing religious divisions of the country would obliterate them, is to assume much. They arose before those sanctions, and they would probably survive them. In the next place, that organisation and that jurisdiction was from the first what it is now, episcopal. It was the bishop's church and the bishop's house, however humble, which was the centre of the new civilising force. And so it will probably remain, possibly with a fresh vitalising force, under whatever changes are before us. To assume that the dissolution of legal vestries, and the final alienation of tithes, would transform existing parishes and dioceses into an accumulation of independent congregations—each a Church unto itself—perhaps with a more or less superfluous common superintendent, but perhaps not, is also to assume what there is nothing in history or present facts to suggest.

But this, though a fair and even necessary definition of our terms, is

not the main topic suggested for this afternoon's discussion. We shall not, however, address ourselves the less profitably to our task for having a clear impression that it involves some history of the true history of parishes and of the reason for the assignment of definite districts to particular clergymen.

I must be content in the circumstances to condense my own idea of what is implied in the traditional Christian practice of parochial organisation into two leading lines of thought.

A parish is a subdivision of a diocese, however it came to be so : and it is as such the universal monument of what has been expressively called "institutional Christianity," by which I take it that a pointed contrast is intended with what might be called *sporadic* or *individualist*, and still more markedly with all types of exclusively emotional Christianity ; and it is further the universal monument of what is also historically inseparable from Christ's religion—viz., the collective or social or communal idea of religion, the idea of the Church as a home, a family, a society.

It is impossible to discuss these ideas at length. I confine myself to a very few observations upon each of them.

Can there be a doubt that the solid presentment and the constructive forces of religion are the presentment and the forces of the Church which the world to-day at once deeply needs and urgently demands ? Everything indicates that the really influential elements of modern thought are attracted by the positive forces of religious faith and repelled by the negative, and the hesitating, and the indefinite. And I am claiming the institution of the Christian parish as a force on this side. I cannot however enlarge. I have spoken of Christianity as "institutional." Need I in this audience go about to prove it ? At home in every human organisation, and capable of influencing all forms and types of human life, the Church nevertheless imports not only her own ideas but also her own institutions into them all. Her sacraments, her sacred books, her visible society, her ministry, the episcopate, her churches, her schools, are necessary to her existence. It is her task to *engraft*, to *enroll*, to *enlist* ; and her appliances and machinery exist to prove it, and are meaningless without it. It would waste your time to argue that this is not to magnify machinery, and undervalue products. No Christian does, or can do so. We are entitled to retort that to ignore or undervalue Christian means under cover of magnifying *ends* is to ignore human nature and the revealed will of God. And of this whole world of life the parish is the microcosm, and the parish church the special seat. If it fails to present this fact, it fails from the foundation. If it becomes the *scene*, it can never become the *home*, of wholly alien ideas ; it is not being supplemented, it is being superseded by them.

Secondly, the parish and its church are the witnesses of that primitive conception of Christianity for which the Church has yearned and striven from the first, never more earnestly than at this moment—namely, that of *some* community of life, *some* community of goods, *some* common property, *some* common place of glad and frequent assembly, *some* sense of brotherhood and fellowship, in virtue of much community of faith, and constant community of worship. I cannot pursue this inspiring

theme. But I repeat that the parish, and the parish church rightly realised and worked, and wisely supplemented, are its best witnesses.

And I will venture to add this. The substitution for this true parochial idea, of the idea of the parish church as a mere structure for convenient hearing, as a place where the privilege of attendance on the ministry of the word is measured and sold, and other ministries and other Christian relationships to which it should minister are comparatively ignored—this is probably the most complete and most compendious *counterfeit* of the true faith of Christ and the true religion of the Gospel, which has ever been palmed off on any portion of Christendom. No! the open door, the homelike but impressive interior; the master idea presented of the holy house, with its appointments for the use of the whole family, that they may all “go in and out and find their pasture there;” the sacred board, the sacred books, the free and equal offer of a place to all, the constant use of this common home for all the sacred purposes (very widely and liberally construed), which befitted it; this surely and no other, is the true idea of the central institution of the church in every parish in the land which most needs to be affirmed and upheld, and by all means developed and supplemented amongst us to-day.

Let me briefly indicate a few directions in which this witness, and this influence of the parish and the parish church needs supplementing.

I can only be abrupt. The parish and its church are the witness and recognition that Christian religion is made for man, and that man is not all soul any more than he is all body or all mind. It claims from him and offers to him a consecration of all he is and does. Hence it is incomplete without education in the widest sense. It undertakes to train the infant man, the adolescent man, as well as to feed and teach the adult man. Education is not less, but more important now every day. I avoid controversy. There is much to make us thankful and hopeful. But we are passing into a new phase of the question. Remember then that the State considers its educational responsibility at an end in any case at the age of thirteen. If we share our responsibility with the State up to that age, as we must, we have it undivided afterwards. And, alas! it is just then that we too often lose it altogether. The first need of supplementing that the parochial system has, is in redoubled energy and zeal on the part of the clergy in the work of Christian education in all its forms, but especially in its secondary form and its later stages. While the grace of God keeps England what it is, we shall keep what we have got—viz., a substantial amount of religious teaching and Christian influence and training in nearly all of our national elementary schools. But it needs, and will need, supplementing. If we do our duty, and act up to our belief, we shall keep what we have gained. But I am trying to enforce the enormous importance of supplementing it by any and every means, direct and indirect.

Our Sunday-schools need surely to take, must take, a wholly new departure, and recast themselves to meet the needs of the time. Not only must we use to the full our existing opportunities of influence in the elementary schools of all kinds, show sympathy to Christian teachers, grudge no trouble to influence the younger teachers, and teach them directly if we can, make our Sunday-schools rational and popular, make

the Sabbath a delight and not a terror to the young. but give our minds and our hearts to children's services, and obey the Church by plain and interesting catechising. We must at once utilise and enliven Sunday by separate classes and meetings for reading and innocent recreation, by guilds and associations of all kinds to make Christian fellowship practical for all, not as *bait*s, but as a real satisfaction of a felt and lawful need ; and, as the end of all this, we must attach the young inseparably to the Church and the parish, not as to an organisation in which we are *interested*, but as to a living society, which redeems and hallows and brightens and cheers all life, and which will never release those whom she has really attached and embodied, any more than the natural family can ignore or let go one truly born into it.

I have never been in America, but I believe there is very much to be learnt from their Sunday schools in plan and method. I heard the other day of what was literally a Sabbath school, held on *Saturday* forenoon—the *dies non* of elementary schools—by the late lamented Dean of Bangor, every week in his cathedral church, and used by him for direct dogmatic teaching only, and immensely popular both with the children and their parents on that busiest of days to the humble housewife. And I have seen the aisles and side chapels of foreign churches used for classes of instruction on week-day afternoons and evenings in a way too little known amongst us. Our northern Sunday schools retain at least the form of the tradition of religious instruction up to quite adult age, and often far beyond it. Each and all of these paths need treading. Exceptional efforts to get a hearing from the adult generation will, of course, be necessary. I am leaving them to-day to others. But I am once more arguing for prevention as surer and safer work than cure. Churchmanship—*i.e.*, Catholic Christianity—is a realisable thing, almost worthless till it is realised, and it is only adequately learnt and realised by the formation of life-long habits which the parish exists to create and foster. I must be content to have barely suggested a profound conviction. If we lent more energy to laying the foundations of religious conviction, to impressing the conscience and reaching the understanding in early youth, we should have to spend less time in desperate attempts to touch unintelligent, unenlightened *feelings* in the later life of the same people.

But I must try and clinch the other nail I have tried to drive. The Church and the parish are also witness of the collective and social idea of community and fellowship. Lay this foundation deep abroad. It is the necessary supplement, or rather complement, of all Christian theology. Even the most faithful ministry of the Word and sacraments is incomplete without some express attempt to realise social principles and human solidarity in some of the forms of common life which the parish supplies. I need not particularise them at length. But I must glance at the more directly religious expression of the principle from this point of view.

I have not considered it my province to furnish either arguments or facts in favour of any of the direct supplementary ministries of religion, now happily revived and at work amongst us. They may really be taken for granted. The sisterhoods of pious and devoted women to which the ministry of many of us owes much of its popular acceptance are

happily familiar and recognised supplementary agencies. I would just refer those who may be interested in the work of *deaconesses* (however understood), or in the revival and extension of the truer diaconate of men, under new or restored conditions, to some interesting reports of, and debates in the last session of York Convocation, which at least indicate the readiness of our rulers and fathers in God as "wise master builders to bring out of their treasures things at once new and old." And I could add that experiments in both directions have been made, and are meeting with a fair measure of success in the diocese of Manchester. There is still less reason for me to offer an opinion on the wholly modern organisation which has sprung up amongst us in wholly modern times—the Church Army—of which I assume that the fairest account to be given is that it aims at enlisting the zeal of humble and unlettered men, to reclaim and evangelise humble and unlettered men, and that it does not disdain rough instruments for rough work. For it has its own chief to speak for it to-day, and it has received support and encouragement in our own diocese and province from those with more knowledge and authority than I. But I ought to say that not only does the case of the Church Army, as I stated it, seem to me to come well within cover of the ideas of evangelisation and of Church life for which I have contended, but that we have the direct evidence of the parochial clergy who have worked in it, and through it, that it does support these ideas, and that large numbers of settled Church men and women of the humblest class have become communicants, and have been added to the Church body, and have been brought to share the Church life of their parish by its means.

And these are surely not the days to "quench the Spirit," or to "despise prophesyings," but days for the most vigilant care lest we undervalue or discourage zeal which may be purer and greater than our own. At the same time, no one, I think, can fairly call it discouraging or chilling if one utters an earnest hope that the Church Army may be able to avoid the extravagance, both in doctrine and practice, which has been the snare of the so-called Salvation Army, on which it is avowedly modelled in form; that it may steadily maintain that *reverence* is not a question of taste, but a question of principle, resting on the moral law attested by the universal voice of conscience, and not on the feelings of a few fine people; and that it may hold firmly, as the true basis of evangelisation for gentle and simple, rich and poor, to the Creeds and the Catechism, and the sacramental life of the Church. With this sheet-anchor, it may be, please God will be, most helpfully *supplementary* to the parochial system.

But the point I am rather trying to make in conclusion is this. Such enterprises as the Church Army, and, I may add also, the admirable mission work of the Church of England Working Men's Society, and the older-fashioned district visiting associations, are the necessary expression of this true sense of Church fellowship, and of the responsibility of the Christian laity for each other's welfare, both in soul and body. But they do not exhaust that responsibility.

The parish witnesses to more than this—by witnessing to the true constitution of human nature as body, mind, and soul. We hear enough of the territorial character of the parish priest's jurisdiction; but not always in quite the right direction. I am contending that

it has a moral and spiritual significance. The Christian minister is attested by it as minister to the *whole man*, and charged with the application of Christian principle to all relations of human life. I am denying deliberately that he is sent with a message only to the *souls of men*. It is really the assertion of this great principle. It regards and treats its Christian parishioners, not as immortal spirits only, but as human beings ; not, as is sometimes said, only as so many souls, but as *men*. And if this is true—and I challenge contradiction—it puts all question of *limits* of ministerial duty and ministerial influence out of court. It is co-extensive with human life and human duty.

As the programme of this annual Church Congress witnesses to parochial life, and therefore ministerial responsibility, touches politics, art, literature, business, recreation, human progress, and more particularly, and at every point, the whole social welfare and elevation of the people, the facing of these questions, and the setting of them in the light of Christian principles, with practical action upon them in the many small ways in which they present themselves to all of us, this is strictly supplementary to the Church and the parish.

I am speaking with entire respect and even sympathy ; but I must enforce my point. The isolation of the human soul from the body, necessary and right as it is for certain purposes and times, and in view of the higher ends of life, and of the temporal end of all life, is yet, in view of present duties, often quite unreal. Language, habits, ways of life, and thoughts which tend, or try, to make this severance universal, which at least ignore the part of the body in every act of the human spirit, are, I submit, not supplementary to, but subversive of, the truer Christian principle which the parochial system represents. "The things of the Spirit truly are only spiritually discerned." And there is a large and separate sphere of the Spirit, which cannot be too highly prized or too jealously guarded. The Word and sacraments, are for the sustenance and refreshment of the spiritual life. But the very form and substance of *them* witness against a too arbitrary or too sustained severance of the two Sacraments, witness *ipso facto* to the relation of the outward and inward. The religion of Christ is no doubt a *creed*, a *theology*, and a *Church*. But it is, before and above all things, a *life*. And this life is for each man the state of life to which it pleases God to call him ; and he must therein abide with God. And this the parochial system asserts and exists to promote.

I am therefore urging that what are sometimes called its secondary aspects, are in fact primary and fundamental. It is no condescension, far less a waste of time, for the parish priest to lend his aid to further Christian living in any way. Questions of political and social import, of property and land, of work and wages, of business and pleasure, of trade and morals, of temperance and drink laws, of betting and gambling, of pernicious recreations, and of innocent substitutes for them, are not outside, nor on the edge of his province, with one foot in religion and the other in some other territory, which it is of no use to dispute with the devil, but they are at the centre of it, being in fact the very subject matter of the life he is to teach and illustrate. The lecture, the library, the club, the debating society, the influence upon mind, and on the formation of opinion, the singing class, the concert, the excursion, the attempt to bring young men and young women

together on a reasonable and friendly social footing, without either roughness or false shyness, the decent housing of the poor, the questions of drainage, of water supply, of open spaces, and pure air, these are not only the permissible, but the necessary subjects of Christian thought and action, the treatment of them is directly supplementary to the Church's parochial system. I could illustrate indefinitely, and I should like to do so, but it is impossible. To one fact, however, I must venture finally to point.

A new political era, we are told, has set in—the era of social legislation. I do not think it is only *beginning* to-day. The modern period surely set in with the noble life-work of the great Conservative peer and great landlord whom England mourns to-day, and who had to begin by fighting and coercing the manufacturers and tradesmen who fancy themselves to-day the monopolists of political Liberalism and Christian Socialism. But let that pass. I ask you, fellow-churchmen, to take notice, that as this supposed new era is setting in, and a new and more popular Parliament is being elected to inaugurate it, the first thing we are told is that 500 of those who aspire to be our rulers (I do not myself believe it yet) are prepared to say to this Church of ours—which they emphatically accuse of having said and done little in these social questions involving faith and morals (though here again the witness is by no means wholly true), and that they count upon the support of the people, whom, as they say, we might have lifted up but have not, in saying to this Church, “Cut it down, why cumbereth it the ground?”

The eventual issue of the attack is quite beyond our present range of vision. It is in higher hands than those of Parliaments or Congresses. For it directly concerns and involves the government of the whole modern Church and world. But I am sure that reflection upon the fact I have referred to is quite germane to a discussion of the best means of supplementing the parochial system.

And now I have done. I only call upon you to enter upon this discussion with the conviction present to your minds, that the Christian parish is the fragment of a greater whole, and the local organ of that Christian life for which the whole Church exists; that, therefore, it is only *supplemented*, as it is only in the first instance rightly presented by that which affirms the solid reality and universality of the kingdom of God on earth, and tends to realise it for actual men and women—here alive to-day—by that which maintains and facilitates the *duty* and the *possibility* for Christian men of glorifying God in their body, mind, and spirit, *which are God's*.

The Rev. W. CARLILE, of the Church Army.

I CANNOT be too thankful to your lordship for your kindness in allowing me to bring before this important assembly the subject of the Church Army, though I am thankful to say that in many parishes this work is no longer supplementary, but has become an integral part of the regular parochial system.

The Bishop of Truro said in Convocation, during the discussion on the Church Army, “There is a work to be done amongst working men which can only be done by the working men themselves. The moment

they become communicants, if they take up the spirit of the early Church and feel bound to do something for the good of the whole body, they should be quietly trained for the work in their own parishes, kept at the Holy Table, fed by Bible Reading, guarded from excess and extravagance, and then sent forth according to the judgment of their clergymen to evangelise the other working men of the parish. Would to God that this ideal was realised ! ”

These were weighty words, and I thank God that now, in a large number of parishes where the Church Army system has been systematically introduced and carefully directed by the vicar, the above ideal *has* been realised !

We have found, however, that the work is more successful if the working man, after being trained, goes to *another* parish than his own. A prophet is without honour in his own country ; but if he be introduced from elsewhere and made a supplementary agent, he will probably prove very acceptable and do excellent service.

The English mind of to-day shudders, and perhaps rightly too, at the revival in our Church of any orders of preaching friars. There are, however, great fundamental differences between them and the officer-evangelist of the Church Army. In the former case the authority was from the Pope alone, regardless of the bishop or parish priest ; whereas in the Church Army no officer-evangelist acts except :

1. By the sanction of the bishop of the diocese.
2. Under the direction of the parochial pastor.

Here is seen at once the safety of the system.

It is almost universally admitted that the lay Tertiaries of ancient orders, sometimes called Lollards, were amongst the most holy living and mission-spirited people of their times. The Church Army endeavours to incorporate the good points of these orders, and to avoid the bad, by trying to gather around the officer as soldiers those persons who will submit to a simple rule of life and act loyally under the vicar of the parish.

Many wonder why modern dissent retains its existence in many places. The main reason is, that it uses “ supplementary agencies ” of some evangelistic type. The Church Army is a working man's Church mission to working men—a people's movement. It is not a church, but a society or guild within the Church, and it is always most anxious to be the Church's active handmaiden, having its basis as wide as the Church of England.

ORIGIN.—About three years ago the Rev. E. H. Hopkins, at Richmond, the Rev. F. S. Webster, at Oxford (who has undertaken the charge of the Church Army Training Home in London), myself at Kensington, and several others, were working somewhat on the lines of the Church Army, but without working men leaders, and without any bond of corporate union, either of name or of defined principle. It was at this time strongly laid upon me to make an effort to train working men to work as evangelists under the clergy, and also to unite under one name (the Church Army), and one defined principle, the various helpers who were continually assisting their clergy in aggressive mission work.

It was felt that the Church could do the rough work on her own lines as well, and in many ways far better than the Salvation Army, to whom,

however, all credit should be given for whatever good they have accomplished in many places.

It was found that where the Church first undertook this kind of work, it was rarely if ever attempted by dissent. Converts of Church bible classes and other parochial efforts, who formerly allied themselves to dissent, now had no reason for doing so, because they found in the Church just that form of mission work which they felt themselves able to assist in. The Bishop of Oxford at the last annual meeting of the Church Army, said that it had been suggested that men of a lesser education should be admitted to holy orders for this special kind of work, and he said that this had been tried in a small degree, but without success, and that the idea was now given up. This is not surprising, for such a compromise could scarcely succeed. According to the old adage, we must "set a thief to catch a thief," and in like manner we must set a *bonâ fide* working man to reach the working man. We must not lower the clerical standard, but add to it a less cultured order who would not be too educated to feel as working men feel. Thanks to the zeal of the Rev. F. S. Webster, who has personally trained many of the officers, and to the various clergymen who have had the evangelists under them, the work has gradually grown to its present proportions.

Our chief failures, and it is best to confess them frankly, have been from the following causes, which we trust experience now enables us to prevent.

1. Want of suitable men.
2. Want of sufficient training.
3. Want of experience in finding right men to fit difficult posts.
4. Want of funds to train the men.
5. Want of sympathy from the Church-workers.
6. Want of sufficient persistent support from the parochial clergy.

OUTLINE OF ORGANISATION.—The council to which the committee look for directions is composed of the patrons, who are the Lords Bishops of Carlisle, Chester, Durham, Exeter, Llandaff, Liverpool, Manchester, Newcastle, Oxford, Rochester, Ripon, Sodor and Man, Southwell, and Truro, and we naturally prefer to work in the dioceses of our patrons. The executive committee meets weekly, and is composed of seven gentlemen, assisted when possible by the presence and advice (though without vote) of the parochial clergy who have at the time agents of the society working under them.

The Church Army plan is to send to the vicar, one duly trained working man officer, who is under him as distinctly as his curate.

He is sent for a minimum time of one week, or a maximum of one year, to act solely under his direction; in fact, if the officer acts unwisely, the vicar and not headquarters is to blame. He can be speedily exchanged or removed at the shortest notice, though it is usual to inform headquarters one month in advance of such a move being desired. His average stay is about six months. We find that the principle of itineration can alone maintain his freshness. The Church Army principle is diocesan, because no agent can be brought into any diocese without the sanction of the bishop. The Church Army is a parochial agency, because no officer may work in any parish without the sanction of the vicar, nor, in fact, can he be withdrawn from the parish by

headquarters under twelve months without the vicar's consent, unless the officer's stay be a financial burden to headquarters.

We are much cheered by the enthusiasm shown for the movement by most of the clergy who have adopted it.

One of the Northern clergy who has a most successful work going on in his parish, said to me recently—"It is now no longer a question as to whether the Church Army can be made successful, but it is a question where to find a sufficient number of the clergy who are really able and willing to direct it.

ADAPTATION of right methods to right ends is one of the first principles of the Church Army. The words "By all means (that is all lawful means) save some," leave a wider margin than our preconceived notions of propriety have usually allowed.

The following words fell from the lips of one whose staid judgment demands the respect of all. The Lord Bishop of Durham said at our annual meeting last June: "Throughout all classes from top to bottom it seems to me that the great difficulty the Church has to meet is not scepticism, but the multiplicity of interests of the present day. There are so many voices, intellectual, social, political, and artistic, voices of all sorts clamouring to be heard, that it is really difficult to get a hearing for the Gospel; therefore, it is more necessary for us to be more *demonstrative*, to adopt new methods in teaching, and to have new forms of service." Throughout Holy Scripture the most extraordinary means were used to arouse religious impressions from the days of the patriarchs to the apostles. The object lessons of the prophets to bestir a back-sliding Israel have been as yet but poorly applied to our own days in which still greater evils abound. Thousands at our very doors are, apparently, as thoroughly heathen as any abroad.

We are told to "compel them to come in," and, though the weapons of our warfare are not carnal, yet we may assuredly use such means as appeal to the senses of the people to attract them within reach of the message. The emotional appeal may fail with the solid mechanic, the reasoning common sense is useless with the besotten drunkard. We need to adapt the attack to the attacked. Look for example at the minister of Bacchus. He places his shrine in a good thoroughfare; gilded looking-glasses attract, the gin palace is open from 6 a.m. to 12 p.m., the door is always ajar; the sound of vocal and instrumental music, over which the utmost pains have been taken, burst through the windows. The charms of company allure. The devotee is drawn in and habit soon makes him a slave. Cannot the minister of Christ condescend to learn something from all this? The daily service is provided for the saint in the prominent and beautiful parish church, but the poor outcast must be induced by the Scripture reader and parochial mission woman to pass up a court into some dull mission room open twice a week, and often attended only by a small coterie of good people long attached to the spot.

Is the mission room or schoolroom as well placed and adapted to save the lost as the gin palace to destroy him? Is it as attractive? Is it regularly open with some bright and attractive meeting going on? Is there vocal and instrumental music of a character that is adapted to the non-worshippers? Is there that which will satisfy the craving for "company," a warm brotherhood to give hearty welcome?

OFFICERS.—The class of agent we feel to be so needed as supplementary to the parochial system is a trained *bonâ fide* working man. He shall be no novice, but a tested man of devout Christian walk. He shall not be a Scripture reader, nor work on the lines generally taken by them. He shall not be a lay reader or a lay curate. He shall not attempt to usurp the position of the pastor, nor to teach much Church doctrine. He is not the shepherd, but the sheep dog. And the sheep dog is a most useful supplementary agent to the shepherd. He shall not be a relieving officer, for anyone becoming a soldier in the Church Army surrenders all fond dreams of grocery tickets. In a word, he must be a man of sanctified common sense, yearning for precious souls; believing in the possibility of the conversion of the worst, and willing afterwards to hand them over to the parish pastor to lead them in the good way.

Our officer is a total abstainer from alcohol as a beverage, and from the use of tobacco. He is either a single man, or if married, with but a small family. Many of the clergy prefer married men for various reasons. He is not considered eligible for an officer unless his wife is likely to be a help in the work.

The soldiers or members gathered around him with the vicar's consent are expected—

1. To be communicants of the Church of England.
2. To be total abstainers from the use of alcohol as a beverage.
3. To confess Jesus as Lord with the mouth on all suitable occasions.
4. To wear the red cord, which is the badge of the Church Army, as often as possible. This cord is found to attach the soldiers to the Church. (Probationers are under the same rule as the soldiers, wearing, however, a red and white cord).

The officer-evangelist is of course baptized and confirmed, and works loyally, consulting his vicar's wishes in every possible way. He is not allowed to manifest any political or Church party spirit, or to show any favouritism.

He keeps a systematic roll of probationers and soldiers, showing whether they are baptized and confirmed.

He sends a weekly report of his work to headquarters, countersigned by the vicar. The influence of this regulation is most beneficial.

His visiting is for at least two hours each day: on the days that he has no open-air meetings he visits four hours.

He cannot be expected to help much in Sunday school work, but it is often well for him to assist in the choir.

He is under a moral and legal bond of £100 to leave any parish when ordered.

He has the spiritual advantage of the half-yearly conference of all the officers, held for two days, first in the north and then in the south.

TRAINING.—Few Scripture readers have any definite training at all. We feel training to be of the utmost importance. If any work is to be supplementary in a parish, surely it should be skilled labour of its kind. Every candidate for the work has the most rigorous search made as to his antecedents, and the fullest details are obtained about his past life—temporal and spiritual. He is subjected at the various stations to a thorough test. He has to give in writing proofs of a fair knowledge of Holy Scripture and Church doctrine.

MEETINGS.—In the parish of Corinth (if it may be so regarded) there was in apostolic days a meeting which to-day would be termed supplementary to the parochial system. It was thus described by St. Paul, “If all prophecy and there come in one that believeth not (sceptically inclined) or one unlearned (ignorant of the way of truth) he is convinced, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face (this reminds us of the modern penitent form) he will worship God, and report that God is in you of a truth (that is he begins to testify).” 1 Cor. xiv. 24.

The Apostle in the same letter even defines the dress of women who may be speaking or praying at such a “supplementary” meeting, In most Church Army stations, by the vicar’s approval, the women are permitted to say a few words from time to time, though we have no female officers.

These meetings in Corinth were, we suppose, like our Church Army meetings for the purpose of “breaking down the sinner,” while the leading object in the service of the Church is to “build up the saint.” The one is supplemental to the other, and hence they should never clash. As there is no intention in Church Army meetings of worship like that in the Church, it is wisest to avoid anything set or long either in the singing, prayers, or addresses. The charm of a penny reading (if it has any charm) lies in the variety and in the numbers of those who take part. The plan at Corinth surely holds good to-day; if “all prophecy,” that is, if all take part, it will greatly impress those who come to hear.

Out of the 1,300 applicants for employment in the work last year, a great many were dissenters, who stated that they had been brought up as Church people, but that as the Church did not avail itself of the services of such uneducated preachers as they were, they had joined the dissenters simply because they would give them the class of work they wanted to do.

Now in this “supplementary” work these are exactly the kind of men that are wanted. The Church Army forms the very missing link where every unlettered person can find his niche, and can soon become an acknowledged parish worker amongst his own class. The Church Army officer is trained to develop the powers of these rather than to speak himself.

How often we complain of the difficulty in reaching the men; we believe the best solution is close at hand. Systematically set the men to reach the men. The force of testimony is also a most useful adjunct to these meetings, not the reiteration of some blessed experience in the past, but the day’s news of God’s dealings in the present.

With a little supervising care, there is no need of any appearance of glorifying in past sin.

PERMANENT.—By permanent, I would mean until nearly all the adults become real and Godly communicants; after that there is no reason for the Church Army to exist.

May that day be hastened! Amen.

If daily services are provided by the Church for the saint, who, unfortunately, so often fails to appreciate his privileges, shall there not be daily, or, at any rate, frequent meetings for the benefit of the sinner, who in most parishes is more numerous than the saint. In fact, shall

the ninety and nine lost in some parishes not have as much attention as the one that is found.

CHURCHMANSHIP.—Taking it for granted that in certain parishes sinners have been and are continuing to be truly converted, it is important from the very first to attach them to the Church.

1. To prevent backsliding.
2. To deepen the work of grace.

It needs to be done with caution at first lest the working man should wrongly suppose that there is more of a desire to fill the church than to save precious souls. This, of course, would be fatal.

OBJECTIONS.—The answers to the following objections will give a further insight into the work. I am aware that all cannot sympathise with every detail of the movement. I cannot sympathise myself with the sheep dog that chases the sheep back to the fold. I cannot sympathise with the dust cart that acts the scavenger to our thoroughfares. I do, however, sympathise with the object in view, and I see nothing wrong in the means employed. I appeal for the same toleration and kindness, without which it will be almost impossible to attach the genuine converts to the Church.

1. Why use the name "Army?" It is objectionable.

A year ago some wanted the name surrendered, but the Lords Bishops of Oxford, Manchester, and several others said it would be the greatest mistake. The Bishop of Manchester stated at the Manchester Conference of the Church Army that he did not believe St. Paul would be surprised at the name.

In our baptism we have enlisted in an Army. England needs an Army. The Army needs England. The Church needs an Army, the Army also needs a Church. All cannot go to war. Some must. Military lines enforce—

1. Obedience.
2. Aggression.

Both are very important in these days of ultra-democracy, when the great mass of even the devout Church people have lost the mission spirit of apostolic and primitive Christianity.

2. What authority have those uncultured men to preach? I reply, they have not "set themselves apart," but have been duly trained, either in the field or in the Training Home; they have been called and passed by those appointed for the purpose; they have been proposed to, and accepted by, the parochial clergymen with the special sanction of their bishops according to the wishes of Convocation.

3. But is there not continual annoyance and friction with headquarters?

I answer: Headquarters is really the mouth-piece of the committee. This is greatly guided by those clergymen who have the agents working under them. A house is not likely to be divided against itself.

4. But some of the officers were dissenters? Are they any worse for that? Experience shows that these, after they have really understood the beauties of the Church system, very often make far more zealous churchmen than those hereditary ones who have no reasonable answer to give for their position.

5. How about that dreadful organ, the *Battleaxe*?
- Have you seen a copy for six months?

It is said to be much improved. It is a Church working man's paper for working men, and cannot well influence them and at the same time please a cultured mind. In these days, when so much literary filth is afloat, surely even such a paper may become in a parish, a useful evangelising agency. Wherever it is circulated it creates loyalty to the Church and a true mission spirit. These are certainly good results.

6. Do they not use profane hymns and tunes? No.

Such are of the most rare occurrence. The volume called "Church Army Hymns," which can be had for one penny, and is said to be the most attractive Church mission hymn book for the masses, has not, I believe, anything approaching irreverence, vulgarity, or profanity. We do not in any way need such.

7. Is not a uniform ridiculous and childish?

Most clergymen find their uniform helpful. I do. Why deprive the working man? It has its use. It is a plain black tunic and cap, and saves him from many temptations, and, especially that of imitating the clerical garb.

8. How about the big drum? In some places, with the wish of the vicar and the people, we have one. If the mission hall bell won't, and the drum will, bring us some careless ones to listen, permit us in some parishes the use of even such a dreadful instrument. In country, and some town places, it would do far more harm than good. To some working people there is no other music which has an equal charm.

9. Why have processions? I ask, "How can 30 or 40 men and women go decently and in order," from the "Black Lion" to the "Red Tiger" without one. It is also found that, though few may follow, it is often possible to get some drunkards and others thus to come along to the mission hall. St. Chrysostom believed in the power of a procession.

10. Are there not disturbances in the streets?

These are of the most rare occurrence, probably more rare than they ought to be, when many of our streets seem worse than what those of Sodom may have been.

11. There is no difference between the Church Army and the 140 other "Armies" in existence? Yes, there is, and the following are some of the chief:—

1. Infant and adult baptism is insisted upon.
2. The children are encouraged to go to the Church schools.
3. Attendance at the Bible class is pressed.
4. The Red Cord Badge taken by all is an undertaking for confirmation.
5. Church attendance on Sunday morning and one week night is encouraged.
6. The spirit of a righteous pride in being an English churchman is cultivated.
7. Loyalty to the vicar of the parish is taught by the officer.
8. Loyalty to the bishop of the diocese is instilled. The officer, when leaving his parish is quite willing to be guided by the bishop as to where he should go. In this he has the approval of headquarters.
9. Sinless perfection is not taught, though purity of heart is insisted upon.
10. Above all, every member is a communicant of the Church of England, and encouraged to communicate weekly when there is the opportunity.

12. Would not Church Army work clash with dissenters in the open-air? Decidedly not; it gives an opportunity of greeting others also engaged on such a good errand.

13. Is not the penitent form a great danger?

Those are invited to come forward to the front of the meeting who desire to forsake sin and serve God. It prevents hypocrisy and anti-nomianism, and insures a healthy amount of persecution. We understand the Church to teach the penitent form in Confirmation and Holy Communion when we come up out of the nave to the Holy table.

15. Don't they insist on the necessity of a definite, sensible conversion? They do not. They hold, however, that every man living a converted life must surely be definitely sensible that he has his back turned to sin, and his face toward godliness.

16. They teach the dangerous doctrine of assurance. The officers teach no dangerous doctrine of assurance at all, but that of the Bible and Prayer Book, wherein at the end of the absolution "Amen" is said, and faith says "so it is." He knows his sins are all forgiven, and he says in all humble boldness, "I believe in the forgiveness of sins."

17. It is all excitement. To rescue any one from a house on fire is exciting. Shall the rescue of a soul from sin be less? Unless we are so far frozen-hearted as to have lost all true touch with the spirit of the Cross. The Bishop of Bedford once said, "Spiritual excitement was good, but that of the flesh bad." The former we believe in, not the latter.

18. Will it last? How is it that in some of the parishes where the work has been going on for two or three years it is as good as ever. A fortnight's Church mission does great good, but it is usually a reaping time of long Church work. Our officer has to begin sowing the seed with the lower classes, and hence continuous rather than spasmodic work is best, giving time for the convert to be definitely attached to the Church. It is also less likely to play into the hands of dissent.

RESULTS.—The following are some of the chief results:—

1. Purer hearts, lives, and homes; drunkards, sober; thieves, honest; the rates reduced because of paupers enriched and prisons relieved; public and immoral houses closed, and the police state the whole face of parishes changed.

2. Another lay agent is obtained in most cases with but little outlay.

3. The clergy are relieved of nearly all the open-air preaching, and have the privilege of continual soul contact with penitents.

4. The Church is represented in the street; which cheers the sick who are unable to come to the house of God.

5. Churchworkers created and revived.

6. Plenty to take part in prayer meetings and Bible readings.

7. The people taught downright discipline—obedience. And last, but not least, the excellent practice of systematic daily giving to God's work.

8. The blessing of a brotherhood to help each other.

9. Easy going dissenters revived, returning to the Church and set to work.

10. Church local preachers produced, ready to go to the villages and help the local clergy.

11. Sunday and week-day services, and, above all, the Holy Communion better attended.

12. A minimum of backsliding effected, because of the permanency of the work. One of the indirect results is, that persons who will never join the Church Army attach themselves to the Church, which is working such manifest modern miracles in the lives of their neighbours.

13. Forty-nine officers are now wholly engaged, in addition to all the headquarters' staff.

14. It is carefully estimated that there are now annually—

Over 36,000 meetings indoors and outdoors.

„ 3,000,000 persons attending them.

„ 3,000 adults, professing true conversion, have been confirmed.

„ 1,000 more are waiting to be confirmed.

„ 5,000 communicant members, all humble speakers in the cause of Christ.

„ 100 earnest clergymen personally directing the work.

15. Both Houses of Convocation are welcoming, and nearly every bishop sanctioning, the services of the officers.

16. Above all, the name of the Lord Jesus is being glorified in the salvation of immortal souls.

CONCLUSION.—In conclusion, with the appalling need that we have around us, with the threatenings that are made against us, with a yearly addition of over 400,000 souls to provide for, I ask, is this a time for any of us any longer to regard with suspicion or coldness this supplementary agency, which God has been pleased to bless to the conversion of so many of the lowest.

We want open doors in town and country, at home and abroad, for without the invitation of the vicar we will not come. We want suitable persons recommended to us as candidates for our Training Home, where their stay is short and free of expense. We want University men, and others—especially those reading for Holy Orders—to give us some of their well-earned ease and rest, to live and fight with us for a time against sin in the slums; thus producing curates really experienced in mission work. We can board and lodge them very inexpensively. We want the help of more young clergymen filled with holy zeal and common sense, who will gladly abandon for Christ's sake, if needs be, all prospect of good livings and ecclesiastical promotion, men ready to sacrifice position, comforts, and even social esteem. We want the prayers and money of all who feel that their health and surroundings prevent them personally from obeying the Lord's command to go out into the highways to compel the wanderer to come Home, and who will thus enable us to do it for them. We want pulpits, public halls, drawing-rooms, where we may plead for the sinews of war, and as I am personally no charge upon the funds, I am perhaps the more bold. Above all, and in all, we want the continual power and direction of the Holy Spirit.

We believe that where Church Army methods are efficiently worked, vast masses of the people will not only swell the number of the redeemed who shall welcome their Saviour on the great day of awakening, but shall also bring down inestimable blessings upon that Church which has gone to them in their sins and won them to her Lord.

ADDRESSES.

R. FOSTER, Esq., High Sheriff of Cornwall, J.P. and D.L. for Cornwall, M.A., Oxon, and Licensed Reader of Truro Diocese ; Banker, etc.

IF it were a fact that it was an easy matter to recruit the ranks of curates or to get men to volunteer to come forward and work for very little pay indeed in the orders of priests and deacons, I should have nothing whatever to say this afternoon, because as I may as well state at once, I speak here as a Licensed Reader of Truro diocese. But when we know that it is an extremely difficult matter to get men to come forward to be ordained deacons, when we know that there are a great many churches in which there are not by any means, half enough services during the week, and that this is due to the fact that the clergy are so overworked, it is necessary to consider what remedy we can apply. The cause of the present state of things lies very much with ourselves, because we demand from the clergy the performance of such a multitude of different duties, like those of keeping parish accounts, being something of a sick nurse, knowing something about everybody in the parish, being able to explain how clubs may best be worked, being able to open and close a mother's meeting, besides doing all the pastoral work that comes upon them. Under these circumstances, it is not a matter of surprise to find that they are not quite equal to all we ask of them. We have heard this morning something about the reserve. I believe there is a large reserve on which we have not yet sufficiently drawn. I allude to young men in business, men of education, many of them University men, who are quite ready and willing and able to work if they are only put in the way. I believe that the chief reason why they do not volunteer is that they are not met half way by the parish clergyman. I do not say this as a matter of reproach to the clergy ; I simply state it as a fact. It is more than eight years ago that I began to work as a reader, but I believe I should not have been a reader this day if I had not gone more than half way in inducing my parish clergyman to ask me to begin the work. The circumstances which were in my favour I cannot expect to occur in the cases of other young men. I knew the present Archbishop of Canterbury well, and was able to write to him to get his advice. That advice was summed up in two very simple words. He wrote to me and said simply, "try it." I found that my clergyman was longing to ask me but was not quite sure whether I would like it ; and I was willing to do the work, but was not quite sure whether he would like it. I have often been asked if mission-rooms should be built or not for readers to work in. I am wholly opposed to the building of rooms first. I say, "get the man first, and if you have the man the room will come easily enough." I am sorry to refer to my own experience, but it is better to tell you what I absolutely know than to waste my time and yours in theorising. I find, then, that if ever I leave home and go into any parish in the county of Cornwall I am invariably asked to speak or preach once or twice on the Sunday, and it is many years since I had a holiday on a Sunday, until last Sunday ; in fact, I had not until then had one for eight years. The reason is that it becomes known that a man is willing to speak and no sooner does he get into a parish than somebody or other comes forward and says, "Here is a cottage," or "a barn," or "a house, do come and speak." I say, then, the first thing is to get the man, and rooms will follow. Besides, rooms are not always wanted. It does not rain always elsewhere as it does in Cornwall, and even in that county we can speak sometimes in the open-air. Two of the dearest friends I have amongst the clergy went out once on a walking tour in the north of Cornwall, doing mission work, and being accompanied by a layman, who helped them

as much as he possibly could during part of the time. They have often told me that they received the greatest possible assistance from their lay brother, that on many occasions when what they said was looked upon as coming from paid agents it was taken in good part when it came from a gentleman who, the people knew, was not paid at all. It is no good saying that clergymen will be hurt if they are told they are paid for their work. Those who are hurt by such things as that are not worthy of being named as clergymen. They ought to know that it is a high honour to be a clergyman. If people have their extreme notions about payment, let them have them. It is better far to preach the Gospel than argue about such a trivial thing as that. But though I point to the use of readers more fully than they have been used at present, I am bound to say that there are numberless other ways in which men of education and position can help their clergymen without being readers. Of course, they can help immensely in the work of evangelisation by speaking and reading on every possible occasion, but there are other ways in which they can do a great deal of good. In the county of Cornwall we have a very large number of Board Schools. Laymen are helping on the religious education of the poor by going to those School Boards, which will not admit the Diocesan Inspector to their schools, and saying, "Surely you will not refuse to have the Bible taught. If you will only adopt a syllabus such as you can approve of, I will come and examine your school." It has been adopted by many School Boards and they have invariably found that the work has been well done, and the cause which is so dear to the heart of everybody who is concerned about the greatness of England—I allude to the instruction of the young in Bible knowledge—can be materially advanced in this way by the work of laymen. I know some laymen are prepared to say they have not got the time, but when I am asked to recommend a man for some special work I do not advise the selection of one who has nothing to do, but one who has plenty to do, for I know that such an one, if he be a man of business, will always find room for something more to do especially when he knows it is for the glory of God, and the good of his fellow men. I say, then, that the Church of England has an immense reserve in her young and educated men, and I trust the day is not far distant when she will freely invite them to come and work. I believe there are many in this room who were stirred by the appeal that was made to us yesterday to go and work in London, that there are many who feel that they have not done what they might have done in the past, and who have made up their minds to do better in the future. It would be well, I think, if the clergy saw their way to open their churches, and to have more frequent services there. Though I am not one who claims a right to speak in a church, and though I feel it would be infinitely better to get ordained men to do the work, yet I feel that it is a crying shame and a great mistake that our noble churches, when they are situated, as is not always the case in Cornwall, in the right places, should not have more use made of them. Do not let me be misunderstood. I do not claim that we readers should be allowed to enter into the churches to do more than we can do at present, that is to say, read the lessons. But I do say that if the church is in the right place more services and heartier services should be held in it. The churches must not be closed from week to week. The doors must be left open every day, and all day long. It is a noble work that we are engaged in, and it brings its own reward with it. God grant that these poor barley loaves which I am able to give you this afternoon may be turned by Him who has power to change them into good wheaten bread which may satisfy the hunger of the poor who are really longing to have the Gospel preached to them.

H. A. COLVILE, Esq., Lay Evangelist in the Diocese of Lichfield.

IN speaking on this subject, I shall confine my remarks entirely to evangelisation amongst the working people, such as colliers and men of a similar class. For years past the question how to reach the masses has been discussed in congresses and conferences and all sorts of gatherings, and now when I see it again brought up, I am led to think of a gathering of clergy, where some question of vestments or something of the kind was being discussed, and one clergyman got up and asked, "Gentlemen, is it not time that we left off arguing about the uniform and got into the battlefield?" That is my feeling this afternoon: it is time we left off talking and got into the battlefield. I call to mind parishes where, Sunday after Sunday, fifty, sixty, and, in some cases, a hundred or more *bona fide* working men and women, of my own knowledge, are gathered for the early celebration, to take part in that highest act of Christian worship, and many of them have for an hour previously been engaged in prayer-meetings as a preparation for communion, and to seek God's blessing on the work of the parish. As I think of those faces, I remember that two or three years ago the greater part of them never knew what it was to darken the doors of God's House, and that they were pigeon-flyers, drunkards, and so on; but now they are sitting at the feet of Jesus, clothed and in their right minds. For three years past, we have held a gathering of mission bands in the Cathedral of our diocese, and in spite of the bad times we are having in Staffordshire among ironworkers and in the pottery district, and in spite of its being an appalling wet day, we, this year, gathered some 700 of these people into the Cathedral. I read an account of it in the *Staffordshire Advertiser*, and saw it stated that the clergy, marching at the head of their people, looked very proud of them. I thought they might well look proud, for what could be better than to see these people brought into the fold of Jesus Christ. I should not have to advocate very much the cause of these people if I could transfer this Congress to that Cathedral and let you see the reverence with which these people behaved in the dear old mother church of the diocese, and hear them sing from the bottom of their hearts, "When I survey the wondrous cross." Your hearts would be made of very different stuff to mine if you were not touched to the quick. It was only this summer that some of the colliers in a colliery parish on Cannock Chase went to the parish priest and asked for an early prayer-meeting that they might especially pray for the conversion of their mates. The priest replied, "We will have an early prayer-meeting. When shall it be?" They said it must be before they went to work, and that they would go out on to a certain hill which overlooked all the parish. The meeting must be at three. He said, "Very well; I'll be there." He went, expecting only to see two or three, but found there were no less than between 60 and 70 colliers on the hill at three o'clock in the morning, on their knees before God, and praying for the outpouring of the Holy Ghost upon the people. I have no fear for the work of the Church in a neighbourhood like that, where we can get men to meet at three o'clock in the morning to pray for the salvation of the souls of their mates, as they call them. The clergyman of the parish told me himself that of all the gatherings he had ever been at he never so found the presence of God, never was so bowed down by the power of the Holy Ghost as he was at that meeting. Evangelising work like this is going on in other parishes through the work of Mr. Carlile, who is showing many the right way of acting in this battlefield. Of course this kind of evangelising work is war, and hard war. War means money, as the income tax papers show us to our cost, and it means suffering, and self-denial, and, perhaps, bloodshed. But are we, who call ourselves followers of Him who bare the Cross, to keep out of it because it means self-denial for

the good of others, and because it may bring persecution and suffering, or, may be, dying on the field?

One of the most difficult questions we have to deal with is that of halls into which to gather the people. Many of our existing halls and mission churches are in my humble opinion misused. How often do we find that the mission hall or mission church is simply a miniature parish church? I am not speaking against ritualism, but as advocating the cause of the people, the so-called masses, the roughs. I say that these mission churches and halls are made useless for the purpose of evangelising and getting hold of the people. If you get in Tom or Bill, who cannot read a letter, he is like a fish out of water there, and you will not get him in a second time. How often is the mission hall, again, simply a place where some newly-ordained young curate practices his particular views as to ritual, perhaps almost in direct opposition to the parish church, and where a few discontented people gather round their pet curate. In such cases there is an utter failure to bring the lost sheep into the fold. I am aware that I may be bringing the bricks about my head, but I am used to that, and I am here to advocate the cause of thousands who are living, and dying, and falling into hell, without Christ and without hope. I am delighted to say that I believe there is nothing these people respect so much as they do the dear old Church of England, if she will only go after them in real desperate earnestness and lay hold of them. But this cannot be done in a half-hearted sort of way. If we are to have these people, it is not sufficient to go to them and tell them they are naughty people and ought to be in the Church. We want, what may perhaps be considered by some, far more desperate measures, with hearts baptized by the Holy Ghost, and filled with love, we must go right up to them, and by praying and singing and speaking at their very doorsteps, beseech, entreat, and compel them to lay down their arms of rebellion and be reconciled to God. Well, after the out-door work comes the question of halls. All such work ought to be immediately followed by a service in a hall. Take them, there and then, into the mission hall, where any impression that has been made may at once be deepened. Then, as they are won to a saving knowledge of Jesus Christ, gather them into classes and prepare for confirmation, and the Holy Communion, which should be made the one great service to knit them to the Church. From experience I can assure you they can be taught what the Church is, and what the Holy Communion is. Let that highest act of Christian worship be their one great service in the parish church. Have a special early celebration for them, and make it as grand and attractive and beautiful as you like. Do all you can by hymn singing on the knees, etc., to help these people into faith, and up to God, and make that service as near to Heaven upon earth as you possibly can for them. On such lines as these, "the people" are to be got by thousands. So you cut away the ground from under dissent and become the Church of the people. To tell me that in order to make the converted rough into a good churchman, I must compel him to go through full Matins and Evensong, when in six cases out of ten he cannot read a word or enter into the grand service, is absurd. If you baptize him, confirm him, and make him a weekly communicant you have in him a good, sound, Catholic churchman. For this purpose we want to lay hold of all those empty chapels which the dissenters leave when the neighbourhood gets poor, and to lay hold of the disused theatres and music halls. You can always get a congregation into a theatre or a music hall when you cannot get one anywhere else. Where such places are not to be had, we want money to run up cheap buildings into which to gather the people. I told my Bishop the other day that we wanted £5,000 to run up some buildings between Wolverhampton and Birmingham, and, by the blessing of God, we could have five or six thousand people in them during the next few years.

DISCUSSION.

The Rev. C. MANSFIELD OWEN, Vicar of St. George's,
Edgbaston, Birmingham.

I GLADLY avail myself of this opportunity of speaking on behalf of those who certainly need supplementary agencies to reach them, because they are entirely beyond the ordinary ministrations of the parochial clergy—I mean the deaf and dumb of our country. By the Providence of God I am able to hold converse with them in their own language, and therefore I can speak of their wants, and feelings, and needs, as perhaps few in this hall are able to do. The Church of Christ has always recognised her obligations to the command of her Divine Founder to preach the Gospel to all people, and it may not be generally known that there are hundreds of our fellow creatures, who, because they are deaf and dumb, are living without God in the land, or are in a state of indifference as regards religion. According to the last census there are 13,300 deaf and dumb persons in England and Wales, and there is no doubt that, with the exception of London and this diocese, which has a complete organisation to meet their wants, and minister to the interests of their souls, nowhere are they properly looked after by the Church of England. I maintain that these deaf and dumb have as great a claim upon the Church of England as any of the heathen abroad, to whom the message of salvation is sent. We must remember that these deaf and dumb, after leaving school at an early age, go home and live a life of semi-isolation. I know the parochial clergy labour under a great difficulty in regard to them, as they are utterly unable to teach them, or to minister to their wants, or to bring them words of life-giving consolation. It therefore behoves the Church of England to raise up a definite order of ministration to reach them. The work which is being done in London is well known. In Durham a Church of England mission has been established, and is about to extend its borders, and it will probably do an immense deal of good. But every diocese ought to have some definite mission taken up by the Church, in order to reach these deaf and dumb. Let me remind you that, in this case, the Church has been remiss. There are numbers of missions, numbers of centres all over England, where good work is being done for the deaf and dumb, but that is almost entirely the work of Nonconformists. The Diocese of Winchester, thank God, tries to remedy this evil. Six years ago, in the private chapel of Farnham Castle, Mr. Pearce (a deaf and dumb gentleman), was set apart as a lay-reader. To every beneficed clergyman in the diocese was sent a paper of questions to fill up, asking for the number of deaf and dumb in the parish, their names, ages, education, if any, and also if Mr. Pearce and myself would be permitted to visit that parish. We tabulated the return, and made out a scheme for diocesan mission work. Mr. Pearce worked amongst them as a lay-reader, and there is not a clergyman in the Diocese of Winchester who will not be willing to stand up and testify to the value of the mission, and to say that it has met a want that they could not themselves have supplied; as it brings the ministrations of the Church of England within the reach of the deaf and dumb. During the past six years it has been my privilege to present to the bishop of the diocese no less than fifty-eight candidates for confirmation, and many of my brethren here present can testify that it was also my privilege to interpret to the deaf and dumb candidates the exact address which the bishop of the diocese delivered on each occasion. Out of the fifty-eight candidates for confirmation we have a roll of communicants numbering about fifty. On Trinity Sunday last, in the parish church of Farnham, our revered President admitted Mr. Pearce into Holy Orders after he had passed a searching examination. This Congress may possibly be handed down to posterity as a remarkable one for many reasons, but not the least remarkable is that for the first time in the history of the Congress, we have on the platform an ordained clergyman who is deaf and dumb. My lord, I think you will agree with me, that, as regards personal appearance as well as physique, as regards moral worth, as regards his great influence, and as regards the spiritual work he is doing, the Rev. Richard Pearce is not to be outdone by any of his clerical brethren in the Church of England. I have a letter from Cork to-day begging me to ask, that, as the hearing people have plenty of clergy, and the deaf and dumb have only one, the spiritual fathers of the Church will take this matter into consideration, and see how far they can admit to Holy Orders such deaf and dumb candidates as have the proper qualifications. Surely these words from Ireland are enough to serve my purpose with the Congress:—"Our deaf and dumb have not a Diocesan Society,

as our diocese is too small, but we have united several dioceses together under the same plan as the mission work is carried on in the Diocese of Winchester. We are looking forward to having an ordained clergyman now that the ice is broken by the ordination of Mr. Pearce. What we want is that the Church should consider the absolute necessity of considering the claims of the deaf and dumb."

STEPHEN BOURNE, ESQ.

I SPEAK but the absolute truth when I say that I came on this platform without the slightest intention of speaking on this subject, but when his lordship expressed a wish that a layman should come forward, I thought it was a challenge which no Englishman, who wished to do his duty, could resist yielding to. I cannot, I think, do better than allude to three or four agencies which are within my knowledge in existence, besides the parochial agency of the Church of England, and in which, amongst other laymen, I am permitted to take part. Some years ago one of the largest theatres in London was converted by some benevolent persons into a coffee-hall. It was determined that this place should be taken for Sunday evening services, and there was gathered together a large mass of the denizens of the New Cut, who are prepared to hear the truth, whether it be from the lips of bishops, or from those of humble workmen. We find that the Word of truth, when uttered in sincerity and earnestness, is yielding the fruit which must always be forthcoming when the seed is properly sown. I was present at a conference in relation to purity among men not long ago, and one of the speakers stated that it was the custom to adjourn to a school-room after the meetings, but that it was difficult to get speakers. I mention this to show what difficulty there is in getting labourers to come forth and work in the great field. The Church of England Temperance Society affords opportunities not only for promoting temperance, but for preaching the Divine truth. In my own parish the meetings of that society are not confined to the question of temperance. A Bible-reading is given by a clergyman or a layman for perhaps three quarters of an hour or so, and that has an influence which we believe is very powerful in bringing people to church. The promotion of Church work is not, however, confined to institutions of this kind. I remember the remark of a great and good man to the effect that what the Church wanted was not so much new books on the subject of religion, as new books on ordinary subjects by religious men. I believe that when men know the power of the truth, and understand how to express it, they will find many ways of helping on its progress. I may give an instance. When it was my pleasure, last year, to go to Canada with the British Association, we used the steamer on her outward voyage, and also on Lake Superior, for holding meetings on Sundays, and one member of the association—an educated man—traces, to what was said at those meetings, a change in his life which has led him to become, not only an earnest promoter of temperance, but also a spreader abroad of the knowledge of the truth. These are efforts which all have an opportunity of making. One word as to the requisites for the work of evangelisation. Not only do we want physical requisites, such as power of voice, strength of body and ability to endure change of climate, but we require something higher and nobler than these. We want the knowledge that Jesus Christ died, not alone for mankind in general, but for the individual. We want to believe that we shall be empowered from above to speak words which may prove to be, to many, the hope of eternal life. We want to be humble in spirit, to be diligent in work, to look upwards with the fervent hope, the fervent conviction that not a word will be spoken in vain in the Master's service. Multitudes rush into such work without feeling the obligations resting upon them, but far more keep back from work because they will not recognise the responsibility that rests upon all to do what they can to aid the spread of those truths which have been so precious to their own hearts and souls. What has brought them out of darkness into light may be instrumental in doing the same for others. The Church wants the work of all her sons and of her daughters, too; and if a faithful son of the Church will consecrate to the Master's service all the powers he has, that Master is sure to give him success in what he undertakes, and will be sure to bless him in his own soul. He who will thus help on the work of the Church is certain thus to aid in that which we must accomplish in this land of ours if we are not to fall and perish as the ancient empires have done. If we are to escape such a fate, we must have a revival of religion in the land; we

must banish the sins of lust and intemperance, and to this end must all consecrate our time, our energies, and powers to the service of Him who has endowed us with such rich blessings. If we do this faithfully there is a future for our land such as no power on earth has ever had before, but if we fail at this crisis of our history we shall sink deeper and deeper, until other nations shall rise to become in our place the depositories of the sacred truths of Christianity.

The Rev. C. LEA WILSON, Vicar of Old Radford, Nottingham.

I AM glad to have an opportunity of saying a few words with regard to the Church Army as an evangelising agent supplementary to the parochial system, and also as a Church Defence Institution. I will give a few facts with respect to that which has come under my own notice. A branch of the Church Army was started in my parish in order to try and get hold of the working men who are habitual frequenters of the public-houses. There are some 20,000 souls in the parish, and we found we could not reach these men. During the first three months of the Church Army work I was somewhat disappointed. We could get young men and women into our mission halls, but we failed to get the working men of 40 years of age and upwards. The work, however, began to tell after a time, and then the men began to follow in to our meetings. We have now been fourteen months at work, and after we had been six months we found ourselves in a position to go to the public-houses and fetch the working men out. I, myself, could only organise and see the work done; it was the working men and women who went to the public-houses, two by two, late in the evening. On the last night of the old year they fetched out fully six hundred men and women. I may mention that one of the fruits of this work is that one poor degraded young fellow who was brought in drunk from a public-house, came and gave himself to God after he had become sober, and he has since been baptized and confirmed, and has been the means of bringing his brother, a young rough of some fourteen or fifteen years of age, to God. Better still, about four weeks ago, he was the means of bringing his degraded old father also to the Lord Jesus Christ. This all comes from members of the army having gone and fetched the people. I myself could not do it, but the Church Army can, and does do it. Week by week these men come to our Church. We have every Sunday morning a celebration of the Holy Communion, and every Sunday afternoon we have a special service in which they are glad to join. Many of the people cannot read, but most of them know the Apostles' Creed by this time, and are learning something of the Prayer Book. I will give another instance. It is not three weeks since I had the privilege of baptizing one who has been won from infidelity by means of this agency. For sixteen years he has been a preacher of infidelity in the Market-place on Sundays, a drunkard of the worst type, and an adulterer. This man has, however, come like a little child to the feet of Jesus. Having been baptized, he is this week preaching in the streets the Faith which once he despised, although he had not for fourteen years been in any place of worship. This year we have had fifty candidates confirmed through the work of the Church Army alone, and we have numbers coming to our meetings who for a long time never went to any service at all. We have drunkards of ten years' standing, seventeen years' standing, forty years' standing, all coming constantly to our meetings. Better still, we believe that they are being brought to the Church of England. We have, indeed, definite proof of this, and finally let me add that although I attend the Church Army meetings constantly I never see any irreverence.

The Rev. R. G. BULKELEY, Vicar of St. John's, Dukinfield.

IF I speak this afternoon with somewhat faltering lips, I speak at the same time with great depth of feeling. I can agree with almost every word that has been said this afternoon, because I feel that I am in some respects an example of much that I have listened to. I come from a rural deanery not very far from the city of Manchester, although in a different diocese, in which, if the population be divided by the number of clergy, including curates, each one of us has more than 3,000 souls to look after.

Such being the case, how is it possible for us to do all the work that ought to be done without the assistance of some supplementary organisation? As Mr. Foster was describing the life of a clergyman, I felt he was describing to some extent the history of my own life, as for some time I had charge of 15,000 souls with only one curate to help me. Things are better now; yet as each week comes to an end, we feel we have done nothing, because so large an amount of work still remains to be done. There has not been any agency mentioned that I could not find room for. There is great difficulty, too, in persuading curates to come to our part of the country. I do not know whether it be because most of them are born in the south of England, and so naturally commence work there; but if there be any young men in this hall who are about to be ordained, I would advise them to come and work for a year or two among our vast populations in the north, and they would acquire such sympathy with the working people as must help them in their ministry afterwards, wherever they may be placed. I live amongst a vast population of colliers, iron-workers, and cotton-hands—among men and women who, by the sweat of their brow, and the work of their hands have greatly helped to make England what she is. I come down to your fashionable resorts in the south, and often see young men and women walking about full of idle business. I would tell them that if they would only come and work amongst the poor and the toilers, they would many of them obtain a new interest in life, and would begin really to live as they had never lived before; oh, that I had a man like Mr. Foster working in my parish! We have heard to-day much about the reserve forces of the Church. Well, the reserves are called out when the country is in danger, and what glory is it to England when we read that they turn up nearly to a man. The Church is now in danger. Cannot we call out our reserves, and surely they will come forward at such a crisis in a similar way? Surely, after we have had put before us such a multitude of agencies in which men and women can work, there must be work to be found for all. As Mr. Colville was speaking about his particular agency, I thought of a man I met in the largest parish in the black country not long ago. He had been a collier, and afterwards became a cheap-jack. In that business he learnt to speak, and, at the end of his ordinary day's work, he did evangelising work for a couple of years, preaching to the collected crowd after selling his wares. The Church then got hold of him, and now he is working hard in her service, knowing God, and spreading the knowledge of Him. When I lately shook him by the hand, and conversed with him, I felt that I had received more than I could give back. We want more of such men. We want men and women of every class to come into the midst of the large populations, and also into the country parishes, and especially the hamlets which are often the very strength of Non-conformity. The laity ought not to leave everything to the clergy, but should come forward and help us. If they do this, and if only the laity and clergy would stand shoulder to shoulder, and do their duty thoroughly for another fifteen years, I do not think anything will be able to shake our Church.

EDWARD J. COUNSELL, Esq., Collector of H.M. Inland Revenue,
Worcester.

I WANT you to take out your pencils and make a note. I hold in my hand a cry from the Diocese of Newcastle, which reached me here this morning. It is headed, "Mission to the Navvies on the Alnwick and Cornhill Railway, founded by the Right Rev. the Lord Bishop of Newcastle," and asks for loans of illustrated books and papers, to be sent to the Rev. Canon Trotter, Secretary, Alnwick. Thirty-five miles of railway are being constructed and a thousand men are employed. Will you kindly note the address, and when you go home from the Congress loaded with books and papers, remember the poor fellows who are making this railway. One of the best of agencies is the distribution of sound literature. If I might name one particular paper, the *Church Evangelist*, I would pray you to send copies to Northumberland, and I am quite sure my friend, Canon Trotter, will make the very best use of them. Navvies are men who are oftentimes very much neglected. It is 23 years ago that I first did any work as a layman, and I then went to the navvies' huts in Perthshire during the construction of the Highland Railway, and spoke and read to and conversed with the men who were engaged upon the work. There is now another Highland

line being constructed in Northumberland, and the mission to the navvies is carried on with much earnestness, but under great difficulties. Canon Trotter does not know that I am making this request, but I am quite sure he will be glad to receive such contributions. I have had 23 years' experience of laymen's work, especially in the direction of Bible classes. Among those who attend my present class are men from 25 years of age up to 70, and many of them are scarcely able when you ask them to refer to any book in the Bible to tell whether they should look for it in the Old or the New Testament. This is one of the difficulties one has to overcome in dealing with many working men. I have found it a good plan always to put a good tempered fellow who can tell whether Isaiah is in the Old or the New by the side of one who cannot, so that he may quietly help him. The shame some men feel at not being able to find the places referred to has made men keep away from the classes altogether. Be tender with them, any of you who have to do this kind of work, and you will be sure to see, as a consequence, that your labour has not been in vain. Over and over again have I received the thanks of these men, and of their wives and families for my work amongst them. Another agency I would refer to is that of a weekly meeting for intercession. I know of one that has been maintained now for more than two years every Saturday night. People are invited to send in requests for prayers. Oftentimes the room has been filled by persons, chiefly of the humbler classes. There is an opening hymn; then the general confession and the Lord's Prayer, then the singing on our knees of that sublime hymn, "Come, Holy Ghost, our souls inspire," followed by an address, and then one or two are asked to offer prayers. This meeting was interrupted the other day by the death of our vicar, after only two or three days' illness. I may tell you that the last work he did for his Lord just before he passed away was at this intercessory prayer meeting, and there was no class which so delighted his heart or gave him so much encouragement as the Bible class for men, and the weekly meeting for intercession, at which he never omitted to urge that the Church's great "prayer meeting" was the service of Holy Eucharist, and that every endeavour should lead up to this great central act of worship, praise and prayer.

The Rev. R. M. GRIER, Vicar of Rugeley, Prebendary of
Lichfield, and Rural Dean.

THE hearty welcome now accorded by the authorities of the Church to the irregular ministries, whose cause has been so ably advocated to-day, augurs well for the future of the Church. Ah! If only some of the practical wisdom which has been displayed upon this subject at this meeting had been shown in the past, no feeling of regret would more mingle with our thankfulness for every earnest, honest effort made to win souls to God; but even now we may do a great deal to prevent further division and perhaps promote future unity. The true cause of divisions between Christian men at the present day, now that the old narrow aggressive Puritanism is for good or evil dying out of this country, is not, I am convinced, to be found in differences of religious belief. Mr. Spurgeon has stated, what I believe to be perfectly true, that many bodies of Nonconformists are honeycombed by a suppressed socinianism all the more dangerous because it is suppressed. But this is to be found chiefly amongst their ministers and their wealthier members rather than amongst the poor. The reason why the poorer class prefer the meeting-house to the Church is that from old association and the greater simplicity of the services, they can throw themselves into these with greater earnestness. Is it impossible for the Church to meet their needs? So long as the Holy Communion is recognised as the great central act of Christian worship, surely we may accommodate ourselves at other times to the intellectual and spiritual developments of the people of this land. This would be a step towards unity, at any rate, which I would venture to commend to the members of this Congress. These are not days when those who love the Lord Jesus Christ should stand looking suspiciously at one another, but rather times when they should stand shoulder to shoulder and arrest by every means in our power the progress of an infidelity which is as resolute as it is insidious. Again, our patronage system is imperfect, and must, I am afraid, remain imperfect for many years to come. It is wonderful to see how well it works in its imperfect state, and yet hundreds and thousands of souls have been committed to the charge of inefficient clergymen. Do

not think I am blaming others ; I am not sure but for fixity of tenure, which, however desirable it may be for Irish farmers is not desirable for parish priests, I should be where I am. At present, however, we can do little or nothing to remedy the evils which sometimes spring from the system, but when once irregular ministries are established amongst us a great deal may be done ; wherever the regular ministrations of the priests fail, they may be supplemented by those of others. I should not myself object to this, for I believe the priests exist for the people, and not the people for the priests. I believe most strongly in what is called clericalism and sacerdotalism, but my sacerdotalism teaches me that it is the glory of a priest to be the servant of all, and that the status and temporal position of a parish priest ought never to be preferred to the spiritual interests of the people, or allowed to stand in the way of their conversion. I should be glad if these irregular ministries were to act under the control of the bishops of the Church rather than of the parish priests. I know myself of a parish in which there are some 5,000 persons, and in the parish church, which is almost in ruins—an outward and visible sign of the spiritual decay and death to be found there—some four or five people meet every Sunday. Supposing these irregular ministries were established amongst us, why should not the bishop have the power to send men to such a parish as that to hold the place in the name of Christ and His Church until the present incumbent was removed? The place in which the supplementary services were held need not be consecrated, and the man who held them need not be ordained. The forms of worship need not be exactly those which are to be found in the Book of Common Prayer, but for all that the same Lord could be taught and the same doctrines proclaimed as we hear in our churches Sunday after Sunday. But these irregular ministers so used need to be properly trained, not to be what others are, but to be—what they can best be—themselves. Very frequently men who start as evangelists fail by aiming too high, but every man can, at least, be taught to be reverent, to be not too familiar, and to avoid that ranting which among the poor has less power than is usually supposed. These men must also be taught to act under authority. Do not let us take our view from the English House of Commons, where nothing at this present moment seems to be so much rewarded as hard hitting, fierce invective, and unmitigated impudence. In the Church of Christ all who labour in His Name, if their labours are to be successful, must be men of prayer, and clothed with humility.

Rev. F. S. WEBSTER, Church Army Training Home,
London.

ONE fact and two principles are all I shall allude to in the five minutes that are allotted to me. The fact which I would impress on your minds, is, that there are hundreds of working men, attached to the Church of England, who are striving, night after night, to rescue their fellow men—men who have been won themselves from lives of sin. I shall never forget one court in the parish of St. Aldate, Oxford, where a man, who was speaking at a meeting, pointed to a window and said : “ I used to stand there ten years ago and throw nails and beads, and bits of leather at the preacher, calling myself an infidel and an unbeliever. Now, through the work of the Church Army my wife and I have been converted, and the Gospel, which I once persecuted, I delight in preaching.” It is a fact which cannot be too much impressed on the mind of the Church that working men have in them a power of enthusiasm, of real love, of gratitude which must not be neglected in the work of evangelisation. The first principle I would refer to is the magnificent hopefulness of our workers, of which the Bishop of Durham has spoken. We do not despair of any man. We have seen the very vilest firmly converted to God ; and so our men go forth in a spirit of magnificent hopefulness, knowing that the Gospel is the power of God unto salvation, and believing that God will use them as instruments for the conversion of the worst. The second principle I will allude to is the conviction that the Church is the best home for our converts. We are convinced that the best thing we can do when any are converted through our means, is to teach them to love the Church, and to receive from the clergy that further instruction which the evangelists may not be able to give them. I wish, in conclusion, to impress upon all here, that they are responsible in this matter. It ought not to be left to the clergy or the licensed lay-readers. It is the duty of all churchmen to do what they can to bring people back to God. You know not what may be done, if, with the love of God in your heart, you go forth

into your parish, and, laying your hand on the shoulder of the working man at the street corner, tell him that God loves him and is trying to save him. When people remember that the message is coming to us from our Father, "where is thy brother," I am confident we shall have in the Church such an army of zealous workers, such a power of genuine enthusiasm, backed up by consistent godly living, as shall reach out to the masses of the people and draw them unto Christ. I ask your prayers, your sympathy, and your earnest help for the work of the Church Army.

T. MARTIN TILBY, Esq., Lay Secretary, Church of England
Scripture Readers' Association, 56, Haymarket,
London.

PERHAPS a few words are necessary in reference to the work of the Church of England Scripture Readers' Association. That society may claim that forty years ago it made the first movement in the direction of lay agency. It was established in 1844, and was the first organisation of the sort for supplying Church workers to the Church in London and the suburbs. At the present time we have about 130 workers in what is called greater London. A previous speaker said that Scripture Readers had no training, but I think it right to say that all those employed by our society have to pass a careful examination under the auspices of a responsible committee and by clerical examiners, whose appointments receive episcopal sanction, and they work under the written sanction of the bishop of each diocese, in which their various parishes are situated. I wish I could take you to the large parishes in the poorest parts of the Metropolis where some of our men are at work. Not only is house to house visitation—the basis of our work—thoroughly carried on by them, but they are able to undertake tract distribution, open-air preaching, bible classes, cottage lectures, and all the varieties of useful parish work. I hardly agree with everything that was said by a previous speaker in reference to the services held in churches. I think the experience very largely is that where workers are able to get working men into a mission chapel or a plain mission-room, they are able to do far more with them than they could do by taking them into the church itself. I do not mean to say that the church should not be used as much as possible for the working people, but it is not only difficult, in the first instance, to get them into church, but plain, simple, services conducted in a mission-room are more attractive and helpful to this class. I am glad to say that the Church Army and our society are able to work hand in hand. The Scripture Readers are able to find the people and to send them to the services, which are conducted under Mr. Carlile's society, and also to follow up the work in parishes after the Army has been withdrawn, so that there is no antagonism in the work of the two agencies. It is impossible for the clergy, with such large populations around them, to systematically visit all those for whose pastoral care they are responsible, and the object of our society is to send earnest, pious, loyal churchmen to the homes of the people to supplement the work of the clergy, and to endeavour to bring those they visit to the knowledge and love of God, and to attach the people to our beloved Church.

The CHAIRMAN.

I WOULD point out that there has been a wonderful unanimity amongst the speakers who have addressed the Congress this afternoon. I think we may congratulate ourselves on this, that the parochial system of the Church of England is so elastic as to contain all these various organisations, and that they can co-exist in our several parishes without any clashing whatever. It only shows how marvellous was the direction given by Almighty God to those who founded the parochial system, and I trust that, whatever dark shadows are hanging over us at present, this nation will not be mad enough, will not be foolish enough to destroy that parochial system. But the old parochial system is not sufficient. Five hundred thousand persons are being added yearly to the population. A coal-pit is discovered somewhere, and there immediately springs up around it a large population, or a railway is constructed, and a large population springs up during the progress of the work. For such increases in the

population as these, the organisation of the parochial system is plainly not sufficient. Again, the attacks which have been made for years past on the deepest mysteries of our religion ; upon the life, the doctrine, the teaching of our Lord Jesus Christ have aroused the enthusiasm of those who believe in Him, who know that their life is lived in dependence on His life, that their hearts have been made strong, and their lives firm by what has been given to them by Him. They can no longer tolerate these attacks, and, like some sudden flame, enthusiasm is springing up from one end of England to another. And remember that enthusiasm cannot be tied up with red tape. Nor can it be swaddled in the long clothes of a baby. It must walk, and it must run. I can say, thank God, that amongst the bishops, well-directed enthusiasm in the Church of England is recognised as one of the most precious gifts of the present day. The work of the Church of England must be more aggressive than it is at the present moment. I will point to the work of our northernmost diocese. When I began work there it was found that we wanted no less than twelve new parishes in Newcastle, and the immediate surroundings. The clergy were doing what they could, but the Church was under-manned, and there were not parishes enough. Those twelve new parishes are in process of formation. We have not begun with bricks and mortar, but with the living agents. We have given where we could a school-room or a temporary building—and there the living agent is gathering together his congregation. In many cases, the congregation already exceeds the limits of the building. Yet, we find that there is a vast number of people who are not reached at the present moment, not only not by the Church, but by no other spiritual agency whatever. We are trying special evening services, to which those who are known not to be Church-goers are asked to come after the ordinary evening congregation has gone. We are trying the Church Army also. I think Mr. Carlile will bear me out, when I say that when he came to see me about the Church Army I was somewhat in a doubt. I did not altogether see my way, and I asked him three questions. The first was, "Is it definite church work?" and the answer was heartily, "Yes." The next was, "Do you ever go into a parish where you are not invited?" The reply was emphatically, "No." The third was, "Do you ever stay in a parish where you have been invited if the clergy afterwards want you to go?" The answer was again as heartily, "No." Well, I, for one, am most thankful for the work of the Church Army in the towns and in the country parishes of Northumberland. There has been failure, and the reasons are not far to seek, and there are dangers. You will, however, never bring new work to perfection unless that perfection is attained by some mistakes. I want just to point to the elements of success in this work. First, there must be a suitable place for the agents of the organisation to work in. Next, the clergyman of the parish must, for the time being, be the head of the branch of the army working in his parish. Then it must be remembered that it is no good sending people out unless they have some training. In one parish in the suburbs of Newcastle, grand work has been done by the Church Army. There the clergyman got the leaders of the army twice a week into his study and taught them the doctrine they were deficient in. In that parish I had the pleasure of confirming a large number of people, from 80 years of age downwards, including one grandmother leading her grandchild, mostly reached by the work of the army. I have also had the honour of speaking in a large and densely crowded mission-room, where the faces of those to whom I had been speaking told of the awful previous life of the people—faces on which the traces of former sin were still apparent, faces, however, which showed that the heart had been lifted up to take in the words of life. As to the work of the Church Army in the country, I may say that I have just had a requisition from the clergy of some parishes in my diocese to go over and confirm a number of adult pitmen, who have been brought by the agency of the Church Army to a recognition of their baptismal vows, and a knowledge of the necessity of a Christian life. Thank God for such work as that. Let us remember that these men, every one of them, will go and speak to their fellow-men. When a working man has got the knowledge of, and a belief in, the love of God for him, when once he knows what the power of God will do for him—how it will raise his whole life, how it will make his home sweet, and his life happy ; then that man cannot help going out and saying to his fellow-workmen, "Do you know what I know." If we can strengthen this and other agencies, what a marvellous power there will be before long in the ranks of our Church ! We shall be able to carry out the schemes of old John Wesley. One curious difficulty I have found on the part of these pitmen is, that they think that they cannot have their prayer meetings as churchmen. When we make them understand that the Church of England is based upon prayer, that they shall have their prayer meetings, and that the very essence of their life shall be prayer,

offered up week by week in little mission-rooms, in gatherings of twos and threes together, when we make them understand the method of old John Wesley, and that this is church method, we may depend upon it that there will begin that marvellous tide of progress, which, I believe, God the Holy Ghost is now instituting amongst us, which will in time fully enable the old Church of England to prove herself to be the spiritual mother of the people of this land. "Happy are the people in such a case; yea, blessed are the people who have the Lord for their God."

LECTURE HALL,

WEDNESDAY AFTERNOON, OCTOBER 7TH.

The Right Rev. the PRESIDENT in the Chair.

THE CATHEDRAL IN ITS RELATION TO THE DIOCESE AND THE CHURCH AT LARGE.

PAPERS.

The Very Rev. EDWARD H. PLUMTRE, D.D., Dean of Wells.

THE history of our cathedrals is, I fear, little else than the record of ideals unrealised, large resources wasted, the *corruptio optimi*. The Dean and Chapter were meant to be the free electors of the bishop, and we have the *simulacrum* of the *congrégation d'élire*. They were to be the permanent guardians of the temporalities of the See, and their confirmation of the bishop's acts in the appointment of permanent officials, chancellors, and registrars has been given and received as a thing of course. They were to be the chief advisers of the bishop, acting under his fatherly guidance, and their Chapter Acts are full of disputes as to their respective jurisdictions, and he has preached or read the commandments in his own cathedral only by a patronising sufferance. They were to be models of an unworldly life, nursing a high standard of devotion, and deans and canons came to be as they are painted in the Chronicles of Barchester, and non-communicant singing men, and ill-cared for boys, lost, in their round of services and anthems, the very capacity for worship. Their rich endowments were to be the rewards of learned labour or pastoral zeal, and too often Dean Law's answer to the Cathedral Commissioners in 1850,* has been applicable with fatal truthfulness. "In our own Cathedral (Wells) there is no notice upon record of any services being rendered to learning, or of any appointment being made for other considerations than politics or family." They were to be centres of educational activity† (this was specially the

* See the Archbishop of Canterbury's speech at Diocesan Conference, 1885, (*Guardian*, July 3), and Bishop Warburton on Crown Appointments in his dedication of his *Divine Legation* (B. iv.-vi.), as quoted by Dr. Pusey (*Remarks* p. 12).

† See Cranmer's proposal for establishing Readerships of Divinity, Greek and Hebrew in each Cathedral. Burnet's *History of Reformation*, B. III., A.D., 1540. See also the *Reformatio Legum Eccles.*, as quoted by Pusey. *Remarks* p. 139.

idea of the Cathedrals of the New Foundation), and not a single cathedral school, as such, has risen to any eminence, comparable with that of Rugby or of Harrow. They were to be centres of evangelising mission work, and their record till lately has been a blank. Lazarus has lain for centuries at the gates of the cathedral *Dives*, and is as "full of sores" as ever.

One may note, from time to time, efforts after better things. The collegiate Cathedrals of the Old Foundation aimed at a higher standard of culture than that of the older abbeys. The Precentor was to maintain the musical element of worship at its highest point. The Chancellor was also the Archischola, and was to superintend the general education of the choir-boys, as the Precentor did their musical instruction and of the younger vicars choral. The ideal of a vicar's life was that he was to study as well as sing. Canons were to be ready to undertake public burdens and labours for the common benefit of the Church.* How the system worked in pre-Reformation periods I have not time to discuss. Chaucer has left us no portraits of a dean or canon, and it may, perhaps, be scored to their credit that they did not go on Canterbury pilgrimages.

With the Reformation there came a great change in the work required of the cathedral staff. Instead of daily and manifold masses, and the round of services from prime to compline (priests and choir boys rising often at midnight †), there were simply matins and evensong, and weekly—too often only monthly—communions. That would have been the time for a keen and searching reform, reducing the staff, assigning definite new duties for the old ones that had lapsed, largely expanding the preaching and educational activities. The opportunity was not used, and the result was that there were more "idle hands," with the inevitable "mischief," as result. Cases of intemperance and worse, of quarrels and contumacy, thicken over the Chapter Acts. Elizabeth tried to enforce habits of devotion and study by the somewhat strong measure of forbidding the wives and children of deans, canons, prebendaries, and vicars choral, laymen as well as priests, to reside with them, or even elsewhere, in the precincts.‡ Her commissioners (Jewell being one) tried to develop the educational idea by making it the duty of all the vicars choral, or singing men, to "resort unto the Gramer Schoole."§ The Canons of 1604 feebly required that the "petty canons and the vicars choral should have at least a Latin New Testament," which it was assumed that they could read (*Can.* 42). In other respects the remedies prescribed by the Canons throw light on the nature and strength of the disease. Deans were to reside not less than ninety days in the year (*Can.* 44). Residential canons were only so far tied to residence that they were not to leave the cathedral without one of their number, a condition which in many cases might have been satisfied by less than two months. They, and the canons, prebendaries, and other officers, lay or clerical, were to receive the Holy Communion four times a year, and

* See Statutes in Reynolds' *Wells Cathedral*, pp. 45, 55, 56, clxxvii. Dugdale's *St. Paul's*, app. 11, 36.

† Reynolds' *Wells Cathedral*, p. clxxxiii.

‡ Reynolds', p. clxxxvi.

§ Ibid, p. clxxvii.

on "principal feast days" the "principal minister" was to officiate in a cope (*Can.* 24). It was the last feeble attempt at a fair day's work for what were certainly a fair day's wages. The clean sweep of Parliamentary and Cromwellian rule, memorable for having called forth, in Hackett's speech before the Long Parliament (1641), something like an ideal of cathedral life, as well as an *apologia*, was followed, at the Restoration, by a reaction in which deans and canons seemed to have learned nothing but the art of accumulation, and forgotten nothing but the fact that there was an ideal to strive after, and a work to be done. Deaneries were held with bishoprics, canonries in two or more cathedrals, with one or more livings. The Crown, not content with its own patronage, encroached, under the Stuarts, by letters of provision, on that of chapters who co-opted, and the appointments were not seldom scandalous.* The one check upon the wide-spread plague of plurality was the cost of keeping up so many establishments. Here and there, indeed, even before the days of cathedral reform, the breath of the evangelical revival had found its way, as in the instance of Milner and Ryder, into the seclusion of the precincts. But, taken as a whole, the cathedral system of England had borne no fruit meet for repentance under the Georgian *regime*. The question might have been asked, "Can these dry bones live?" The sentence might have gone forth, "Cut it down, why cumbereth it the ground?"†

During the last fifty years there has been a great change in which we, who come to reap where others have sown, may thankfully rejoice. It is well to consider how that change was brought about. Not, be it noted, by any high ideal or elaborate legislation. The cathedral reform of 1836-40, the work of the Whigs and Sir Robert Peel, backed by Archbishop Howley and Bishop Blomfield, was simply economic. To get rid of the more glaring abuses, reduce the sinecures, and transfer the money that had been wasted, to the spiritual necessities of towns and villages,—this was their rough and ready rule. Such a reform seemed to Peel "possibly the last opportunity" of averting a destruction otherwise inevitable. Protests on behalf of an ideal of some kind came (names strangely matched) from Sydney Smith, Mr. Gladstone, Dr. Pusey, and Mr. Hope Scott,‡ but passed unheeded. The result was, perhaps, all the happier. What the cathedral fig-tree needed was a vigorous pruning, and that it got, and though it bled and groaned in the process, it gained a new strength. What had been the minimum of four canons at Carlisle became the normal, almost procrustean, standard. And among the dry bones (you will pardon me if I mix my metaphors) there was a stir and

* Thorndyke's wish that cathedrals might become "schools of the prophets, seminaries of preachers," deserves to be noted as an exception to the general apathy. —*Primitive Government of Churches*, ad fin.

† It is only fair to refer the reader to a moderately long list of divines of eminence connected with cathedrals given by Dr. Pusey in his *Remarks*, pp. 104-106.

‡ See Sydney Smith's *Letter to Archdeacon Singleton*, Pusey's *Remarks on Cathedral Institutions*, and Mr. Hope's *Speech before the House of Lords*. It is worth noticing that Dr. Pusey dwelt chiefly on the plan of utilising cathedral foundations for purposes of theological study (pp. 73-80), Mr. Hope on their being the councils of the Bishops, and centres of preaching activity (pp. 64, 65). One of Dr. Pusey's remedies was to transfer all cathedral patronage to the Crown (p. 84).

shaking, and the breath of heaven came from the four winds—Evangelical and Catholic revivals, popular demands, Broad Church intelligence—and gave life where before there had been but the skeleton fragments of a forgotten and lost ideal. Evening services in the nave, more frequent Communion, Theological Colleges in cathedral cities, more activity of deans and canons in the good works of the cathedral city and the diocese, began to multiply. Public opinion has compelled Prime Ministers and bishops to make on the whole respectable appointments, some on the "reward," some on the "learned leisure" theory. The cathedral is beginning to have a hold upon the affections of the people, in proportion as it has recognised its duties to them, such as it has not had since the Reformation.

There are, of course, drawbacks, rising out of the absence of the ideal element in the cathedral reform, of which I have spoken. Three months' residence (and in some cathedrals, as in York and Chester, there is only one house for the four canons), is not enough to connect a man adequately with the life of the city in which he is a sojourner. His life as a canon is subordinate to his other work, and that work, on its side, is more or less marred and interrupted by his residence. Attendance at services, and, at the outside, thirteen sermons, present but a scanty record of work done, in the absence of duties as yet unassigned, though not always unperformed. Such an arrangement is obviously fatal to the idea that the chapter is to be the bishop's council of advisers.

We have been led during the last four or five years to the threshold of another great reform, based on more ambitious lines, avowedly aiming at a far higher ideal. I wish I could persuade myself that it is likely to pass into the regions of actuality. There have been magnificent conceptions, long parturient labours, the actual birth of some twenty-four cathedral infant constitutions, but there they lie, out in the cold, burked and blocked by Parliamentary procedure, not, I fear, within a measurable distance of practical politics. I may hope or fear many things from the new constituencies who will vote in November next. The one thing of which I cannot persuade myself is, that they will return members who will show a tender care for the interests and activities of cathedrals. It would be entirely out of place, I think, if I were to attempt to profit by the chance of being the first reader, where I ought to be the second or the third, and to discuss the schemes of the Cathedral Commission in the presence of the Right Reverend Prelate who is to follow me. Those schemes have been obviously dominated by the ideal set forth by the present Primate in his volume on "The Cathedral," and realised with a marvellous rapidity at Truro. I gaze on that ideal with sympathy and admiration. I should like to see the chapter as the bishop's council; truth, wisdom, light flowing out from the cathedral, like the river in Ezekiel's vision (ch. xlvii. 1-12), or the streams in my own fair city of fountains, each man with a work assigned to him, and doing it, not with eye service, or a grudging statutable minimum, but in a genuine singleness of heart. But when I turn to the documents in which the idea is embodied, I confess they seem to me to be constitutions that have been made and have not grown. When I

read of the workers at Truro, my heart burns within me. When I read the Statutes, luminous and voluminous, of its cathedral, I ask, will it march? What guarantee is there of its permanence? Will it escape the fate of past reforms? What is to be done if the bishop declines to consult his chapter, or the chancellor canon does not lecture, or lectures unprofitably, or the evangelist canon is a man without the gift of unction or of prophecy?

Do I then despair of the future of our cathedrals, or content myself with the Cassandra utterance of one who sees "rocks ahead." Far otherwise than that. So far as I can feebly act myself, so far as I can advise others, my counsel would be, "Do not depend on legislation. Do not wait for it. Be content for the present with the day of small things. Prophecy once more to the four winds, and bid them breathe life into whatever in ourselves and our systems has become ossified and dead. Invite preachers from within and from without who have the gift of utterance. Let special services for children win the rising generation of our future masters to feel that the cathedral is their home, that there, at any rate, they can find a "free and open" Church. Revive the other services so that they may be musically and otherwise, not by Act of Parliament or episcopal decree, but by their own completeness, the standard of ritual to the diocese. Let each member of the cathedral find in the history of the past and the opportunities of the present, that which shall prompt him to higher aims and more resolute activities. Let the dean be as the father of his choir boys, and the chancellor see that his schools are efficient and well organised, and the precentor do his best to make the choral element of worship, in the highest liturgical acts as well as in daily worship, in the hymns, which win the hearts of the people, as well as in the anthems, which satisfy the expert, as near perfection as may be attainable. Where there is a theological college, let the cathedral dignitaries do what they can to help its students. Let prebendaries and honorary canons remember that the distinction of which they are justly proud, involves also the duties of brotherhood and co-operation. Let all alike remember that the people of the cathedral city and of the diocese, are, in the truest sense, their neighbours, and have the first claim on their thoughts, time, and money. If we do these things, then, with or without Acts of Parliament, we shall make our cathedrals a praise and glory in the land, instead of a bye-word and proverb of reproach. For each and all, there is the counsel which Ælfric of York gave of old, as a master to his scholars, *Esto quod es*. "Be that thou art."

The Ven. JOHN HANNAH, D.C.L., Vicar of Brighton, and
Archdeacon of Lewes.

[Read by the Rev. JOHN JULIUS HANNAH.]

As it would be impossible in twenty minutes to deal with all parts of so great a subject, I propose to confine myself as closely as I can to the single endeavour of vindicating the claims of learning to a prominent place among the obligations of cathedral bodies. I venture to plead for their continued recognition of learning, as at least equally important with the discharge of administrative functions; at least equally compatible with the maintenance of a high standard of worship;

and at least equally useful both to the diocese and the Church at large.

The revival of Church activity in England has necessarily made the great administrator a prominent and honoured type of English ecclesiastical life. I would only urge that in any reconstruction of cathedral statutes the claims of the great scholar should never be forgotten.

Few things are more characteristic of the change which has passed over the Church during the last half century than the resuscitation of our cathedrals from the dead level of blameless but lethargic respectability, which led to the well-meant but unfortunate Act of 1840; a revival which is much more due to the sympathetic influence of the general movement than to the means then adopted for cathedral reform. Regarded at that time, often very unjustly, as a mere refuge for decorous inactivity, and too often as the happy hunting-ground of favouritism, they have now resumed something of their true position, as a strong and central power in each diocese, the guidance of which will have a mighty influence over the career of our Church in the future. At that time too often cold and desolate, with neglected choirs and empty naves, and Holy Table rarely used for more than a monthly celebration, and with endowments too frequently divorced from duties, they seemed the natural prey of the domestic spoiler, or fit only to be made a careless benefaction to the passing stranger. There is reason to fear that the great tradition of cathedral learning had shared in the general depression, which had reduced the whole institution to a lower standard. We have now to take care lest, in spite of the wisdom and caution displayed in the recent reports of the last Cathedral Commissioners, of whose labours we are bound to speak with the highest respect and admiration, some of the nobler elements of the ancient ideal should be sacrificed to the more pressing claims of practical utility.

Good administration, I repeat, has been the idol of the more energetic Church workers in the recent movement. So the cry has naturally arisen, Let the cathedrals be made the centres of diocesan administration. But surely we must not forget that the Church of England has always been especially honoured and distinguished, and not least through her cathedrals, as the natural home and stronghold of learning; and that, however valuable may be the services which Cathedrals could render in the way of practical work, we may buy those services at too costly a price if they lead us to sacrifice their higher functions as "schools of the prophets." We must not forget that now, as in past ages, devotion to the furtherance of sacred studies is one of the best returns that can be made by chapters for their dignified position, their comparative leisure, and their unrivalled opportunities for literary labour.

All the more appropriate functions of cathedrals can be shown to grow out of their origin; which was, to provide the bishop, whose seat gave name and rank to the cathedral church, with a diocesan council or senate, to assist him in every department of his sacred duties. And who will deny that to guard the deposit has been a leading obligation of the episcopal office, from the very days of the apostles? Who can doubt that to help him to discharge this sacred trust of guarding the deposit, the seat of the bishop should be surrounded by students and scholars, as well as by men skilful in practical work? In the monastic

or conventual cathedrals, learning would naturally secure the prominence which it possessed under all the nobler developments of monastic life; and we have records to prove that the interests of learning were carefully considered by those who reconstructed the monastic chapters, after their dissolution, into what, by a most awkward and misleading phrase, we call the Cathedrals of the New Foundation. The cathedrals which had always been served by secular canons—those which, as needing no reconstruction at the Reformation, are called Cathedrals of the Old Foundation—have shown by many a monumental work, that they clearly recognised the duty of sacred study as incumbent on their residentiaries, even if the non-resident canons devoted themselves rather to the duties of the pastoral office. You may also trace many indications here and there, like the lectureships connected with some cathedrals and the Grammar Schools which frequently grew up under their shelter, that their founders were careful to provide for the educational department of the obligations of learning. But educational work alone, even if its methods were improved and its objects extended, would not satisfy the full requirements of a body which has to assist the bishop to maintain and defend the deposit of the faith. So it has been felt in the case of the Universities. When they first began to share in the stir and impulse of the modern movement, the cry arose that they should increase the number of professors; should provide them, if possible, with larger classes; and in every practicable way should strengthen the educational or teaching power. But the feeling soon revived that a great University meant something nobler and higher than a corporation of teachers; and that their ancient endowments failed to secure the best results, if provision were not made for the promotion of research and independent study. The same view should surely be upheld in regard to our cathedrals; especially as they are now called on to meet an urgent further need, created by the theological depression of the universities, over which a great wave of secularisation has recently passed.

Taking care then to keep in hand for our guidance the clue of their most essential function, that of supplying the council or the senate for the Bishop, let me briefly recapitulate the uses which are sometimes proposed for our cathedrals, and see if they cannot be reconciled with the claims of learning. It will be desirable to confine ourselves to the constitution of the cathedrals of the old foundation. For, though one always dislikes to obliterate historical distinctions, good reasons can be given why cathedrals of the new foundation should be thus far remodelled, that something like the dignities of the old shall be established in the new, as well as that the recently-invented honorary canons of the new should be placed on the same footing as the non-resident canons or prebendaries of the old, for whom important and useful duties could be found—a branch of the subject on which I shall have no time to enter. I assume that the dignities should in both cases be connected with the office of residentiary canon.

1. First, then, as a modern bishop has a large amount of administrative duty to discharge, it is not unreasonably urged that he has a right to demand help in this department from his cathedral chapter, and it has been suggested that the particular officer of the old foundation who was called the treasurer, having no longer any treasures to deal with or rich

shrines to guard, might find a most appropriate sphere for his energies in such administrative work as the supervision and co-ordination of diocesan societies which often suffer from the absence of a central organising power. A great cathedral officer could discharge duties of this kind with acknowledged authority, and could relieve the bishop from much routine correspondence and other administrative work.

2. The bishop has the deepest interest in maintaining a high yet sober standard of ritual and worship throughout the diocese. It is rightly urged that the proper officer to help him in this work would be the precentor. Besides keeping up the cathedral service itself at the highest pitch of perfection, the precentor might advantageously employ himself in supervising the choral arrangements of the daughter churches.

3. The bishop looks naturally to the cathedral for the training of his candidates for Holy Orders. In the chancellor of his cathedral he finds an officer made ready to his hand. By all means, it is said, let all cathedrals establish theological schools under their chancellors. But we can see no reason why this great educational functionary should not take a further interest in the promotion of general education throughout the diocese at large.

It is clear that the bishop as well as the diocese might derive the greatest benefit if it were the acknowledged function of three dignitaries of the cathedral, in conjunction with their other duties and under the bishop's guidance, to preside over these three great spheres of diocesan administration, Financial, Ritual, and Educational. But, as no two cathedrals are alike in all their arrangements, this outline could easily be modified when necessary; as in cases where one of the archdeacons holds a residentiary stall; or in cases where the cathedral has been allowed to retain more than the minimum number of four residentiary canons.

Even thus far, one sees no reason why learning should not come in as a collateral condition in each of these appointments. For the chancellor, at all events, must be a man of learning, or his very title is a contradiction; and there is no incompatibility between ritual and finance and solid literary acquirements. One canon remains, even in cathedrals reduced to the minimum staff; and I have as yet said nothing of the dean, who would naturally take the leading part in any enlarged scheme of cathedral duty. It has been the foremost tradition, I think, of the decanal office to uphold and promote the interests of learning; and our own age has had the happiness and profit of welcoming many a noble contribution to theological and general literature coming from the dignified repose of deaneries. Why should it not be regarded as the special province of the dean, and, at least, one residentiary canon, to keep up the standard of the great doctors and teachers, whom Dr. Pusey loved to reckon up and dwell on as the special glory of the cathedrals of the past? Many of you will recollect that in the "Century of English Cathedral Divines," from 1466 to 1749, which was furnished more than 50 years ago to Dr. Pusey by our venerated friend Archdeacon Harrison, the list showed 100 great divines who were members of cathedral bodies against less than 10 who were not.

Surely it is not too much now to ask for so small a proportion as that, at least, two men out of the five who constitute the usual lesser chapter, should be selected with a primary view to their learned qualifications, whether of performance or promise; either because they have promoted theological study by their writings, or because they are known to possess acquirements which would enable them to make good use of the learned leisure of cathedral repose. I am not fond of the "reward for service" theory; but considering how difficult it is to define conditions of selection we may possibly think that successful authorship should rank high among the claims of candidates.

If it be objected that we should thus have left no room on the minimum cathedral staff for an officer who has been loudly called for, and welcomed when appointed—I mean a canon to act as Diocesan Mission Preacher—I answer that all the five members of the residentiary chapter, being presumably under the new system free from parochial duties, should be ready to undertake mission work as far as they are able, and to continue to discharge what has been well described as "the old missionary function of capitular bodies." They are all priests in the Church of God, and they should allow no other kind of duty to overshadow their spiritual character. But we may, perhaps, add that a prebendal stall might very properly be re-endowed, when funds could be found, for a Diocesan Mission Preacher, just as one has been already re-endowed at St. Paul's, for the Diocesan Inspector of Schools in Religious Knowledge.

A more formidable objection may be found in the difficulty of defining the conditions of cathedral patronage, to which some would, perhaps, add, that it is undesirable to tie the hands of patrons too closely by imposing conditions at all. But surely the one thing we want in order to secure a useful reform of cathedrals, is to find the right men for the right work; and to be able to do this effectually we must define the duties which canons, bound to longer residence as they ought to be, can most effectively discharge. It is important to keep the mind of patrons fixed upon the principle that there is a call for men of certain specified but diversified gifts, to make cathedrals increasingly useful, both to the diocese and to the Church at large. For the good of the diocese we seem to require, as I have said, that one canon should be a first-rate administrator; that a second should be qualified to superintend ritual and worship; that a third should be distinguished for his gifts as a teacher; and I wish to add that in the selection of all alike some regard should be had to their qualifications as scholars and preachers. But for the sake of the Church, as well as of the diocese, I venture to urge that some definite place should be reserved in every cathedral for men qualified to keep up its character for sound and varied learning. I may remark, by the way, that it is also most desirable that funds should be supplied for the maintenance and extension of cathedral libraries.

The high authority of the Royal Commissioners can be quoted, I think, in favour of this view. Rightly giving the foremost rank to the claims of the diocese, "of which the cathedral is the mother church and the dean the leading presbyter;" rightly aiming at making the cathedral body "more helpful to the bishop in the work of the diocese than has usually been the case in recent times;" they express the hope that the adoption of their recommendations will not only "help to

make cathedrals more distinctly centres of Spiritual light and life in the diocese," but will also "strengthen their position and make them more valued by the Church at large." In some cases, while empowering the bishop to assign diocesan duties to his residentiary canons, they expressly provide that a canon may claim exemption from these local obligations, "on the ground of his devoting himself to the study of theology, or to pursuits akin to or subsidiary to theology." It is exactly in harmony with this provision that one of the bishops, after suggesting other duties for three of his canons, writes : "I should be well content that the fourth stall should be filled by some divine eminent in theological learning, who might thus secure the leisure and quiet necessary for the production of important works ;" and that a recent committee of Convocation, in a very valuable report, of which I have made some use already, reminds us that it is "essential to the highest interests of the Church that leisure should be found (in cathedrals) for those who are able and willing to serve her by their literary labours."

I earnestly hope that these principles, which I should desire to express in stronger terms than I have quoted, may be maintained in any reconstruction of cathedral bodies. Let it be thoroughly understood that a cathedral should be a centre, not only of administrative activity, but of intellectual and religious light ; bound to use its endowments, be they great or small, so as to uphold the standard of a learned clergy, on a scale not unworthy of the great traditions of our fathers ; and with a force and directness that would bear some proportion to the demands of the anxious times in which we live.

ADDRESS.

The Right Rev. HARVEY GOODWIN, D.D., Lord Bishop of Carlisle.

It may be the result of natural temperament, but I profess myself disposed to look on the brightness of the present, rather than on the evils of the past. The Dean of Wells has given us a dispiriting picture of the olden times ; I will not look at that dispiriting picture, but rather on the better picture of our own times. Anybody who visits St. Paul's Cathedral, and sees the amount of work there constantly going on, cannot help contrasting it with what it used to be ; and for active church life, and earnest spiritual work, I am disposed to place St. Paul's at the head of all the great churches of Christendom. And I will remind your lordship, that when you and I worked together as Bishop and Dean of Ely, with no great population near us, we did, by the grace of God, contrive to make the cathedral a matter of interest to all the diocese. Therefore, I am disposed to look at the brightness of the present, rather than on the darkness of the past. I am asked to speak to-day as the Chairman of the late Cathedral Commission, and in speaking to you I should like to fix your attention on four points in the history of our cathedrals. I will take you back to the cathedrals of the old foundations, and remark that the conception of those cathedrals is a diocesan conception. The clergy were scattered over the diocese doing their work as parish priests, but came into residence at stated times. That was the conception of a

cathedral body in the olden times, but it would seem to have been lost or obliterated before the time of the Reformation, for it is a remarkable thing that, if you look at the statutes of the new cathedrals, you will find that this conception is absent from them. In the statutes of Henry VIII. the cathedrals are mere colleges of priests, consisting of the dean and residentiary canons, sometimes four and sometimes eight in number. These colleges of priests were very lightly charged with duties. Nothing can be more striking than the easy way in which they are dealt with, and the small amount of work put upon them. That was the condition of things until quite recently. In 1840 came the great Cathedral Act. No doubt the cathedrals were reformed, partly for what could be got out of them, just as some people are now anxious to reform the Church of England, and for the same reason. The leading characteristic of that Act is to suppress canonries, and to institute the common fund of the Ecclesiastical Commissioners, which has been of so much benefit to the Church. The number of canons was cut down generally to four, so as to give each man a residence of three months. One important thing was done almost by accident, and that was the establishment of honorary canons. They were very much laughed at when they were first made, and Sydney Smith is said to have asked the Bishop of London "How, my lord, would you like to hold an honorary bishopric?" But there was much wisdom in the arrangement. With these honorary canons we have the skeleton of the old foundation scheme, and there is something to work upon, and we on the Commission felt thankful that honorary canonries were established. The fourth point is the appointment of the Cathedral Commission. It was appointed on the advice of the Earl of Beaconsfield, and with great discernment he caused the Commissioners to be instructed to make a separate report on each cathedral. There had been a previous Commission on which many good men, and notably the late Canon Selwyn, served. They presented an elaborate report, and their recommendations occupied (if I remember aright) seventy pages, but they were general recommendations for the whole of the cathedrals. It was like a doctor going into a hospital with a number of patients, and ordering all of them to have a dose of the same medicine, when, in reality, one wanted a pill, another one a plaster, and another a powder. We can scarcely be surprised that the result was *nil*. I give great credit to Lord Beaconsfield for his discernment in having suggested separate reports. We have been working for five years under Her Majesty's Commission. We have produced separate reports, and also a general report. We had the advantage, in our early days, of the assistance of the late Archbishop of Canterbury, who gave a general direction to our work. As to the diocesan question, to which I am to confine myself, I will call your attention to two or three short passages in the final report. We say,

"In general we have regarded the cathedral and the members of the cathedral body with reference not merely to the city in which they exist, nor, on the other hand, merely to the Church at large, but also, and perhaps chiefly, to the interests of the diocese of which the cathedral is the Mother Church, and the dean the leading presbyter; nor have we omitted to recognise the importance of endeavouring to promote earnest and harmonious co-operation between the bishop of the diocese and the cathedral body."

Then, we say, again,

"We have carefully examined the duties and capabilities of deans and canons, and we trust that our recommendations will tend to the increased utility and efficiency of cathedral bodies, will help to make cathedrals more distinctly *centres of spiritual light and life in the diocese*, and so strengthen their position and make them more valued by the Church at large."

And lastly,

"We have considered that we should increase the practical value of cathedral institutions and the public recognition of that value by requiring from canons, as far as practicable, a more prolonged residence than that at present enjoined by Act of Parliament, and by enabling the bishop, in conjunction with the dean and chapter, to assign to canons *specific diocesan duties*."

"We have proposed to assimilate the cathedrals on the new foundation to those on the old by establishing a greater chapter, and, beyond this, we have recognised in all cases, directly or indirectly, a diocesan chapter, which may be summoned by the bishop *for purposes of diocesan consultation*."

It is perfectly clear that we have not forgotten the diocese, and that the cathedral is not forgotten in the diocese of which it is the centre.

Again, in the statutes proposed for the cathedral of this diocese, we say concerning the duties of canons residentiary,

"Whereas it is fitting that the canons should be employed, as far as possible, for the general good of the Church, and more especially of this diocese, it shall be incumbent upon each residentiary canon, not having a special exemption in writing from the bishop, to perform, according to the discretion of the dean and chapter, some one of the following duties, namely; either (1) to give instruction in some branch of sound learning and religious education in the cathedral city or in some other suitable place or places within the diocese, according to the discretion of the dean and chapter, and with the approval of the bishop; or (2) to perform the duties of diocesan preacher under the direction of the bishop; or (3) to take the oversight of some useful work in the diocese as to the bishop may seem fit, especially in acting as the adviser and guide of students preparing for holy orders; or (4) to be engaged on some definite branch of theological or other study and investigation, with the approval of the bishop. All canons residentiary shall be liable to be appointed to the office of treasurer or receiver as to the dean and chapter shall seem fit; and any one appointed to these offices or either of them shall have such exemption from diocesan duties as to the bishop shall seem reasonable. No canon residentiary shall hold a benefice the church of which is situated at a greater distance than five miles from the cathedral."

Then, we go on to say, that a greater chapter is to be summoned by the dean;

"Beside the ordinary chapter, hereinbefore named, there shall be held from time to time, as often as occasion shall arise, a greater chapter, consisting of the dean, the canon residentiary, such other canons as may hereafter be legally appointed, the archdeacons, the honorary canons, and the minor canons; and it shall be the duty of such greater chapter to elect by a majority of votes of those present and voting a proctor for the chapter in the Lower House of Convocation of Canterbury, such proctor being a priest in holy orders, and not an official member of the said convocation.

"Moreover, on a vacancy of the see of Winchester, it shall be the duty of the greater chapter to elect a bishop under our authority in due course of law.

"It shall also be the duty of the dean to summon the said chapter for the purpose of consultation on any matters touching the cathedral church and body, which he may think proper to propose to it for consideration."

And further, we go on to appoint the diocesan chapter.

"For consultation on diocesan business, and for the consideration of grave matters, affecting the welfare of the diocese, the bishop may summon and preside at a diocesan chapter, consisting of the members of the aforesaid greater chapter, and if he shall think fit, the bishop suffragan or commissary (if any), the rural deans of the whole diocese, and the proctors in convocation for the same, having first given to all the

members thereof at their usual place of residence reasonable notice of the time and place of meeting (which shall always be within the precinct of our said cathedral church), together with a notice, so far as is practicable, of the business to be then and there transacted."

I want you to perceive that one of our leading thoughts in our recommendations has been the necessity to bring thoroughly the deans, canons, and low canons into intimate connection with the dioceses. We may have paper laws, which are of no use, but I have some confidence in the cathedral clergy that when they know what they are expected to do, and what the Bishop has power to call on them to do, our expectations will not come to nothing. In the existing statutes no duties as regards the diocese are assigned. They have been performed, in some cases, without statutory compulsion, and I feel sure that if the duties were imposed by statute the deans and canons would not sink down to the minimum of the statutes, but that they would go beyond them and perform them with their whole hearts. It has been said, truly, that we want the right men to do the work. I believe that men will be chosen who are suitable for the work. The time for nepotism has gone by. Bishop Blomfield once said, when drawing up a series of questions relating to cathedral chapters, it was unnecessary to ask "what are the relations between the Bishop and the chapter," because the answer would be those of sons and sons-in-law. Such days are gone by. We shall find that men will rise to the occasion, and that men will be appointed who will do their duty to the honour and glory of God. The Dean of Wells spoke of the necessity of having the new statutes embodied in an Act of Parliament, but doubted whether such an act would pass the House of Commons. It is difficult to prophesy, especially when a new parliament is in the question, but I am not at all certain that our report is so clever, and clear enough to recommend itself to the five millions of our masters; and I trust that by the assistance of Sir R. Cross, who happily is at the Home Office, and by the aid of the President of the Privy Council and Mr. Beresford Hope, who were Commissioners, a reasonable bill may be drawn up and passed. The report will recommend itself to the common sense, if there be any, of the new Parliament, the act will be passed before long, and a statue will be put up to me as the Chairman of the Commission.

DISCUSSION.

The Right Hon. A. J. B. BERESFORD HOPE, M.P.

As a colleague of the Bishop of Carlisle, I can thoroughly agree with all he has said. As to the Royal Commission itself, when we agreed, and we always did so, our unanimity was something wonderful. That is the short history of the Commission. We were not sons, or sons-in-law, but we had one common object, one common love for the Church in general, and, as represented in the cathedrals, one common wish [to do the best we could for her. We sat for six years—not five, as my right reverend friend said—we had many debates, and many a question was put to the vote, but nothing like a real division of opinion ever took place. Our reports are very good reading, pleasant reading which I can recommend for the long winter nights now before us. Following the wish of Lord Beaconsfield, we made separate reports for separate cathedrals. These we drew up in the form of new statutes to be submitted to the body which we proposed to endow with legislative functions, the cathedral committee of council, while the members of this Commission were all to be churchmen—that was a point we strongly insisted upon. Some of the cathedrals were alarmed at

our proceedings, but as we went on we took additional care that the cathedrals should always have the last word, and the alarm, I imagine, disappeared. If we erred at all, it was in showing too much tenderness to the cathedrals. In all this there was no absolute obligation that our statutes would be approximately adopted, but we were satisfied with the strong presumption. Let me say at once, the accounts the cathedrals had to give of themselves were, as a whole, most creditable. There was much and increasing zeal for the service of God, while their shortcomings, which we detected, were mainly attributed, not to deficiency of will, but to insufficient legal powers such as we existed to remedy. With a great respect for cathedral bodies when I joined this commission, I left the commission with a very much higher regard for them than I had when I first went into the room. Flippant journalists have represented the commission as a penal commission, but that was not the case. It was conciliatory throughout, and put the successive cathedrals on an equal footing, and under the wise chairmanship of my right reverend friend, as previously under that of Archbishop Tait, we gained a great deal of minute and valuable knowledge confronted as we were by the differences between the old and the new foundations; and alive as we were to the merits of the former we yet strove to make the new foundations, not merely copies of the old, but in borrowing the best parts of the old system, and mixing it with the new, without reducing all the corporation to a cast-iron uniformity. For instance, the older chapters had got rather crystallised, the cathedral offices were offices for life, and there was no guarantee that the whole of the office bearing canons, the *quatuor persona*, at any one cathedral might not become from age or ill-health incapacitated. So, in assigning, as had not been done before, specific duties to the canons of the new foundation, we allowed an exchange not as of a dignity or a life office, but of a duty. We give, I say, the power of changing one duty for another, so that it should be a matter of conscience to the cathedral clergy to perform in reality and with efficiency their duties. In the future there will be the greater chapter at the cathedrals of the new foundation, composed of residentiary and honorary canons. We have created the greater chapter anew, not for the pecuniary business of the cathedral, which now will be left in the hands of the lesser chapter, but in reference to those spiritual concerns which be outside financial considerations. I may note that in the Pluralities Act lately passed, which is really a Church Discipline Act, there is a recognition of the greater chapter, of no great moment indeed in itself, but valuable as a first step. It is that the representative of the chapter, who is hereafter to have a seat on the commission of enquiry over the impugned clergyman will be elected by the greater chapter; so already a kind of side-door has been found by Parliament for the greater chapters to enter. I must, also, before I sit down, refer to our creation of the diocesan chapter, consisting, in addition to the greater chapter, of the rural deans, summoned and presided over by the diocesan. This, strictly speaking, has little or nothing to do with the cathedral. But it is a Church-like and consultative practical standing diocesan council. But having the chance of creating such a body, we thought it well not to forego the opportunity. I have not left myself time to speak of that which, after all, stands in the forefront of our recommendations—a lengthened term of residence when the income of the stall makes this possible. The Bishop of Carlisle hopes that Parliament will accept and pass the scheme of the commissioners. I am afraid that such success is a pious opinion, and not a matter of faith. But even if he be disappointed, I refuse to call our work a failure. I am convinced that a great deal of what we recommend may be carried out by bye-laws, chapter orders, and so on, *proprio vigore*. Notable reforms, I am certain, may be brought about by the power and privileges already in the hands of our cathedral bodies, strengthened as they will be by the public opinion engendered by the recommendations of the commission.

The Rev. EDMUND VENABLES, Precentor and Canon
of Lincoln.

THE word cathedral may be applied in two senses. It has been applied this afternoon to the institutions which vivify the building—but I will speak of the cathedral in its other sense—the fabric. With regard to these glorious fabrics, the inheritance of the piety and the God-given genius of past ages, the word cathedral is really an

adjective. The full form is "Cathedral Church," "*Ecclesia Cathedralis*," *i.e.*, the church in which the bishop has set up his throne or "*Cathedra*;" his "*bishop's stool*," as it was called in Anglo-Saxon days. For instance, a bishop has planted his stool at Liverpool, and the church there becomes the cathedral church. The great paramount object with all churchmen, especially with all who have the honour and responsibility of being officially connected with our cathedrals, is that the utmost possible use may be made of them. How is this to be done? Now let me in the first place, with all reverence and humility, call on the bishops to make their cathedrals the centre of their diocesan work. They should, if possible, reside under the shadow of the walls of the cathedral. Of course there are dioceses in which the bishop must reside many miles away, and therefore it is not possible for him to use his cathedral as he would otherwise do. But at least fourteen of our bishops have their palaces beneath the cathedral walls. Every diocesan work has its real centre at the cathedral, which should be the fountain of life and light for the whole diocese. Let me earnestly but respectfully urge on our bishops to identify themselves more with their cathedrals, and to make all possible use of them. Though it may be needless to do so, I would exhort the cathedral chapters heartily to welcome their bishop, and afford him every facility for using his cathedral for diocesan work. The cathedrals do not exist for the dean and chapter, for they are only the trustees of the building for the time. The bishop would not, of course, interfere with the two services of the day, but there is no reason why he should not use the cathedral as freely as possible at other times. Our own dear Bishop of Lincoln is making our cathedral the centre of his work, and we have been thankful to be able to assign him an old chapel where he can vest himself, meet his clergy, and enjoy devotional retirement. Every bishop should have a place in his cathedral, which he can regard as his own. To proceed, the cathedral is the church of the diocese, and it is the spiritual home of the whole diocese. Let it be so employed. The chapter-house should be used for synods and other meetings of the clergy. The cathedral clergy should not stand too much on their dignity, but do their utmost to make the parochial clergy feel that the cathedral is truly the church of the diocese. Give them a hearty welcome instead of a grudging permission with the expression of a hope that what is granted will not be construed into a precedent. Let their Sunday Schools, scholars and teachers, and Temperance Societies hold their annual festivals there. The Bishop of Lincoln rejoices to meet such gatherings, and speak plain words to them in the cathedral, and send them away strengthened and refreshed. Another matter is very near my heart, and that is the use of the chapels for the various diocesan societies. It is grievous to see the empty and bare chapels in our cathedrals. I should like to see them assigned to various Christian guilds and bodies of Christian workers, where on certain days they might know where they could go and meet their brethren and sisters in Christ, and with them receive strength for their work by the Blessed Eucharist, and by the sense of corporate unity.

The Rev. THOMAS F. CROSSE, D.C.L., Vicar of Holy Trinity,
Hastings, Canon and Precentor of Chichester.

I MUST ask you for a slight amount of indulgence, for I have never before spoken at Church Congress, and I had made up my mind never to do so. I could not, however, listen to the first paper without saying a few words. I speak both as a parochial clergyman of thirty-three years standing, and as a canon residentiary of Chichester Cathedral. It is not for me to say whether it is desirable, in the present state of affairs, with the question even of the establishment of the Church before the country, to speak as the Dean of Wells has done of the cathedral chapters.

The DEAN OF WELLS.

I spoke of the remote past.

The Rev. DR. CROSSE.

Nevertheless, I think that those placed at the head of cathedral chapters should not indulge in philippics on the remote past when they might say something in their

favour as regards the present. I am a plain person, but I may, perhaps, state what is going on in my own cathedral, and I think I can look at it impartially, not as a residentiary canon, but as a parochial clergyman. Our dean is a man who will get up at five o'clock every morning, and while never missing the services in the cathedral, either morning or afternoon, works hard in his study all day. My excellent archdeacon has told us, in his paper, we must have a learned clergy. Our dean's writings are before the world, and I submit confidently that he is a man who fulfils all the requirements of a literary dean. I next come to the senior canon, the archdeacon—he is not my archdeacon, so I can speak of him freely. He is a man always moving about the diocese, he has no parochial preferment, and he is incessantly preaching in the churches. This is an approach to another ideal—the canon missionary. Our second canon is the head of the theological college at Chichester, and is constantly at work in teaching divinity to his students. Then we have Bishop Tufnell, who was appointed that he might assist the bishop, but although our bishop is the oldest prelate on the episcopal bench, there is no bishop more active than he is. Bishop Tufnell, therefore, is, to a considerable extent, a power for the future, though he has at present full occupation. Our bishop is perfectly competent to perform his duties at the age of eighty-three. I put myself last. I have been a parochial clergyman at Hastings for thirty years. I am the rural dean there, which is not a sinecure. I represent the diocese on the committee of S. P. G. I am chairman of the Diocesan Council on Temperance, and secretary of the Sunday School Committee of the diocese. I also represent the diocese on the Central Council of Conferences. All this means labour, and I cannot even say that the three months residence at the cathedral are free from business anxieties. Now I think that bodies of men thus engaged as I have described, should not have disparaging shadows reflected on them. Reference has been made to the cathedral commission. When we went up to it we found Mr. Beresford Hope our best friend, and I am glad to find the clause on diocesan chapters has been adopted since we ourselves devised it in the interest of the parochial clergy. I think altogether that the public has got something for the money the system of cathedrals cost, especially as under present circumstances the whole of that money is not always forthcoming.

The Rev. EDGAR NORRIS DUMBLETON, Vicar of St. James's,
and Prebendary of Exeter.

I THINK we had better let the past be past with respect to cathedral failure, and the future be as noble as our best thoughts and prayers can make it. There may be, as the Dean of Wells said, the difficulty of obtaining from the cathedral clergy a due performance of their duties after they are definitely allotted to them. This is the case in every human thing, but I think there is one way in which this can be met and remedied. It has been pointed out by the cathedral commission that the cathedral was once, and may become again, a great religious community. This community principle is lost, but let us revive it. It should mean in the case of cathedrals, union in prayer, in consultation, and in work. It means that power which each one derives from the felt sympathy of many. We ought to be very grateful to the Bishop of Carlisle and the commission for their work; but I think the commission has been too lenient, and the money which now goes to maintain a very small number of canons might, in many cases, be so applied as to secure the services of more men. This matter was submitted to the commission by the vote of a diocesan conference, of which I am a member; but we were surprised to find that the commission took no notice of the hint. I will ask how is it possible that the diocesan officials can be maintained, or the work of the cathedral services carried out by four or five men, half of whom may be laid up by infirmities? Our recommendation was that instead of the canons being paid £1,000 each, they should have £750, and with the fund thus created we could have three or four men besides, at much lower stipends to undertake diocesan work. I hope we shall get a hearing on this subject. We want many more public men to work in every diocese. What comes of many proposals made at our diocesan conferences? They are suggested and talked about, and acknowledged to be of value, but there is no one with time or power and position to work

at them ; and so they are dropped, and those who start them are doomed to disappointment and discouragement. We want public men to work for great public objects, and this being one of the prominent wants of the Church, I hope there will be a movement from our cathedrals in this direction, and that in the case of large endowments the money may be allotted so as to secure the work of more men than four or five. I was thankful to hear several speakers say they hope to see greater chapters in action again, and that we may look for much healthful change from within. This commission is rather a shame upon us. It seems to say that we cannot reform ourselves. Have we no consciences ? Let members of cathedral bodies meet and consult together as in the presence of God, and I believe we shall come to a conscientious reform brought about by the Spirit of God, independent of cathedral reports and the cathedral commission.

F. J. CANDY, Esq.

I RISE to protest against the multiplication of altars in our cathedrals. One church, one altar, was the principle established at the Reformation. Those who would, if they could, put together the pieces of Nehushtan, piece together the superfluous altars that were then broken down. If any body of churchmen want an altar for themselves, they make themselves into a sect. As long as the Wesleyans came to the parish church for the Sacraments, they were in the church, but when they set up altars for themselves, they then became a sect.

The Right Rev. GEORGE RIDDING, D.D., Lord Bishop of Southwell.

I WISH to ask what you would do with an entirely open future before you on the subject. I have come into the charge of a new See, and I am attached to a cathedral which is not a centre for my diocese. It is in a village. It is a question whether my cathedral, with all its beauty, can be a centre in the diocese without being in the midst of the people, and is it wise to concentrate on such a place work which will reach so few. It seems to me that in constituting a cathedral, it is worth while to consider whether making a cathedral out of a parish church in a small village is any contribution to the diocese ; whether it is not better to have a new one altogether where it will be most useful, or to do without a cathedral at all, rather than have an existing one which is a hindrance. No one has a greater reverence for a cathedral than I have, but how are we to make a cathedral a centre which is not a centre, and how is a building which is out of reach to be the home of the diocese, and how can we concentrate the diocesan work so as to work up a white heat in a small place ? I shall be glad to hear the opinion of this Congress upon the question—What is the proper place on the creation of a new See for the cathedral, to make it the centre of the life of the diocese ?

The Rev. ALEXANDER FRANCIS KIRKPATRICK, Regius Professor of Hebrew at Cambridge, and Canon of Ely.

I WILL not venture to attempt an answer to the bishop's question whether it is altogether wise to choose a church in a village, however noble that church may be, for a cathedral. But as being connected with a cathedral which stands in a small country town, I have often felt the question forced upon me—What is the meaning of this magnificent pile standing where no adequate congregation can be found to fill it ? Do not these costly services, carried on day by day, seem to be a waste ? And the

answer which comes to my mind for such questionings is just this: For the glory of God. Past ages have left us that splendid monument of their devotion; it would be faithless in us to have it, like a soulless body, without that daily service, maintained in the most stately and solemn way that is practicable. All who look up to its lantern and tower from the great fen plain, can feel that continual intercession is being offered there for the diocese and for the Church at large. I confess I think that it is a valuable protest in these utilitarian days. Then from time to time the cathedral serves a most useful purpose for diocesan gatherings. At the triennial choral festival we have had as many as 1,200 or 1,600 voices, and a vast congregation, filling the whole nave. And might not something more be done to interest churchmen throughout the diocese at large in their cathedral? Bring them to it, and let them learn to know it and to love it. For example, a friend of mine lately brought over a party of 40 or 50 of his communicants, to enjoy the beauty of the building and its services. I spent a most happy afternoon in showing them round, and I am sure they went back to their homes with minds refreshed and elevated, and hearts drawn upwards to contemplate the majesty of Him, to Whose honour, art and architecture offer in such building one of the noblest tributes which human weakness can render

The Right Rev. the PRESIDENT.

CERTAINLY the questions asked by the Bishop of Southwell are important, and one is apt when you see a cathedral in a small place to think it is a pity it is not in a large town, but what Canon Kirkpatrick has said gives us comfort. I recall to my mind as one of the many memories of the past, that when Bishop of Ely I sometimes wished the cathedral was at Cambridge, and yet it was to me very dear. I never saw anything so beautiful as the gatherings which took place there. I can remember my own ordination, and I never was so impressed with the dignity of the cathedral as I was then, yet it was almost a ruin—a grand ruin. That is more than forty-five years ago, but I still remember it quite well. Then when I myself was enthroned as Bishop of Ely the nave was lined with the militia who were then in training, whilst there were 200 or 300 clergy in the choir; it was one of the finest scenes I ever saw. Then there were magnificent choral services in the cathedral on various occasions, and I am quite sure that the people went back to their homes all over the diocese deeply impressed, and I hope very much edified. Then, again, we had our diocesan conferences, we had gatherings of every kind and sort in and round the cathedral, and all our occasional services were impressive and important. The last occasion I remember was the grandest, being the commemoration of the 1200th anniversary of the abbey. The special services lasted for five days. The cathedral was sometimes crowded with worshippers from the altar to the west door, even the triforium was full, and there was danger of death from the greatness of the crowd. On the Sunday I preached in the morning, Canon Kingsley preached in the afternoon, and the Bishop of Peterborough preached one of his grand sermons to 6,000 souls, his voice penetrating to the utmost limits of the church. On the last day of the five we had a choral festival, again filling the church to its greatest capacity. A cathedral that can do all this is not unimportant even in remote and sparsely populated parts of the country. Canon Kirkpatrick called our attention to the fact that our forefathers were not so practical as we are. However, perhaps, we ought to rejoice that we are a practical people. On the whole I am thankful for the reports of the cathedral commission; for they do seem to offer a most excellent basis for legislation. There are some things in the recommendations I value very much. One is that they would make the cathedral more intimately connected with the bishop. The great fault now is the isolation and separation of the cathedral from the bishop and the diocese. These reports would tend to do away with that. I rejoice in the proposed creation, not only of the greater chapters but also of the diocesan chapters or councils. I know the need of a diocesan council. Every bishop wants council, and the older one grows the more the need is felt. One speaker reminded me that the bishop can take counsel of his chapter, but while he may take counsel of the dean or of some of the canons it is exceedingly difficult to get the opinion of the whole chapter. The chapter, as provided by the Commission, would be of the greatest possible value to the bishop in many ways. I should be delighted to consult such a chapter about all my patronages. Even now I always consult the chapter on the cathedral patronage. Then I am delighted to hear

that the cathedral ought to be connected with the parochial work of the diocese. The statutes of my own cathedral enjoin that every canon shall be a parish priest. I do wish there should be a close connection between the cathedral and the diocese and individual parishes. We want a body of men who while they are parish priests yet have some connection with the cathedral. We want that the honorary canons shall be no longer honorary. I do wish that in any legislation we may have the non-residentiary canons or prebendaries should have small endowments, and while connected with the cathedrals should still be working in their parishes. As to what Prebendary Dumbleton said on this point, I remember thirty years ago I wrote a pamphlet on it. I know of one occasion when of the five canons only one man was not too ill or too old to do his duty, and a witty man called it "the chapter of accidents." But the canons ought not to be turned out because they are old or ill. I don't think the bishops or the Crown would like to lose the opportunities they now have of placing a man in a high and honourable position which he is to hold for life. At my own chapter there were a short time ago some men nearly eighty and others over eighty, and yet men who could do valuable work. The Bishop of Chichester has been spoken of as an old man, but there are not many who can do what he does when they come to that age. There are certain offices, such as inspectors of schools, which, to bring into usefulness the non-residentiary body of the cathedral chapter, I regret that the commission has not seen fit to endow them. There is another point on which I wish to say a word or two. In the old foundation cathedrals all the prebendaries were appointed by the bishop, but the residentiary canons were elected from the non-residentiary body to fill vacancies in their own ranks. At Exeter there were 24 canons, 19 of whom were non-residentiary. The bishop appointed the non-residentiary, and then the residentiary canons elected from them to their own body. That was a good system, but the Act of 1840 put all power into the hands of the bishop. I ask why was that power taken away from the chapter, which was the best body to elect its own members? The bishop appointed the prebendaries, and out of those the chapter elected the canons. That was a great restraint on the nepotism of the bishops. But we have been told that the days of nepotism are past, and that it is impossible for a bishop to crowd the chapter with his sons and his sons-in-law. I hope so. I am not gloomy about the future of our cathedral system, but I believe we shall see a great revival of zeal and energy. It is, however, of great importance to the church to have zealous men besides men of learning in the chapters. I hope some of the cathedral's offices will be kept for the most learned of our clergy. If all this were done they would be of the utmost possible value, and when put into intimate connection with the parishes they would be capable of doing work which no other body in the world can do.

LECTURE HALL,

WEDNESDAY EVENING, OCTOBER 7TH.

The Right Rev. ERNEST ROLAND WILBERFORCE, D.D.,
Bishop of Newcastle, in the Chair.

THE RESPONSIBILITY OF THE CHURCH WITH
REGARD TO EMIGRATION.

PAPERS.

The Right Rev. the LORD BISHOP OF NEWCASTLE.

IN the absence of some who would have brought special qualifications to the task, I have consented to open the subject for discussion to-night, viz., "The Responsibility of the Church with regard to Emigration." I shall endeavour to confine myself strictly to my brief, drawing indeed the outline, but leaving the details of the picture to be filled in by other hands.

I.—EMIGRATION.—And first as to emigration itself, written broadly over the history of nations, of families and individuals, is the fact that there are times and circumstances in which the land of their birth becomes too straight for them. Then they go forth, often not knowing whither they go. From the day when the figure of the first emigrant, Abraham, is seen far out on the horizon, "going on still toward the south," to the day on which the last English steamer sailed from one of our British ports, laden with her cargo of living souls, emigration has asserted itself to be a necessity of the human race. But the inquiry this evening is limited to our own country. Now, since the year 1853, up to the end of last year, the number of emigrants of British and Irish origin alone, amounted to 5,648,096, and granting that the remarkable and unprecedented increase in the population of this country since the beginning of this century is maintained (and nearly half a million is being now annually added to the population), and granting also that neither is the land capable of infinite subdivision, nor the labour market at all times able to provide full employment for an indefinite number; then we must expect that the number of emigrants from these shores will in the future at least equal, if it does not exceed, the number of those who have left us in the past. For "Emigration is the safety valve of the labour market," wrote J. S. Mill, and in addition to that love of enterprise and adventure which is inbred in the sons of British soil, besides the necessity laid on some, who for one reason or another can obtain no footing in professions which appear to be overstocked; besides this there are dark shadows resting on many a place and home which drive men and women and children forth in quest of clearer skies and brighter sunshine, and purer air and more wholesome surroundings.

But in such an inquiry as this, it must be observed that the stream of

emigration is not uniform in its volume. It rises and falls. It is affected by causes not immediately apparent, and, moreover, it is met by a great return current of immigration. Thus, in 1883, there were 73,804 immigrants of British and Irish origin alone. In 1884 these had risen to 91,356, an increase of 17,552.

Any machinery, therefore, by which the Church may seek to discharge her duty in this matter must be so adjusted as to take account of these fluctuations. While our responsibility manifestly increases, if viewed only on the selfish side, when it has to do not only with those who leave us to found or become incorporated with other nations, but with those also who, after their sojourn abroad, will return to live in our midst, and will help to influence and mould the future destinies of this nation.

II.—PRESENT DECREASE IN EMIGRATION AND ITS CAUSES.—Now just at present there is a great decline in emigration. In 1883 there were 320,118 emigrants of British and Irish origin only. In 1884 there were only 242,179, a decrease of 77,939. Some causes for this intermittent flow in the current of emigration are suggested by Mr. Giffen in the returns made by the Board of Trade to the House of Commons in February this year. He says—"To all appearance, emigration as a rule does not take place in times of the greatest decline in trade, but rather in times of prosperity immediately succeeding a period of dulness, and it begins to fall off again when depression returns." I have quoted this expression of opinion to show that when a revival in the volume of trade takes place, and this especially in America, we must expect to see a corresponding rise in the number of our emigrants.

III.—What, then, is the responsibility of the Church in this matter? I answer in one word, enormous. While on the one hand I hold that it is no part of the duty of the Church to seek to foster or promote wholesale emigration, yet on the other it seems to me clear that she will fail in her duty if she does not do all in her power to assist those desiring to emigrate, and those who plainly would have a better chance in another country. For it is the part of the Church to care for the physical and social, as well as the spiritual condition of the people of this country. To show in practice that her teaching comes from Him who is the Saviour of the body as well as of the soul, that happiness and prosperity are not necessarily to be held only in reversion for the poorer classes, as an inheritance to be entered on in some remote and future state, but that Christianity has to do with the present, and that it seeks to ennoble that present. That it is concerned with the daily lot of all, and that it strives to better that lot. For it is worse than useless, it is mockery to go down amidst the haunts of vice, or where misery, poverty, and sin unite in one common and encircling chain, and there to preach of purity of conduct and honesty of life, unless at the same time you help to make it possible to be pure, and at least not next door to impossible to be honest. Mockery to preach of the shining crown and the glittering robe and marriage feast of the King's son, to those whose rags keep out no bitter wind, and whose pinched and hungry looks tell of the struggle for a bare existence. Those whom hunger starves into misdoubting practical Christianity in this world, are not likely to be greatly inclined to trust it with their all

for the world to come. Body and soul come from God's right hand, each acknowledges its origin by its action and re-action on the other. The soul is God's throne. The body is man's instrument of worship. The duty of Christianity is to see that the surroundings of each enable it to carry out its functions duly. Now those who emigrate, seek to better themselves in one way or another, the Church will assist such efforts, and in extending help she will not limit her aid only to those who propose to be her children, but to all whose want is a warrant for her sympathy. And they do need help. To a degree, indeed, that can perhaps only be understood by those who have seen what it is to begin life over again in a new country, under strange conditions, and in great loneliness.

Rats and bluebottle flies are said to be the only animals that can acclimatise themselves without help from human hands. Certainly man needs help in starting as a colonist or emigrant.

Is, then, the Church doing her whole duty by emigrants from England? What of the past? She has never been altogether unmindful of those who went out from amongst us.

There are some pages on which little is written, and some pages whose story is mournful in the record of her past efforts for emigrants.

But the history of the American Church, of the rise and progress of the S. P. G., of the S. P. C. K., of the growth of the Colonial Church, of the Colonial Bishoprics fund; the history of the Civil and Constitutional Church Society; of the Church in Australia and far New Zealand, and the Southern Isles; of the special funds for various dioceses in our colonies and dependencies—where English labour is bringing savage lands into civilisation, and English homes are rising up and beginning to flourish as the first fruits of unceasing warfare with the extremes of heat and cold, and as forms of victory over the innumerable difficulties that beset the life of the pioneers of civilisation; these, and much else that I could point to, will prove that the Church of England has never forgotten her spiritual children, though her efforts abroad would have been greater had hearts at home been warmer.

IV. But it is to what remains for the Church to do with regard to Emigration that our attention is directed to-night. When some few years ago an American bishop said that the Anglican Church was losing more members through neglecting the emigrants than it gained from the conversion of the heathen, men's hearts were stirred. Since that time there has been a great increase in the care bestowed upon emigrants, as well before their departure, during their transit, and after their arrival on foreign shores.

Compelled to be brief, I will say in passing, that I do not undervalue the good work being done by individuals and societies outside the communion of the Church of England, and still less do I disregard such efforts when made by churchmen and Church societies. But I wish here, especially, to draw attention to the organization introduced by the S. P. C. K. to help emigrants. I quote from the *Times'* report of this work:—"Through the agency of the S. P. C. K., all the principal ports have been provided with chaplains and agents. In many of the ports of arrival, clergymen and other agents receive and forward emigrants, and often accompany them to their destination; and what is perhaps more important from the intending emigrant's point of view,

the clergy of every parish and district in England can now obtain, at a nominal cost, handbooks published by the Society, giving accurate information as to every field of emigration, as well as about the religious and educational advantages or difficulties of the colony to which the emigrant is going. There is, perhaps, no work which the Church of England can undertake which is more worthy of encouragement than this." Now with the S. P. G. and other societies caring for the spiritual welfare of the emigrant, when established in his distant home, with the S. P. C. K. thus providing information up to date, establishing chaplains at the principal ports, sending chaplains with emigrants across the sea, who shall hand on those who wish to be so helped to others who will see them to their destination, what remains but that we should use fully the unrivalled organisation of the Church at home in connection with these societies. If every parish clergyman in the land would take care to have by him the S. P. C. K. handbook, and give information to those who think of emigrating, many a bitter and grievous disappointment to emigrants would be averted. Those willing to work would be directed to the places where their work was wanted, and where it would bring in the speediest returns. This would be most useful. I give two illustrations of the need of such action; I quote from the *Times* report, a few weeks ago, certain resolutions adopted by the legislative committee of the Toronto Trades and Labour Council, and lately read in London. The committee say: "Your legislative committee, through your body, desire once again to affirm that Canada, as a whole, objects to being made an asylum for paupers and criminals from any country, no matter by whom assisted, and for what reasons transported. On the other hand, every honest person is welcome who comes to her shores on the strength of his own means, with a reasonable knowledge of what he has to contend with in his efforts to make a living, and not being misled by the untruthful and overdrawn pictures of men who make a living by this disreputable practice. Your committee desire their fellow working men in Great Britain carefully to note, as indicative of the present condition of the labour market in Canada, and as counter to the untruthful statements of government steamship and other agents, the fact that, although in the middle of the harvest season of the year, the mayor's office in the city (Toronto), was, on the morning of the 27th of July, besieged by a crowd of immigrants, seeking relief or assisted passages back to the old country." Reverse the picture. I now quote from a paper by the Rev. Harry Jones in the "*Leisure Hour*" of May last, describing some of his experiences in the settlers from Bethnal Green at Moosomin, beyond Winnipeg. He reaches a farm of 160 acres, a sun-burned man tells him that he was a cabdriver at Bethnal Green, but now he had broken up seven acres of his ground, which was all magnificent hay to begin with. His previous wages had been about 30s. per week, and his wife could earn 10s. per week at brush making, now he was a farmer in Moosomin at the rate of £16 a year. His wife could earn more than twice as much." "Do you like it?" asked Mr. Jones. "Yes," the man replied, "I do; and if you should meet any more cabdrivers, tell them to come out here." Again, I confess to a prejudice for emigration to be directed mainly to British colonies and settlements. It is not pleasant to find so many emigrants to the United States swear thus

year after year, "I do solemnly swear that I will support the constitution of the United States, and that I do absolutely and entirely renounce and abjure all allegiance and fidelity to every foreign prince, potentate, state, or sovereignty whatever, and particularly to Victoria, Queen of the United Kingdom of Great Britain and Ireland, of whom I was formerly a subject." We want our sons and brothers to be sons and brothers still everywhere, and in every sense.

V.—And in bringing the paper to a close, I must touch briefly one side of the Church's duty, which I know will be more fully and more ably treated by Mrs. Joyce. I mean the emigration of children. There is a great preventive work to be done by the Church in this respect. The increasing migration of families from the country to the great towns in this land is conspiring, with other causes, to bring about a state of things which is hardly recognised even yet. "Overcrowding" implies such wide-reaching realities. If people are driven by stern necessity to herd together like beasts of the field, their morals will sink to the level of beasts.

The bodies and souls of English children are being wasted—and worse, child prostitution is a cast-iron fact. We can no longer connive at such horrors. We are verily guilty, able as we are, if we do not come to the rescue of these, and before it is too late. Many Canadians are glad to adopt little children as their own. Let us see that we export flowers, grown possibly on dark soil, but yet unsullied, to bloom in many a Canadian home.

There is no time to be lost. By strengthening existing organisations we can send out children already taught of God, able to some degree to use their hands and heads. Canada will welcome these. They will be mothered there, and incorporated into the pure home-life of the country. The difference between the future of such children and many of those left at home, under such conditions as I have described, is abysmal.

If now the Church at home exerts herself, what may not be the future of the English speaking race. Already emigrants have sent back to their country from America and Canada over twenty-nine millions of money since 1848, and more than half a million from Australia since 1875. Already England's children born in other climes have shown their readiness to shed their blood on her behalf. May we not look forward to the time when the Anglo-Saxon race shall belt the earth with a strong and hardy population. When amongst them all one tongue shall sound. When in moments of peril, or when want assails any one part, hands, English hands, shall stretch forth from the farthest portion of the earth, filling the depleted garners, or making the fatherland secure against the invading foe. What shall bind that race together as the deep pervading belief in the one faith, one baptism, one God and Father to us all. Ours it is now to see that upon individuals that faith is deeply impressed. Our own practice will engrave the words in the most lasting character. Let each individual in the Church now put his hand to this work, and there shall grow up out of our emigrants in those new lands a race as strong against infidelity as impatient of injustice. A race that seeks to prepare by holy life on earth below, a people somewhat worthy of the goal it seeks, viz., "A City which hath foundations whose builder and maker is God."

The Hon. Mrs. JOYCE, Winchester.

EMIGRATION is undoubtedly the great subject of the day for all classes, for it is the only method of solving many of the questions which are stirring the hearts and brains of both workers and thinkers at the present time, such as the increase of population and how to deal with it, the division of land, and the distribution of wealth.

According to Mr. Samuel Smith, if our population goes on increasing at its present rate before the close of the century we should have 150,000,000 inhabitants, and England would present the appearance of one continuous city from the Land's End to the Frith of Forth. He adds, by no possible manipulation of our laws could we get permanent relief for our increasing population from the soil of this little island, but, fortunately, we possess a splendid safety-valve in our prodigious Colonial possessions. The condition of that part of our surplus population, which is either habitually pauper, or necessitous from want of employment, requires an expenditure which, in 1883, burdened our rates to the amount of £14,091,519, we spent in charities over £10,000,000, whilst our criminals cost us another £5,000,000, the total annual amount rising to £29,091,519, and even this vast sum does not do anything permanent to alter the status of those upon whom it is spent.

Professor Seely points out that it is in the expansion of our empire alone that we can find for a rapidly increasing population the opening up of those possibilities of success which make life worth living.

How serious in its effects is the present state of things upon one part of our community, and how much active measures are required in the matter, can best be judged by the condition of at least one-fourth of our so-called working-classes, and by reference to the distress which pressed so heavily upon the inhabitants of our great cities last winter.

The clergy and their helpers in such localities can reveal tales of patient endurance, and of brave struggling against a lessening income, the two day's work a week diminishing to one day, and then a week without employment, followed by several months of no work at all, whilst furniture is sold at an absolutely cruel loss; and one article of clothing follows another to the pawn-shop, until the suit the man stands up in is all he has left, and then the mother strips herself of every article she can spare to buy food. So deplorably weakened and emaciated were many families, that at the end of the winter they had not strength to do a fair day's work if they could get it; and out of thirty-seven men examined by a doctor as applicants for the ordinary health test for emigration, only one was able to pass. "What can men do? What must become of them?" said a man of the people, speaking at a large meeting in favour of emigration, "when day after day they walk fruitlessly about begging for work until their feet go through their shoes, and they have to come home and go supperless to bed, and hear the children moaning and sobbing from cold and hunger;" and he added, solemnly, throwing out his arms in a deprecating manner, "it makes men have thoughts they don't want to have, but these thoughts are forced upon them by what they suffer."

Terrible as is the action of want of work and under-paid labour on men, it is far more fearful on women; health, sobriety, virtue, all fall

before it, and pitiable beyond words is their degradation to the imperious calls of hunger, or to the needs of a sick husband and starving children. The words of the Rev. J. Horsley, in his report of the price paid for the labour of women, in the lowest ranks of life, whom endless drudgery and poverty have driven into crime, have an infinite pathos in their ruggedness; "shirts 2d. each, and find your own cotton, can get six a day done, working from 6.0 a.m. to 11.0 p.m." There is no time for more details, but the results of his statistics, and of my own personal enquiries at Plymouth, Bristol, Rochester, and in East London, point to the same conclusion, viz., that many thousands of women are working ten, twelve, and even fourteen hours a-day, at wages of from 4s. to 7s. per week. This matter of starvation wages forced upon women, was vigorously handled by representative working-men at a great meeting for the protection of girls recently held in St. James' Hall. Speaking from a bitter knowledge of the causes which drive so many of our erring sisters into lives of sin, they dwelt on the excessive toil caused by the long hours of labour necessary to procure the barest subsistence, and pointed out that lives bereft of joy, and energies over-taxed, lead to the use of stimulants as cheaper than food, and expose these wearied workers most grievously to the allurements of earning money more easily in vicious ways.

If we, then, admit, as we must, that the space in our island is too limited for our population, and that the poverty induced by this excess is not only a source of misery and crime, but considered from another point, on which time hardly permits us to touch, is also an enormous and profitless burden on our national resources, the question arises what course can be adopted to promote the adequate migration of those who are most fitted to succeed when transplanted from, and unsupported by the props and scaffolding of civilisation. The representatives of many amalgamated bodies of working men have spoken out on this subject, and they call upon the Government to give State aid and State direction. But the attitude of the clergy of the Church of England is far more important than might be supposed upon this (as some consider it) merely secular matter, and it is at this point that it becomes necessary to consider what is their influence in this national question.

First, then, it is of the greatest importance that they should be in a position to give their people the most reliable information as to the prospects offered by emigration, and to obtain for them the greatest amount of security in their venture, and the best spiritual care.

The admirable plan adopted by Rev. H. Huleatt, of Bethnal Green, of having classes for intending emigrants, at which they are taught cooking, baking, carpentering, and other handy work, has proved its utility by the success of the East Londoners. Planted out by the London Colonisation Society, as an experiment in the spring of 1884, at the promising station of Moosomin, in the North-West of Canada, in the autumn of that year, I saw them living in log huts, built by themselves, with their potato crop gathered in, and the hay stacked ready for their cattle. Lectures on emigration given as part of the winter course of amusement and instruction, especially when illustrated by a magic lantern, also bring the subject in an entertaining form before the people. The Central Emigration Society undertakes to provide popular lectures for this purpose.

The exodus of people from our rural to our already over-crowded urban districts is attended with the most mischievous results, both to their physique and their self-respect. A country clergyman, who has known the young men of his village from their cradles, can, if possessed of the necessary information, save them from these deteriorating influences. These are the men who ought to emigrate direct from their village homes. The farm labourer is more in demand in every colony than any other man; he makes the best colonist, for he has not been used to gas or waterpipes, or farthing faggots; and he can sink a well, or cut down a forest.

On another point the advice of the clergy is of great moment, and this is on the moral fitness of the individual. A ne'er do weel, or a feckless and purposeless man or woman will never make a good emigrant, and such will miss the props of friends and civilisation more than their handier mates, for at best, the first experience of colonial life is rough. The selection of the fittest is not more necessary than the survival of the fittest is certain. For this reason probably the best system of wisely promoting emigration is the appointment of a committee, with a loan fund, whose enquiry into character from employer, clergyman, and district visitor, would determine the applicant's moral and physical fitness; and by no mistaken philanthropy should an inebriate or vicious person be assisted. Such a committee should be supplemented by a sub-committee of ladies for preparation of outfits, for which a working party should be organised. With regard to enquiry as to the success of emigration, the most satisfactory and unanswerable proof is the very large number of emigrants who are sent for, nominated and paid for by their friends in the colonies. Since 1873, persons living in Queensland have sent for over 18,000, and those in New Zealand for over 21,000. New South Wales has not been using nomination, but 37,768 persons have been assisted to come out by Government grants.

In travelling in Canada, opportunities were afforded by personal observation, and by intercourse with emigrants settled in various localities, of ascertaining the condition of the people, and of considering the prospects of temporal success, together with the moral and religious advantages offered by that colony. The religious sentiment which pervades the country, the strict observance of Sunday, the network of clerical ministration, the temperate habits of a very large portion of the community, the high class system of free education, and the security to life and property, are unsurpassed, and probably unequalled in any other colony. Canada now stands alone in offering free land grants to assisted emigrants. Any male adult can select 160 acres of prairie land on payment of survey fee. Men from the ranks can also rise to the highest official positions.

The question of climate is a serious one; but for those who establish themselves early in the spring in permanent work, or for those whose earnings place them above suffering from inclement weather, the winter need have no terrors. Settlers in the North West stated that neither they or their children had been the worse for the cold; and young servants have written home that, though the winter is very long, they did not find it so trying to health as English weather; but the fact that

it is so severe makes it all the more important that emigrants should have correct information.

The excellent system of having depôts for emigrants at the great towns on the main railways which permeate the country, superintended by Government agents, who receive written applications from farmers and employers of labour, is so thorough, and the gentlemen who are working this great articulation of the channels of industry are so experienced and humane, that we want only the focussing of such information by the establishment of a department for emigration by the Imperial Government, to be able to regulate the supply to the demand, and pass on labour direct to the best market. The wages of a farm labourer, if hired by the year, are about fifteen dollars a month ; if employed only during the open season, twenty to twenty-five dollars, whilst during the period of "harvest hurry," two to two and a half dollars per day are frequently given ; food is supplied in all these cases. The experience of Lady Hobart's visit to the houses of 3,000 persons she had helped to emigrate is well summed up in her pamphlet, called "London's Bitter Cry hushed in Canada ;" and it can be endorsed by recent observation. "You cannot help getting on here if only you will work and keep steady ;" but it is useless to send out helpless, feckless people, who are a burden to themselves and their relations, and who would only drift downward faster than at home. Still there is no reason for the cry that the best men are going out of the country, for the very best workmen are in employment, and will not sever strong ties, or break up their old homes to find new ones. It is the brother or cousin, of the "best man," who would be as good as he is if he had the work, who should go where his labour will ensure him profitable pay, and where his children will grow up to prosperity.

But the child-emigration to Canada is offering such advantages for orphans and deserted children, that full information on this point would enable the clergy to comfort many a widowed mother on her death-bed with the assurance that her children need neither suffer privations, or eventually become paupers. There are numbers of persons applying for children ; who they will teach and train as members of their households ; some as servants ; many as on an equality with their own children, some in the fullest sense of adoption, both by name and dower. In visiting Miss Rye's Western Home at Niagara, Miss Bilbrough's Home at Belleville, Mr. Middlemore's Home at London, and Miss McPherson's Home at Stratford, an opportunity presented itself of becoming practically acquainted with the working of these establishments. Each year, before the advent of the children's parties, which vary from fifty to one hundred, the managers are beset with applications for children ; they are three or four times in excess of the number brought out. "We could place more than a hundred children well, now," I was told at one home from which the spring party had been absorbed. "Look down the list of applications," said another lady ; "you will see how many we are asked for." The requests for children of tender age were most interesting, because as a little creature of four and five years is quite useless as a "little help," it was clear that it must be as "a little darling to brighten the house" it was wanted, whilst the frequent petitions for children "with blue eyes and light hair" showed that a motherly pride would be taken in personal

appearance. The atmosphere of love in which their early years are past, lead to wonderful records of raised and developed lives. The registers exhibited the progressive history of children, rising step by step, till they occupied places of honourable station as clerks, school-masters, school-teachers, lawyers, and even ministers; whilst the girls, some in good service, others married to prosperous husbands, had become useful members of the country which had adopted them. Visiting many of these children in various parts of the country, all the statements I had heard about good and affectionate treatment were confirmed. At London, Ontario, I found a little girl from the Guildford Workhouse adopted into the family of a thriving tradesman, getting her religious instruction in Sunday School side by side with the Bishop of Huron's little daughter. "She will share and share along with our own children," said the motherly woman, who caressed her with a loving hand. "We will be mothers to the little ones, if you will only send them out, for our own children marry early, and leave home, and we like little, bright creatures about the house," was repeatedly urged upon me. One child sent out from this country is saving up money to bring out her sister from a workhouse to live in the family with her, as her "new mother would like Lilly to come out too." Whilst a business man writes back to ask for the date of "Bessie's birthday," because he likes all his children "to keep their birthdays alike." It is an important fact that the failures amongst these children are variously computed at three and five per cent. The lady manager of a Reformatory school in Toronto volunteered the statement at a public meeting, that out of four hundred juvenile offenders in her charge, only four or five English children had passed through her hands.

English Church people have lately taken a substantive position amongst other Christian bodies, by establishing a Home at Sherbrooke, in the Province of Quebec, where they have provided, at a cost of £1,000, a Sheltering and Distributing Home for Children of between 6 and 12 years of age. The Canadian Government meet the requirements of the Local Government Board, under which Poor Law Guardians can pay for child emigration, by undertaking that a yearly inspection of children whose addresses are given them shall take place, and a yearly report shall be sent to Guardians until the children have reached the age of sixteen years.

On the general subject of the care of emigrants, our Church has done many things already. Archbishop Tait's scheme, which is so extensively carried out by the S.P.C.K., purposes to secure by the employment of emigrants' chaplains, spiritual ministrations at the ports of embarkation, followed by actual introductions, through Colonial chaplains, to the clergy of the district to which emigrants are going. All emigrants leaving Liverpool are visited on board ships, through the unwearying efforts of the Rev. J. Bridger and his co-adjutors. These chaplains take personal charge of five or six annual parties across the Atlantic to Canada, holding short services for them every evening. It is in co-operation with this system that the emigration of members of the Girls' Friendly Society and other respectable women to Canada has been arranged. Young women who desire to join these parties have to fill up the application form of the United Englishwoman's Emigration Society, in order that certificates of good character and capability, may

prove them worthy of introductions to the receiving Homes in Canada. Copies of these certificates and service characters are sent out, a fortnight before sailing, to the various Committees and Homes in Canada, who prepare for the reception, distribution, and shelter of servants. The importance of young girls being consigned to suitable persons, who accept the responsibility of supervising them, cannot be over estimated. No single woman should emigrate without this precaution being taken.

Young women who join Mr. Bridger's parties are met at Liverpool and taken to lodgings selected for them ; they are there placed under the charge of a matron, who is employed solely for the protection of these parties on the voyage. On arriving at Quebec they are met by Miss Richardson, the lady appointed by the Dominion Government to receive female emigrants. In cases where no definite engagements have been made beforehand by any of the societies interested in the work, Miss Richardson herself places the girls ; she had on her Registry List, in 1884, over 1,100 applications for servants from all parts of the Dominion.

At Montreal and Toronto, Immigrant Servants' Homes exist, with Committees who, by their Registry work, provide suitable situations, keep accurate lists of the addresses of the persons they place out, and of the wages they are engaged for. These particulars they send back to their correspondents in England.

But covering all, by whatever society they are sent out, is the work of the emigrants' chaplains ; at Quebec, Montreal, Toronto, or Winnipeg, the travellers are carefully looked to, and Mr. Fyles at one end, and Mr. Leslie at the other, commend them to the clergy of the district in which they are to settle.

Pastoral care for emigrants to Canada has thus been well provided. Those leaving for New South Wales assemble at Plymouth ; they are for some days in the depot, and number sometimes 500 or 600 souls. They are visited, services are held, and large numbers of Bibles, and Prayer Books, and leaflets are distributed by the S.P.C.K.'s chaplains.

The part of the work at present untouched is the provision of chaplains for the great emigrant vessels to Australia, which have on board for a six or seven weeks' voyage, a population equal to many of our country parishes. Many a curate breaking down from heavy work in our crowded cities, would be saved to vigorous life for the Church if he could have a sea voyage before his health utterly gave way. While, on the other hand, there is probably no time in a working man's life when he is more open to religious influence than when softened by the breaking of home ties ; the prospect of a fresh start is moving him to resolve to lead a better life in the new world.

A form of introduction to the Colonial clergy is provided by the S.P.C.K., and it requires but the personal action of the parish priest to make this form a link between the spiritual condition of the emigrant in the old country, and his religious status in the new land. It would be a great help towards obtaining information on all matters referring to emigration, if, following the action of the Church Synod at Salisbury, a secretary were appointed in each diocese to collect and give information to clergy applying for it. It would also minimise clerical work in the matter.

The position of the English Church in its national character, giving its clergy the care of all souls within their parochial districts, places in their hands the most enormous power of influencing the future religious aspect of our colonies. I do not mean to advance this in any sectarian spirit, but rather as exhibiting the grand position and responsibility which rests upon our clergy, and which they possess, as possessed by no other Christian ministers, who can act only on their *congregations*.

The men, women, and children who leave our shores will be, in the new world, just exactly what their clergy have led them to be here. They require to have their attachment to the Church of England intensified, and the duty of adhesion to a corporate religious body pointed out to them. On one account especially churchmen need this point to be pressed upon them closely; they have accepted rather than adopted and appreciated their churchmanship; and a more substantive and intelligent position is necessary for a man who is to represent the Church in a new country. A churchman, unless specially instructed by his clergyman before his emigration, is hardly on equal terms with a nonconformist who has had to keep up his chapel, and who is used to decisive acts of congregationalism. If the parochial clergyman is known to have the best and most reliable information about our Colonies; if in the teaching of growing youths in night schools the openings in various parts of the empire have been already practically discussed, then the intending emigrant goes to him as his best counsellor; he refers to him for a good character to obtain the Government assistance, and in the many interviews that take place in carrying out arrangements, opportunities occur both for instruction in Church principles, and for deepening personal religion, which a less important epoch in a man's life does not present. Men under these circumstances have joined the Church of England Temperance Society, and an appeal to their chivalry has made them in will, if not in name, disciples of the White Cross Army. "You might say that I would join the choir out there; I've been at it, man and boy, more than twelve years," volunteered one fine young fellow who was waiting for his introduction to a clergyman in Sydney. "And I," said his companion, "would help at Sunday School; it's one of the things I should miss most."

Emigrant men of middle age have undertaken, if out in the bush far away from a church, to call together their neighbours and read the Church service, thus keeping up the observance of Sunday amongst themselves, promising, too, when at the nearest station, to go to the clergyman and tell him a congregation is waiting for him. Men who thus keep up acts of worship, would preserve alive a desire for spiritual instruction, and feeling the need of sacramental ministration, would be prepared to contribute to the support of their clergy, and thus the echoes of our English Liturgy would be carried into the wilds of that greater Britain into which we are expanding.

Out of the evils, then, of over population, out of the miseries of overcrowding, out of the ashes of many sorrows, rises, Phoenix-like, a brighter life, out of present evil a far-spreading good. Expediency allies itself with enterprise and adventure; the vigour of our Anglo-Saxon race asserts itself; creations, not conquests, are the characteristics of our British life; out of the tangled wilderness of the bush and out of the loneliness of the prairie, English pioneers make waving corn-fields, and

log-huts are succeeded by prosperous homesteads, and, subsequently, stately buildings and busy factories reward hardy and patient industry.

But another aspect of the deepest interest connected with this subject, an aspect which, whatever may be our action or inaction as regards emigration itself, must be dear to every faithful heart, is the evangelising power of our out-spreading nationality. In every portion of that colossal empire which owns allegiance to our Queen, amongst the 47,000,000 of English-speaking people, spreads out the knowledge of the great Christian truths of the Fatherhood of God, and of the Divine Humanity of the Incarnate Son. In the remotest parts of the inhabited globe, English people are carrying an open Bible, and however feebly followed, a pure faith.

Evangelisation, happier, better, nobler than civilisation alone, should be the out-come of this exodus of our people; the quality of its missionary character depends upon the action of our clergy. If the extension of Christianity goes hand-in-hand with the expansion of our empire, and our churchmen perpetuate the Mission character of our Church, then indeed we shall be hastening the time when "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The Rev. JOHN F. KITTO, Rector of Stepney.

[Read by CANON DURST.]

IN our discussion to-day it is assumed that the Church has a duty to discharge towards Emigration. It is admitted that she has an interest and a duty not only in work which is purely spiritual, but also in all those questions and movements of the day, which, whether they be moral or social, or intellectual or political, exercise an important influence upon the welfare of the people, whom it is the privilege of the Church to serve. The importance of the emigration movement lies in the fact, that the population of this country is increasing with marvellous rapidity, and that this increase arises almost entirely in the town populations. Agricultural districts do not absorb even the natural increase of their own population, which helps to swell the already growing numbers in the towns; and it seems impossible to hope that, whatever may be the changes made in the methods of holding or of cultivating the land, the country districts will ever be able to absorb a larger working population than that for which they now provide. The question then arises whether the great cities can fairly be expected to meet the want. Experience shows that they can only partially do so; for the bulk of the trade of this country does not increase at all in proportion to the increase of the population.

It would seem, therefore, that sooner or later, this small island, in area so insignificant a portion of the British Empire, and incapable of being enlarged, must become too small for its teeming population, and that statesmen and philanthropists will be compelled to consider, how the wealth of population here and the wealth of land in our Colonies can be brought together to advance the interests of the Empire and to enrich the world? In such circumstances then, what is the duty of the Church? Is she to add her influence to swell the idle cry of those who

complain that emigration is robbing the country of men whom we ill afford to spare ; when her children are passed to distant portions of this great Empire, is she wholly to ignore their existence, and do nothing either to encourage their removal or to shelter them after they have gone with the fostering tenderness of a mother's love.

Speaking here to-day, not so much to the Church in her corporate capacity as to my brethren of the clergy individually, I venture to point out how much it lies within the power of the country clergy to aid in the cause of emigration. Let me ask what becomes of the native increase of the population in the rural districts ? Is not a considerable portion of the time and thought of a clergyman and his family taken up in providing suitable situations for the younger members of his flock ? It is perhaps the most natural, as it is certainly the most easy course, to try to find for such persons a situation in the nearest town or on the nearest railway. But would it not be possible, if possible, would it not be wise in the truest interests of the people, if the clergy would make themselves familiar with the boundless opportunities which the Colonies afford, and endeavour to stimulate the ambition to direct the energies of their surplus population towards a sphere in which every working man may easily become his own landlord, working for himself upon his own land ? If such persons are sent into the towns, they have to enter into the fierce competition for work which every town seems now to offer ; they will most probably have to pass a considerable portion of their time and energies in that dreariest of all work, the hunting for something to do ; they will be all this time subject to the debasing and demoralizing influences which seem to be inseparable from town life, and their spiritual pastor is too often saddened and disheartened by hearing of the utter ruin of those whose early youth had given great hope and promise. Send these same persons to the Colonies, and they become, if wisely directed, the builders of their own fortunes ; boundless prospects lie around them, and thrown upon their own resources, with hope to spur them on, they are not only in a fair way of securing their own happiness, but are doing something to build up the prosperity of the Empire.

It is true enough, no doubt, that even in our largest cities, the young and the healthy, and the energetic of our rural population, can generally find employment. But it must be remembered that too often they do this at the expense of older men, who find it increasingly difficult to procure work ; and these young people themselves, as years pass on, will in their turn be elbowed out by the fierce and vigorous competition of another generation. Remember too that if in the Colonies there is no room for idlers, and every man must be prepared to throw his whole energies into his work ; at least there lies before him the certainty of a manly independence. "In England," as it was said to me the other day in Canada, "a working man must be a working man all his life, but here he can become independent."

And while I write these words, passing through the boundless territories of the Great North West, waiting to repay with liberal hand the willing labour of the settler, my mind begins to open to the grand possibilities which lie before those who have the enterprise and energy to turn these plains into fields white unto harvest.

For the clergy who will address themselves to this work, there are

abundant sources of information at hand. Every Colony is represented by its agents in England, and the Christian Knowledge Society has published, at the small cost of twopence each, a series of hand-books upon the Colonies, containing a vast store of most valuable information of great use to emigrants.

But the clergy must remember that the success of emigration depends upon the careful selection of the emigrant. I have found during my visit to Canada, that very strong and very angry feeling has been aroused by the action of indiscreet persons who have thought it right to send out to the Colony those who had lost character at home, or who in other respects were most unsuitable for the wants of the Colony. It may be regarded as a benevolent action to help out to the Colonies a man or woman who has been compromised at home; but it is hardly fair to exercise that benevolence at the expense of the Colony, and to inflict upon strangers a burden which we would not inflict upon our next door neighbour. In this connection I may mention that the reported intention of the Salvation Army to found a home in Canada to which to send fallen women from London, has awakened the deepest hostility. In any case, if such persons are sent, it seems obvious that they should be sent direct to persons willing to receive them, and that a fair and full statement of the case should be made for the guidance of a possible employer. The hardest words which I have ever heard spoken against emigration were uttered by a gentleman in Canada to whom a person of bad character had been sent, recommended by a minister who had concealed the flaw.

Nor again, is it of any use to encourage the idle and the worthless and the drunken to emigrate. Many such have been sent out, very much as rubbish is shot out into the streets; but change of place of itself does not alter character; the worthless or the idler is the same still, and the probability is that he refuses work, and discredits the whole class of emigrants in the eyes of the colonist. Added to this, he writes home, or perhaps even, after a short experience, returns home and spreads in England false reports of the treatment which he received, in order to cover and conceal his own shame. For all such persons there is absolutely no prospect in any Colony equal to that which England itself affords.

But suppose that the emigrant has taken all the needful preliminary steps, is there nothing more that the Church can do? I suppose that no clergyman would be wishing that one of those who have been solemnly committed to his care should be withdrawn from his influence without his making at least some effort to entrust his sheep to the care of some other pastor. The organisation of the Church of England reaching into the most distant quarters of the globe, readily lends itself to this work. I believe that it would be a wise plan to write beforehand to some clergyman in the town or district to which the emigrant is going, or if this is impossible, then to the bishop of the diocese, with a request that it may be forwarded to the proper person, commending that particular family to a brother's care, and giving such details as may enable the emigrant to be met and welcomed at the first. I can imagine few positions more trying and perplexing than for a man to land in a strange place, with very little money at his command, and perhaps with a family to look after, and not know where to go for information, or what to do

for employment. It seems to me that if, at this moment of perplexity, the hand of the Church is stretched out to welcome and to sympathise in doing such work, the Church will be at once occupying her proper place, and also securing the good will of the new emigrant. The Christian Knowledge Society does, in a measure, supply the want, by appointing agents at the principle centres from which emigrants are distributed: but more than this is needed, and I trust that I shall not be considered to be unduly pressing the point, if I venture to say that it is worth while to write a personal letter in order to secure such help, and to send this letter by post beforehand, rather than leave it to the chance of being delivered by the emigrant himself.

But in addition to the work of the individual clergyman, is there no duty which the Church as an organisation shall discharge? The Church, which supports the Society for Christian Knowledge, and the Colonial and Continental Church Society, and the Society for the Propagation of the Gospel, can hardly plead that the spiritual needs of Englishmen abroad are beyond her care. Is it altogether beyond reason to hope that the Church itself might organise and carry out a plan somewhat upon the lines of the Universities Mission to Central Africa, which should have for its object the care of the national and spiritual interests of some special Settlement? There are many schemes for colonisation afloat, but I am not aware that in any case the Church has undertaken the spiritual oversight of the new Colony.

I have been much impressed by the reports which I have received of a Romish settlement established in Canada. This settlement is superintended by a priest, who, in company with several lay members of a farming brotherhood of voluntary workers, went to settle in the land. The first work was to build a Mission House, and to prepare sufficient ground for crops. When the house was built, poor persons were invited to enter the settlement, to whom work and instruction in the methods of work were given, and the new comers being paid either in money or in seed, and working on their own plots of ground, or in the Mission farm under the guidance of the farming brothers. When the settlement is sufficiently advanced, the farming brothers will go elsewhere and start another. This plan secures what seems to be most needed: spiritual guidance; efficient superintendence; adequate instruction; and sufficient work. The man who arrives there, however poor, is welcome; and he is not left to his own resources to find out his own way and suffer from his own mistakes, but is helped at every step by the experience of those who have preceded him; and this Settlement is backed by the whole of the powerful organisation of the Church of Rome to ensure its success.

Now, if the machinery of our own Church does not admit of being applied to the execution of a scheme like this, at the very least it might be secured, that to every English settlement, a clergyman should be appointed who might exercise such authority as would come within the range of his instructions, and might act as superintendent as well as spiritual teacher to the settlement. If the work of colonisation should be taken up, as seems not improbable, either by the Government or by some philanthropic organisation, it seems not unreasonable to hope that such supervision shall be secured for every settlement before the members of it leave our shores.

That this is no imaginary need, I may show by a single example. Some little time ago, a few philanthropic people in England made up their minds to do something to alleviate the distress at home by founding a settlement in Canada. Several families were selected and sent out and settled at the expense of persons well known in England to be prominent in all good works. But the spiritual care of the settlement was left, I will not say without thought, but certainly without adequate provision for it: left, I suppose, with the mistaken idea that the Church machinery of the Colony would be sufficient to meet the needs. In due time the bishop of the diocese wrote to one of the well-known philanthropists to point out the want, and to ask for some help towards supplying it, and was informed that no assistance could be given, and that no more could be done for the Colony than had already been done. Perhaps the philanthropist was right, I do not presume to say, but at any rate it seems to me that here is a deficiency which ought to be met, and that the success of emigration in this form of it, is more likely to be obtained, when *all* the wants of the new settlers are considered and met; when more care and thought and system are bestowed upon details which may appear to be trifling, or to be sufficiently met by other means, but which to persons cast upon their own resources in a thinly-peopled Colony are of paramount and even vital importance.

To sum up what I have now said, I believe that the Church has a duty to discharge with reference to Emigration; that the clergy in England, and especially in country districts, may greatly aid in the performance of this duty, (*a*) by making themselves familiar with the subject, and assisting to divert the outflow of their parishes from the large towns towards our prosperous Colonies; (*b*) by doing all that they can to prevent the emigration of unfit persons, and (*c*) by advising the emigrant, and by using the organisation of our Church to secure for him a kindly welcome from some clergymen on his arrival in the Colony he has chosen.

And with regard to the more difficult work to which I have referred, it seems to me, not too much to hope, that if the philanthropic supporters of emigration do not themselves provide, then the Church as represented by her great Missionary Societies, should endeavour to provide for the spiritual interests of every new settlement. I, myself, would go even farther than this, and ask whether the Church of England cannot do what the Church of Rome has done? I cannot believe that either the enthusiasm, or the money, or the men, will be wanting to carry on this grand enterprise on behalf of the poorer classes of this country to a successful issue.

ADDRESS.

The Rev. J. BRIDGER, St. Nicholas' Church, Liverpool,
Organising Secretary to S. P. C. K. Emigration Committee.

THE inadequacy of the treatment which the subject of emigration has hitherto received from both Church and State may well cause surprise. Professor Seeley remarks, in his "Expansion of England," that "there is something very characteristic

in the indifference which we show towards this mighty phenomenon of the diffusion of our race and the expansion of our State, for we seem to have conquered and peopled half the world in a fit of absence of mind."

This indifference to a great movement cannot continue; it was possible when our home population was less than at present, but now when we consider that it increases about 400,000 yearly, and that, as we are told, "the volume of our capital and business does *not* increase correspondingly with the population," it becomes a serious question whether the State should not at once step in, and in co-operation with our Colonies, arrange for a due proportion of this increase to be sent where it is wanted and can be profitably used.

Undoubtedly it is felt that the time has come when the State dare not, and the Church ought not any longer to be mere passive spectators of a movement so all-important as emigration. It is not in my province, on this occasion, to speak of the duty of the State with regard to this question. I am invited to speak on the responsibility of the Church in this matter. I take it that most of us agree that emigration is the only solution to the difficult question, "what can be done with our surplus population?" This being so, the Church's responsibility respecting this most important movement should be fully recognised. What, therefore, should her action be in this matter? But first let me speak of what is going on in this direction. And here I feel constrained to bear testimony to the great work quietly being done by the clergy and laity in emigrating the poor. The money necessary is often collected and frequently found by the clergy, and I feel that on an occasion like this, even at the risk of being misunderstood, I should speak of what they are doing in this way to relieve the present distress at home. They are nobly supported by many of the influential laity. The Baroness Burdett Coutts' action, for example, in sending to Canada a large number of people from the East end of London last year, will not soon be forgotten.

I am a witness almost daily to deeds of mercy of this kind. One lady, ever ready to help any good work, writes thus: "Should you know of any girls of good character who are in danger of going astray through bad influences, and would like to go abroad, let me know, and I will pay their passage to another country."

The Church of England Waifs and Strays Society should also be mentioned here. On behalf of this Society I was asked to purchase a suitable house for a Home for little girls in Canada. During my visit to that country last year, I saw a beautiful place which was for sale. The price and the fitting up of the Home would cost about £1000. The sum was to be paid in three years. On my return I told the excellent and energetic Hon. Secretary of the Society, Mr. E. de M. Rudolf, of this property, and recommended its purchase. An appeal was drawn up, the Bishop of Bedford, Mr. Rudolf, and myself signed it, and in a few months the whole of the amount was given, so that instead of taking the three years to pay the purchase money in, we did not take much more than three months. It is now in full working order. I took out this spring the first party of little girls, and several others have been sent out since. We are now anxious to do something for the boys. I have just had a very valuable piece of land offered me, on which to put up a building, and we are only waiting now for another £1000, when we shall have our Boys' Home. This money will come, I feel sure. I mention these instances because they tell of a work going on in the Church for the benefit of our surplus population, of which, perhaps, only a few are aware.

It must, however, be a matter of regret, and should cause no little shame, that the Church has hitherto had no distinct organisation for the emigration of children, the first attempt being, so far as I know, the scheme to which I have already alluded: and when we consider that after all it is the young people who make the best

emigrants, it surely is surprising that she should leave this work to other hands. Right well, however, has it been done by Roman Catholics and others, whose names will readily occur to you. They have, indeed, earned the gratitude of all for their self-denying and successful efforts in promoting the emigration of children. But can the Church, dare the Church, look on, and take no steps to look after her own little ones? She, through her great Missionary Societies, recognises the responsibility of attending to the spiritual condition of the heathen and our colonists abroad. Should she not equally recognise her duty in looking after the young, who, year by year, are sent out of the country by thousands? I have received applications from different Unions and Societies in various parts of England, asking me if I can take the Church of England children to Canada, and put them in Homes in the same way the Roman Catholics are doing. To my sorrow, and I might say shame, I am obliged to say that at present the Church of England has no special Homes in the colonies for the reception of these little ones.

Surely this ought not to be? I am not saying one word against those noble-hearted people who are doing this work. I, for one, wish them God speed. But as a firm believer in the teaching of my Church, I feel that sending out children who have been baptized and brought up in her fold, without knowing whether those children will have an opportunity of attending her ministrations in the colony where they may be sent, is, to say the least of it, a condition of things that requires on the part of Church people at home, immediate attention. This indifference to what some may consider a small matter is, I am convinced, a source of weakness to the Church, both at home and in the Colonies: therefore an institution like the Church of England Waifs and Strays Society should be gladly welcomed and heartily supported. Such efforts as these that I have mentioned are steps in the right direction, but they only touch the fringe, so to speak, of the matter. Surely if the Church were to throw herself heartily into this movement, satisfactory results would soon be seen. At the present time she may be said to be on her trial, and although testimony is borne on every side to the activity now being displayed by her clergy, there are still many and powerful enemies who are crying out "down with it, down with it, even to the ground." She has to show that she is a faithful mother to her children, and only let it be seen that she is desirous, in the first place, of course, to promote the spiritual welfare of the people, and anxious also to look after their temporal well-being, she need then fear nothing from her enemies.

Now in this great subject of emigration she has an opportunity of showing that she really is the Church of the people, that she recognises her responsibility to them. When no employment can be found for many thousands of our industrious poor; when the bitter cry of distress is continually being heard on all sides; when we hear of parents starving themselves to feed their children, and little ones being sent of a morning, to work or to school, without a morsel of food passing their lips before leaving home; when many, who have formerly been tolerably well-to-do, are now sunk into the very lowest depths of want and despair through the prevailing distress, and cases of this kind are perhaps the most terrible of all; when all these things are going on around us, and we know it, I say it is no time for any one, least of all a clergyman, to sit still and do nothing.

In this unfortunate state of things, is, I say, to be found the Church's opportunity for doing a great work. With her wonderful parochial machinery, both at home and abroad, when every parish might become an emigration centre, surely there ought to be no difficulty in her taking the leading position in initiating and carrying out such a comprehensive system of emigration that would be of the greatest possible benefit to the poor at the present time. Thanks to the Society for Promoting Christian

Knowledge, something has been done in this direction. The Society has formed several of its members into an Emigration Committee, and the results of the work of this committee have unmistakably shown the necessity of the Church taking up the matter. Through the action of this Society an emigrant can, should he so desire it, be seen off by a clergyman at the port of departure and be met on arrival in the country in which he may settle, so that the Church's God speed is the last sound he hears on leaving his fatherland, and her welcome the first sound to greet him on landing in a new country; and no words of mine can express what a comfort this is to the poor stranger in a strange land.

The Society has also published hand-books of different Colonies which give reliable information to the emigrant, and a list giving the names of clergy in various parts of the world to whom emigrants may be commended.

Nothing, however, has yet been done in the direction of emigration commensurate with the Church's position and opportunities. But in what way should she proceed to help the poor to emigrate. This, of course, is the great point. The plan which appears to me the most feasible to be adopted in taking up this matter of emigration, so that its benefit may really be felt throughout the country, would be for each diocese to have an Emigration Society of its own. It should be started with a fund of say £5,000. Representatives should be sent out to Canada, or other of our Colonies, to select land for each diocese, and arrange that such selections should be altogether, in one locality. Thus there might be the Chester Colony, the Manchester Colony, the Liverpool Colony, etc., so that emigrants would always be sure of settling in the neighbourhood of people coming from the same part of England as themselves, and doubtless, in many instances, would have known each other in the old country.

Land can be obtained for a mere nominal sum. There should be small houses put up ready to receive the people on arrival; farming implements, seed, etc., should be provided for them, and a man should be on the spot to instruct them if necessary. Provision might also be made for affording them means of subsistence for the first year.

There should be a central town or village in each colony. Here the church and clergyman should be as well as the school. The blacksmith, the carpenter, the shoemaker, and the small shops would also be in the town.

Families assisted out may be asked to give a mortgage on their land for being thus helped. This would cause them to feel that they were not being treated as paupers. Anything that tends to pauperize the people, must, of course, be avoided. In time, money so advanced would probably be repaid, so that with proper management the same money could be turned over again and again.

This is, of course, the barest outline, but I am not advocating a plan which has not been proved. This system of colonising has, to some extent, been adopted in sending out the Baroness Burdett Coutts' party, to which allusion has already been made.

These emigrants from the East end of London, have, on the whole, done very well. There are, of course, some failures. From a letter I have received from the Rev. H. Huleatt, whose noble exertions in behalf of his poor parishioners are worthy of the highest praise, I quote the following:—

"Of the nineteen families sent out, two are failures and two are doubtful. The degrees of success achieved by the other fifteen families are almost as varied as the characters of the men and women on their respective homesteads. Some of them have fairly turned the corner, while others of them have still a hard struggle before them. I should say that amongst those fifteen families, I include two or three who

are decided grumblers. They described the hardships and trials of their lives so vividly to Mr. Lawley, that in his sympathy he offered to pay the passage of the two families back to London on the condition of giving up the homestead, when they promptly declined, and made it plain that they knew they had got a good thing and were not going to part with it to anyone. They had been simply trying it on with a kind hearted gentleman. I just give you one instance, that of John Chambers. In Great Britain this man was earning a pound a week, going about with milk for a dairyman. With his wife and six children he was getting deeper and deeper in debt, and the inevitable and speedy prospect for him was 'The House.' He settled on his homestead, the very poorest of the nineteen families. He has now got two oxen (ploughing), a cow, and seven pigs. He tells me he hopes to have twenty next spring. He has twelve acres this year under crop, and was breaking up more when he wrote, and he has altogether fifty-three fowls. I should add, the wife is a woman of great energy, and both she and her children help him on the farm." This is most important testimony, and shows what may be done by diligence and perseverance.

The people should be taught that emigration is a manly, and even a noble duty. It is not only for those who are ne'er-do-wells at home, but is fit, proper, and honourable for all classes of the community. Without interfering with the emigrant's freedom in this selection of his new home, every legitimate influence should be brought to bear upon him to settle in those colonies and dependencies, where, under his own flag, he may obtain every advantage which can be offered to one in his position.

I know that it is said that the Church has nothing to do with things temporal, that in directing, or in any way taking part in a comprehensive system of emigration, she would be moving in a matter quite outside the operations of a spiritual body. It is surely a mistake to say this. There need be no relaxing of the spiritual life in thus looking after the body as well as the soul. Rather would this identifying herself with the temporal welfare of her children give the Church a stronger spiritual influence over the masses.

DISCUSSION.

STEPHEN BOURNE, Esq., Abberley, Wallington, Surrey.

MAY I say, at the outset, that the work of the Church in this matter begins at a much earlier date than has been alluded to by the previous speakers, and that it is one in which I am not altogether without experience ; for more than half a century ago I was enjoying the climate of the uplands of Jamaica, and last summer I had the pleasure of going over the whole length of railway to the north-west of Canada ? It seems to me on full consideration of the circumstances of our country at home, that the emigration of a large proportion of our people is absolutely necessary. We are lessening, if not losing, our export trade, and we are ceasing to be the suppliers of the world's markets to the extent we were ; thus we must, if we wish to provide for our growing population, find for them homes elsewhere. I look upon this as a beneficent dispensation of Providence, rather than as an injury to our own country ; for the first command given to man after he was placed on this world, was to "increase, multiply, and replenish the earth." We have had committed to our guardianship and care, magnificent tracts of country, ranging from north to south, east and west, all round the globe ; and I do not believe the Almighty formed these countries, and endowed them with the capacity of providing the necessities of human life, with the intention that they should remain barren and desolate. I believe He who gave the soil, and created man, designed that those territories should be peopled, and that He has placed them

under the supremacy of a Christian country, by way of laying a solemn responsibility on us that we should fulfil His command. What are we doing? By unsanitary arrangement, by over-crowding, by poverty and distress, we are raising up a surplus population, of which perhaps a half are suffering, more or less, decay in health, and will thus be unfitted for filling their proper position in this life. As to the Church, I speak as a layman, for I believe this work was committed more to the lay members of the Church than to her clergyman; and I say it is their duty to instruct the people in the nature of the various countries that are at their disposal—to teach them how they may best exercise their choice when they find it necessary to leave the haunts of their birth to settle abroad. It is also the duty of the Church to let them know what they have to look forward to—and it is the duty of the Church, beyond this, to take care to bridge over the intervening space between this land and the land to which they emigrate. We want an agency more extensive than that referred to by the last speaker. We want connecting links with the length and breadth of the British dominions, so that those who wish to go abroad shall have all facilities given them for understanding the way and the manner in which they should go. We want to show them how they may emigrate from homes here to homes elsewhere, without ceasing their connections with the Church of our land—without losing the spiritual privileges they possess here—without forgetting the teaching imparted to them in their earliest years. We want, also, to make abundant provision for them out there, and in this respect we have a lamentable amount of destitution. From the Bishop of Ottawa, with whom I went up to the Rocky Mountains, in the west of Canada, I learnt the abundant provision there was for women to enter on domestic service; but, also, that the destitution in many places of spiritual supervision rendered hazardous the sending out of those who might be in danger of being led astray. In many parts of the west there is a law prohibiting the sale or possession of intoxicating liquors; and it is the duty of the Church at home, when meeting with weak brethren, who here are in danger of being led into over-indulgence, to point out that it is a land of which the natives themselves say that the climate is so exhilarating and bracing, that those who have been accustomed to the use of spirits at home do not require them there. Let us make provision here for diffusing adequate information, and when the Church rises to a due sense of her responsibility in this matter, we shall have glorious lands filled with free-born Englishmen. We shall find that Greater Britain will eclipse the grandeur even of the old country, and rejoicing in the happy transport of our numerous children, delight to see them spread abroad from one end of the earth to the other.

The Rev. H. C. M. WATSON, St. John's Parsonage, Christchurch, New Zealand.

As a colonist, and indeed something more than a colonist—as one born and educated in Australia, having never seen England until the last few months—I am much interested in the question of emigration. Immigration is of vital importance to the colonist, and it is one of the problems of our colonial statesmen to know how to attract to their shores the bone and sinew, intellect and moral force, of old England. I think I may be able to say something on this subject, although I am unwilling to interrupt the religious tone of feeling that has prevailed, because what I am able to say is more of a secular character—what we are able to offer to those who come to the colonies from England. One of the first things that strikes one on coming to England is the wonderful variety of green tints which one sees; but the next thing that struck me, coming to London in the railway train, was women working in the fields—a sight rarely, if ever, seen in the colonies. Then in London, one is struck by the trade of life which seems never to come to an end, in the midst of which are men and women clothed in rags, while the streets teem with little children wretchedly clad, and, I suspect, wretchedly fed. These scenes make it most painful for me to be in London, and I do not think it would be possible for me to live in London unless I was actually engaged in some charitable and benevolent work. Such sights as you see here you never see in the colonies. And it makes one feel that instead of borrowing eleven millions of money for warlike demonstrations, our statesmen ought to borrow five and twenty millions to remove a large number of those poor men, women, and children, to lands where they would have the certainty of plenty and

comfort, and the chance of obtaining the very highest places which the colonies can offer. In England a working man must always be a working man, but in the colonies he may rise to the highest position of influence and trust. Many of our leading statesmen have been working men; one of my friends, who became Minister of Railways in Victoria, told me he was a stoker-lad in England. When one knows such results, one wishes people in England could understand the reality of the advantages that people have in coming to the colonies. It is, however, necessary to remember one or two cautions. There is no use for the good-for-nothing or the drunkard to come to the colonies. The present is a season of depression, and if a man went to New Zealand now I could understand him saying that he had been misled. I say this, because I know it so well. I have lived there many years, all my life. But our depressions are not like your depressions. Yours seem to be organic from defect in economic laws; ours are merely functional derangements, soon over. We shall soon have again a season of prosperity; and then is the time for the working man to come to the colonies. In New Zealand, it is an absolute fact that the wages people are generally able to earn are not earned in exceptional times. Servant girls with us get married so quickly that it is absolutely impossible to keep up a sufficient supply. It is rarely you find a servant girl more than three or four years in a place. A nurse girl can earn from £16 to £20, a general servant from £26 to £30; and if 300 or 400 girls were landed in Canterbury they would be absorbed in two or three weeks. The farm labourer gets from 15/- to a £1 a week, and his keep; the ordinary working man—the handy useful man—earns his 8/- a day. He begins at eight o'clock in the morning, has an hour for dinner, and leaves off at five o'clock. In fact the working man's magna charta in the colonies is expressed in the following doggerel—

Eight hours' work; eight hours' play;
Eight hours' sleep, and eight bob a day.

They are very chary of taking less than 6/- a day. As to the cost of food, mutton is 2d. to 2½d. a lb., while here you pay 9d. or 10d. The only thing which is more expensive in the colonies than in England is clothing. In respect to spiritual matters, we have a voluntary Church, which (I speak of my own diocese) the year before last raised £14,000, and if England raised money in proportion to her population, she would raise £3,500,000. You will find the churches in many cases absolutely free—every person is free to take a seat on the stopping of the bell. Persons coming to the colonies should bring letters of introduction. And if, in addition, a letter were sent to the clergy or the bishop of the diocese, people coming would be certainly looked after. But if he did not present his letter, it would be somebody's duty to look after him. If some organised effort of this kind were made, people coming to the colonies would not have to be lost to the Church.

The Rev. HUGH HULEATT, Vicar of Shalford, Guildford.

I AM glad to notice in this meeting a large leaven of those that I believe are working men and women, and yet I address them deliberately as ladies and gentlemen, because, amongst artisans of East London, I have met men and women who in all essentials were ladies and gentlemen, influenced by principles that the highest nobleman in the land might be proud to adopt. The ground on which I have presumed to speak to such an influential meeting, is to correct a little mistake made both by Mrs. Joyce and Mr. Bridger, with regard to the matter under discussion. The honour of originating the London Artisan Agricultural Colony at Moosomin does not rest with me, but with an old and valued friend, Sir Francis de Winton, who, when General Gordon was ordered to Khartoum, went in his stead to the Congo, and who, in more ways than one, has for years been following in the footsteps of that noble soldier and Christian martyr, bringing fresh lustre on the name of British officers. The circumstances that led to the sending of the London Artisan Colonists to Moosomin are these:—In 1879, the late Bishop of London presented me to the living of St. John's, Bethnal Green, and after twenty-five years as a military chaplain in the Crimea, China, and all sorts of places, I settled down in the East end, and there I found a state of things that had never before come under my experience, and that, I may add, was a sore trial to my faith. I do not hesitate to say that the greatest comfort and support of my life has been that in the spirit of a little child,

I have been enabled to receive and believe the written Word of God. Now, like most other people, I have my favourite passages in the bible, and one of them is, "I have been young and now am old, and yet never saw I the righteous forsaken, nor his seed begging bread." But when I went to the East end I found sober and steady men, able and ready to work, not knowing where to turn to earn bread for themselves and their families. The state of things around me in Bethnal Green clashed with my favourite passage in the Psalms. I became then spiritually depressed. At this time I happened to run against Sir Francis de Winton in the streets of London. He had been a teacher in my Sunday school in former days, and one who had often strengthened my hands. I told him of this spiritual trial, and I shall never forget the look of compassion in his eyes as he said: "Oh! that need not try your faith. I have just been in the North-west territories with the Marquis of Lorne. There is there bread enough and to spare for the millions of England, even should you increase them four-fold. I went out to that country. I traversed her Majesty's dominions in North-west America from Quebec to the Rocky Mountains. It was a new revelation to me. The redundant population at home, and the redundant land in her Majesty's territories in the North-west, completely meet each other's need, and all that is required is, that we, as a nation, should obey the Word of God (Gen. iii. 23), "Go forth and till the ground." And now with regard to the little experiment at Moosomin, which has been carried out through the munificence of the Baroness Burdett Coutts and other philanthropic ladies and gentlemen. It is a mere drop in the ocean. Previous speakers have been good enough to mention to you the care and trouble we took to teach the colonists a little before sending them out, but there is far more wanted. To carry out a colonization scheme, really and effectually, you ought to have a model farm at home; and before sending men out they ought to get a certain amount of training on this farm, so as to arrive at a true estimate of their fitness to become agricultural colonists. The plan I should like to see tried is to get twenty men of wealth, who have the fear of God before their eyes, who would each invest £5000. This amount would be amply sufficient to send out a colony of a thousand families, and if in the present distress men of wealth would in this way show pity for their poorer brethren, they would be lending to the Lord; and His own Word would be fulfilled, and the money thus laid out would be paid back again. I believe such a colony would be a safe investment for their money. As to the Church, I must mention the marvellous love for the mother Church that exists among those colonists. I had no conception until my visit to Canada that our labouring and artisan classes had such a tremendous love for the dear old Church. I traversed the region from Winnipeg to the Rocky Mountains, along the line of the Canadian and Pacific Railway, and on five consecutive Sundays I performed divine service at different places. People came from twelve miles around, bringing in their wives and children in wagons. I never saw such enthusiasm for the Church's services in my life. They are willing to do everything in their power to strengthen their clergyman's hands, and to make his position among them a happy one. They told me they would build his house and cultivate his section of land, so as to leave him free for his own spiritual duties; but they have no ready money, and they have not the means for training men for the ministry, and so they cry to the mother Church, come over and help us—and when the children cry to the mother for bread she must not give them refuse. We must not consider anything as good enough for the colonies. The Church should send of her very best to this work. A man who is a failure at home is not likely to prove a success in the colonies. During her whole history, the Church of England has never had a grander opening for the ingathering of a spiritual harvest than she at the present moment possesses in the North-west territories of America. The Church of Rome recognised the importance of the opening, and she retains at Winnipeg her most eminent ecclesiastic—Archbishop Taché. The Presbyterians have sent one of their most eloquent preachers to Winnipeg; and the Wesleyans are making the most tremendous efforts to be the first to take possession of this fruitful field in the vineyard of the Lord. And when all other Churches and religious bodies are advancing so rapidly, shall the Church of England lag behind? If in this crisis the Church of England fails in her duty to her children in the colonies, then other religious denominations will take possession of the pastorless flock. I take it that, as churchmen, we have no liberty to hand over this charge to strangers. The souls of her children are the most precious treasure of the Church; and to give away that treasure to strangers is faithless, and a sin against God. It is the duty of the Church to send her very best to supply the spiritual need of her children, who have been baptized in her own bosom, and who now in the far North-west are using their Anglo-Saxon thews and sinews in changing the lonely wilderness into a very garden of the Lord.

CAPTAIN FIELD, R.N., The Grove, Gosport.

I HAD no intention of speaking when I came into this room. I came with an unprejudiced mind to listen to what might be said on the question, but at the request of some friends, I am very pleased to intrude upon you for a few minutes. My excuse is simply this: I am a politician, and I hope a sincere churchman. As a candidate for Parliament, I thought it my duty to obtain some personal knowledge of our great colonies, and have recently returned from an extensive tour in India, Australia, New Zealand, America, and Canada. I have listened with great interest to the excellent papers of the Bishop of Newcastle, the Hon. Mrs. Joyce, and the Rev. J. F. Kitto, but I have endeavoured, and have all along endeavoured, since my return from the colonies, to look at the question from a political point of view. I do not think the remedies suggested to-night really meet the difficulty, they merely touch the fringe of the question. On all hands it is admitted that the population is increasing half a million a year, and in that period not a quarter of a million leave our shores. We are told that in forty years' time our population will have increased to eighty millions. Think of our position then, if nothing is done by our public bodies, or by Parliament, to meet this state of things. I do not think the Church alone is able to grapple with the difficulty, but she is doing enormous good in pressing this question on public attention. I see no proper remedy unless the State grapples with it. Already you have laws, but few people are aware of it, empowering Boards of Guardians to grant £10 to assist people to emigrate. I wonder if any Board exercises their powers under the Act. There is a power, but it is a dormant power, and nothing is done. I look forward to the newly enfranchised electors pressing this question upon candidates and members of Parliament, and I trust that the practical effect of it may be the finding of a real remedy for this increasing difficulty. Some people talk about what the Church is to do in this matter, but I fail to see that any permanent remedy can be found, except by legislation and State-aided emigration. Parliament must grapple with it; the Church is not capable of doing so. On my return from the Colonies, I was deeply impressed and pained to see the dense masses of poverty in our large towns. Owing to the congestion of our population, measures are urgently required to lessen the evil. Australia, New Zealand, and Canada, we may say, are England—you simply change your domicile by going there, and there is a little strip of water between you. I do not want to say anything against anybody going to Canada. I wish to put all our colonies on the same level, and let anyone go where his own spirit leads him. Our proposal is that the State may very properly advance money by way of loan in aid of emigration. When I was in Australia, the Government of Queensland voted £250,000, and the Government of New South Wales £150,000, to promote emigration to those Colonies from the mother country; New Zealand also voted £50,000 for the same object. What is deemed to be lawful and wise in the action of the executive of a colony, I fail to see can be very wrong or unwise for the mother country to adopt. I do not advocate paying money to individual emigrants, but the granting of assisted passages by way of loan, in conjunction with the daughter colony, it would be a mere matter of account between the colony and mother country. The authority in the colony would collect the money so advanced by instalments, which would be paid in most cases within twelve months. Does not the State make grants in aid of education, why not also in aid of emigration? I see no reason why in every Union every Board of Guardians should not be the Emigration Committee, the clerk being the emigration officer, and it ought to be the duty of that officer to furnish every information to intending emigrants. I do not think it is the clergyman's duty more than that of the laity to take charge of this matter. I care not what the machinery is, but machinery there must be to grapple with it, and public opinion must force this pressing question. The Church and benevolent individuals may, doubtless, do something to mitigate the evil for a time, by forming parochial committees, and by raising subscriptions to assist deserving people to emigrate, as is being done already in many large parishes, but we must look to Parliament and public authorities to deal properly with a question of this magnitude.

Rev. E. A. SALMON, Vicar of Martock ; Prebendary of Wells,
Somerset.

I AM only going to say a few words to plead for the emigrants settled in our colonies. We have heard to-night, and I am sure there is no one in the room not impressed by the facts, of the desolation, and misery, and distress in our manufacturing towns and great cities, and the need of extended emigration ; but what has become of those millions that we have sent out during the last few years, and who have increased and multiplied ? What about their spiritual comfort, and what has the Church of England done for them ? Some of them have settled in places where their spiritual wants have been provided for. Canada has come to the front in this respect ; but still, year after year, we are sending out about a quarter of a million of our people, and we are doing but little in many parishes throughout England to aid the great work of providing for their spiritual necessities. I grieve to say there are many country parishes now where this great work is never brought before the people. Many parishes there are that do little for foreign missions. Many content themselves with working only for the heathen. I have found parishes which have sent out emigrants year after year, and have done nothing whatever to help the societies for their spiritual aid. I think the time has come when we see the great necessity for emigration, and when the Church of England, in every parish throughout the land, should do something more to support such a work as has been brought before us this evening. I would press this matter most earnestly on my brethren, although I hope there are none here to-night who have hitherto done nothing in their parishes for this great cause. I do feel that there ought not to be any ; and I think that it is hardly fair that the claims of our emigrants should not at least be brought before our people. In answer to my appeals in this good cause, I have always met with generous responses, and, in many instances, associations have been formed after a sermon or meeting to help on the spiritual work in our colonies. Let us throw aside everything like party questions, everything like minor considerations, and let the great Church of England come to the front in this great work of providing for the spiritual necessities of emigrants. We have heard a great many bitter cries from our great cities, but there is also a cry that comes from the wilderness ; from the solitary places in north-west America, and in some parts of Australia, and New Zealand ; so let us as Englishmen answer it liberally and heartily, and come to the front manfully in this great cause.

Rev. HARRY JONES, Rector of Great Barton ; Prebendary of
St. Paul's.

As a speaker, I find that I have only five minutes to live, and I will keep strictly within the limits. In glancing back at some of the suggestions for the better spreading of knowledge of emigration, I cannot help thinking that if a respectable working-man is worth twice as much on the other side of the world as he is here, there ought to be the same thing as an international emigration society, whereby he might be able to turn to the nearest post-office, and say, "Give me £20, and I will send back £30 in such and such a time." If such an association could be formed, it would put within the reach of working-men throughout the country valuable means for shifting themselves to places where work could be found. With regard to the work of the emigrant, you must recollect that he has to toil hard. He must be industrious and frugal. There is no use in a drunkard's going to the colonies—a drunkard is not much good anywhere. It depends upon the man himself whether he succeeds. With regard to the work of the Church, I wish to emphasise a remark which has fallen from one or two of the speakers with regard to the willingness of emigrants to receive spiritual ministrations. I found when, in the territory of British North America, I was visiting a number of emigrants, that they had a strange, but an unquestionably keen, appetite for religious ministrations. They felt the value of what they undervalued when at home. With one more suggestion, I conclude. I do not see why there should not be found among us a number of young clergymen of good physical power, as well as good spiritual faith, who would be willing to go out for a few years and see something of the working of a growing nation, and come back with a far wider and wiser estimate of the English labourer and the English Church.

The Rev. C. ARTHUR LANE, late Rector of All Saints',
Winnipeg, Canada.

THE Bishop propounded three questions in his opening address: where do our emigrants go, how do we help them, and what shall be their future? They go—to Australasia, South Africa, some to the United States, and most of them now go to Canada. Why comparatively few go to the United States is because the United States does not encourage British emigration. Canada is the principal country for English emigrants. How do we help these emigrants? We have heard that they are assisted with the ministrations of the Church *en route*, but they are not assisted in the same spiritual manner when they arrive at their destinations in the far North-West, it may be twenty miles from a railway, or a hundred miles from a place where they can get the same spiritual advantages they have enjoyed at home. Yet these are the classes of people who ought to receive ministrations from the Church. You have heard what care the Roman Catholics and Presbyterians take of their several interests out in those far off places, and that they do all in their power to proselytise, while we are thinking how to act, and losing our sheep. Why should not we, as suggested, send over some capable men as travelling missionaries to correct the mis-statements such make respecting our history, doctrines, and orders? Then you must remember that of these people who go out as emigrants, although some of them remain in towns, a great many work on the farms—sometimes 50 miles from a church. Travelling missionaries could easily visit these within a radius of 20, 30, or 50 miles, and hold meetings in barns and houses, and give lectures during winter months. You may ask why don't the Canadian bishops do this? I answer, because most of them seem to have no earthly idea, but to raise some imposing Cathedral system, such as those which so many dignitaries felt it necessary to apologise for this afternoon.

SAILOR BOYS' ROOM,

WEDNESDAY EVENING, OCTOBER 7TH.

ADMIRAL RYDER in the Chair.

THE DOCTRINE OF HOLY SCRIPTURE AND THE ATTITUDE OF THE CHURCH WITH RESPECT TO WAR.

PAPERS.

The Rev. C. A. Row, Prebendary of St. Paul's.

THE first 36 years of my life constitute the longest interval of peace which has been enjoyed by the European nations since the downfall of the Roman Empire of the West. Such was the effect, which was produced on the public mind by the 21 years of war which followed the First French Revolution. I do not mean that this interval was free from internal struggles which resulted in a certain amount of bloodshed, but that during that time there was no formal declaration of war by one nation against another. But during this interval of peace, another generation, who knew nothing of the horrors of war, and were dazzled

with its so-called glories, had grown up ; and the result has been, that not only have several terrific wars broken out, which most of my hearers can well remember, but the Christian nations of Europe have gone on so increasing their armaments, that at this moment of nominal peace, little short of 5,000,000 of armed men are ready to engage in the work of mutual slaughter. Let it be observed that this is about ten times the number of the forces which were maintained by the Roman Empire at the height of its power, yet it was a military heathen monarchy; while the nations of Europe are the professed subjects of the King of Peace.

It cannot be denied that this is a state of things which urgently demands the attention of the Church of God. How comes it to pass that since the conversion of the nations of Europe to Christianity, they have been engaged in a continuous state of warfare, only interrupted by very brief intervals of peace? Does Christianity speak on this subject with a faltering voice? Can it be that the Church of God has been doing its duty respecting war during the centuries of the past? Let us hear the teaching of its Founder.

"Blessed are the peacemakers, for they shall be called sons of God." "All ye are brethren." "Put up thy sword into its place." "Love your enemies, and pray for them that persecute you, that ye may be the sons of your Father who is in heaven."

Let us hear His Apostles.

- "The Gospel of peace." "The God of peace." "The fruit of the Spirit is peace." "The God of peace Himself give you peace at all times in all ways." "Love one another from the heart fervently." "He that loveth not knoweth not God, for God is love." "Where jealousy and faction are, there is contention, and every evil deed."

It surely must be a work of supererogation before a Christian audience to extend my quotations. Every reader of the New Testament cannot fail to perceive that its underlying principle is peace, and that it affirms it to be the duty of the Church, and of every individual Christian, to promote peace at all times and in all ways. In truth, the teaching of the New Testament is more opposed to war than it is to slavery ; for while its fundamental principles are utterly subversive of the latter, yet it contains no precept directly condemning it, while both its spirit and its letter are condemnatory of war. Why, then, has the Church succeeded in subverting slavery? Because it has boldly pronounced it to be inconsistent with Christianity. Why is it that all it has effected with respect to war is to diminish its barbarity? Because instead of denouncing it in the name of the King of Peace, it has spoken with a hesitating voice, and even not unfrequently taken it under its patronage. With the exception of certain efforts during the middle ages to restrain the work of mutual slaughter by proclaiming what was called the truce of God, it has too often blessed its weapons, consecrated its standards, and thrown the halo of religion over the chivalrous knight, who, while he acted with all courtesy towards his brother knight, bathed his sword without pity in the blood of the townsman or the peasant ; and has even sung for so-called glorious victory *Te Deums* to the God of peace.

Yet what is war? Let some of the great battle fields of modern Europe speak. Hundreds of thousands of Christian brothers arrayed for the work of mutual slaughter. Thirty or forty thousand lying dead

on the battle field. Double that number wounded. Vast numbers destroyed by disease. Whole districts ravaged. The worst feelings called into active energy, and all the ameliorating influences exerted by Christianity, and the course of civilization stopped. It would be easy to enlarge this terrible list ; but it involves what to the Christian ought to be more terrible still, the duty of Christian brothers in opposite armies to do their utmost to kill one another. It has often occurred to me that their meeting in the unseen world must be a strange one. But this is even far from being its worst aspect. If Christianity is true, what, viewed in its light, is the meaning of glorious victory? The sudden hurrying of thousands of human beings, while animated with the fiercest passions, into the presence of their God. Let each who hears me consider for himself what this means.

My position therefore is, that warfare, as it has been practised among Christian nations, is in direct contradiction to the teaching of Christ and His apostles, both in its letter and in its spirit.

But let me not be misunderstood, I do not affirm that all wars are unlawful. There is nothing incompatible with Christianity in a war which is really and truly defensive, for a nation has as good a right to protect itself against invasion as individuals have to protect themselves from burglars. I use the words "really and truly defensive," because nothing is easier than by the aid of a little sophistry, by playing on men's fears, and by standing up for what is called "prestige," to metamorphose any offensive war into a defensive one. Do not think that I undervalue "prestige," but let it be the "prestige" of exhibiting in our political, social, and individual capacity the principles of Christianity. This will do more to consolidate our empire than all the prestige of force or military glory.

I shall be doubtless told by many that the idea of acting on the principles of the New Testament is no better than a visionary dream. I have heard it said that if we were to do so our national greatness would be gone, India would be in revolt, and the tradesmen would be ruined. To argue this point with an unbeliever would occupy far more than the space which can be assigned to this entire paper. But with him who professes to acknowledge that the work and teaching of Jesus Christ is not of man, but of God, I can deal very summarily. Jesus Christ claims to rule supreme over the conduct of every Christian, whether it be in his political, social, or his individual capacity. To say that this is impracticable is to deny the validity of his claim, and therefore the truth of His mission.

I have already said that I defend a war which is really defensive on precisely the same principle that I would not hesitate to fire on a burglar who entered my house at night, supposing I could do so safely. Nations often have been and are no better than burglars. Such burglars have been no small number of Kings, Emperors, and even Republics. But let us be careful that the war we are going to wage is against a real political burglar, and not one of our imaginations and our fears, for Christian nations have only been too ready to manufacture such. But in all the usual occasions which impel men to war, it is the duty of a Christian nation to exhaust every means to preserve peace before it draws the sword, for at best war is a great calamity; God only knows how great. I think, however, that the

Church of the fourth and fifth centuries went beyond the requirements of the Gospel in subjecting every soldier on his return from battle to a penance before admitting him to the Holy Communion. Gibbon charges this as one of the causes which contributed to the fall of the Roman Empire. That fall, however, was occasioned among its other numerous vices by its most oppressive system of finance.

But I shall be asked—What have you to say about the Old Testament? Does it not justify the warlike spirit which you affirm Christianity condemns? Has not the song of Moses the words, “The Lord is a man of war?” Has not one of the Psalmists written, “Blessed be the Lord my strength, who teacheth my hands to war and my fingers to fight,” and is there not much more even in the book of Psalms to the same effect? In a word, is not the spirit of the Old Testament thoroughly warlike? I answer that it is even so, but the supposed applicability of its moral teaching to Christian times is founded on an entire misapprehension of the relation in which it stands to the New. Our Lord affirms in the sermon on the mount that He came, not to destroy the law or the prophets, but to *fill them up full*, *ὅς ἐστιν ἡλθὼν καταλύσαι, ἀλλὰ πληρῶσαι, i.e.*, to realise the true moral idea which underlay them; and by so doing to sweep away all the imperfections of their utterances.

Before expressing my own views on this subject. I must draw your attention to a very remarkable work of the late Canon Mozley, entitled “Ruling ideas in the Early Ages, and their Relation to Old Testament Faith.” It was originally a course of lectures delivered to graduates in the University of Oxford, in his capacity of Regius Professor of Divinity in that University. Strange to say, although this is one of his most remarkable works, and one which everyone who undertakes to expound the scriptures of the Old Testament ought to be acquainted with, it is one of the least known. I by no means wish to commit myself to all the Professor's positions, but there are numerous points in this book which every student ought to meditate on, to enable him to understand the relation in which the teaching of the Old Testament stands to that of the New. Dr. Mozley clearly perceived that the old mode of dealing with these subjects was no longer tenable. He therefore lays it down as a general principle that in these days of enlightened Christian conscience it would be impossible to accept as of Divine authority a command to perform an action directly contrary to its dictates, even if that command were sanctioned by a miracle. In such a case it would be our duty to disregard the miracle, and to obey conscience. In accounting therefore for certain precepts in the Old Testament, he lays down the all-important truth, too often disregarded, that the revelations therein contained are progressive revelations, specially adapted to the condition of the people for whom they were designed, and accommodated to the low moral condition of the times. Consequently, he admits that there are commands in the Old Testament which no command given in these Christian days would justify us in carrying into execution, not even if they were sanctioned, to use the Professor's own words, *by a miracle*.—I would say, by a pretended miracle; or directed by what a person deemed to be an express revelation.

A simple illustration will make Mozley's position clear. Supposing a person professing to have a divine commission were to come into this

room, and order me to kill the Chairman, and were to sanction his order by the performance of a miracle; in such a case I am bound to obey the dictates of my Christian conscience, which pronounces the killing of an innocent man a crime, and to disregard the miracle. With the general principles as laid down by the Professor I cordially agree, although we widely differ respecting the nature and evidential value of miracles, as may be seen in our respective Bampton Lectures.

But how about the commands to slaughter whole nations, including women and children; the ordinary Jewish law of war, which authorised the destruction of every male; and the practice of any extent of lying towards an enemy? The two first of these have been attempted to be vindicated on the grounds that the Author of life has the right to recall His gift whenever He pleases; and that it is the same thing whether He does it by an earthquake or by human agency. His abstract right to take life cannot be denied; but as the Professor most justly observes, there is a wide difference between the employment of a moral agent to take life, and the blind forces of nature, which are destitute alike of volition and morality. His general position may be briefly stated as follows:—The moral sentiment in these early ages was low, and the times barbarous. Many an act which is considered a crime now was not considered a crime then. Among these were numerous cases of bloodshedding, for which the perpetrator in this Christian country would certainly be hanged, but which in those times were esteemed just and lawful. The cause of this was that in the ancient world there was a total absence of the recognition of the rights of the individual. Thus the whole family, including wife, children, and slaves, were viewed as the property of its head, and were not considered to have a single individual right, not even to life. This being so, vengeance took the form of massacring a whole family, and even of exterminating a whole tribe, in requital for an offence committed by some ancestor. Further, the practising of any amount of deceit towards an opponent was viewed as just and lawful. The moral sentiment in these early days being thus degraded, the Professor considers the moral teaching of the Old Testament, and even certain Divine commands to exterminate whole nations, and families, to have been an accommodation to it. In a word, the rights of the individual as distinct from those of the head of the family or tribe, were unrecognised until the latter time of the Jewish dispensation; and those of enemies not until Gospel times. The facts as stated by Dr. Mozley respecting the low moral ideal of those early ages, are, I think, undoubtedly true, and that the Jewish dispensation is an accommodation to it. The fact that its legislation and practice allowed, nay, commanded, many things which are inconsistent with the teachings of Jesus Christ, is affirmed by our Lord Himself. On this point I will express myself in Professor Mozley's own words. I only regret that time prevents me from reading to you the whole of his fifth lecture.

"The law," says he, "tests itself. Does the enlightened conscience condemn anything that it allows or commands, it ceases to belong to the law; it goes. 'Ye have heard that it hath been said of old time'; all these precepts are the *littera scripta* of the law; they are there in black and white; statute law, as good as ever was impressed on any code. But it all goes from the original assumption which overrides every particular statute, that now nothing but what is perfect is allowed in morals. 'Be

ye perfect, even as your Father that is in heaven is perfect.' If there is anything that is a falling short, which goes a certain way, but not the whole way, as in the imperfect law of marriage, in the imperfect law of love, and in the law of retaliation—it is assumed that the essence of the law is not all this; and that on the other hand what is perfect is the law. We know nothing from henceforth but this perfect law commanding in the conscience," (p. 105).

Having travelled thus far pleasantly with the Professor, it is with regret that I must express dissent from several of the conclusions which he draws from these premises. It seems to me that his principles fail to meet those cases where what are apparently express Divine commands, are alleged as the justification of acts which Christianity condemns as immoral. I can fully understand these utterances, on the assumption that Moses and the prophets possessed such a degree of divine enlightenment as was necessary to qualify them for that work to which they were divinely called, and in virtue of this enlightenment, and of their divine commission, that they prefaced their utterances with the formula "Thus saith the Lord." An example will illustrate my meaning. In Exodus xxv. 9 Moses is directed to make the tabernacle and its furniture according to a pattern showed him in the Mount. Yet, the whole of the following chapters to the 31st contain a number of directions respecting the construction of the tabernacle and its furniture of the minutest kind, each direction being introduced with the words "The Lord said unto Moses." I assume, therefore, that this formula is used because Moses made them according to the divine model, and not because he subsequently received a specific direction as to the position of every nail and every plank, for otherwise the order to frame the tabernacle according to a model previously shown him is unintelligible. This principle I therefore apply to those utterances of the Old Testament which represent God as expressly commanding acts to be performed which are contrary to the spirit and the teaching of Jesus Christ. I assume that in these a human element of some kind has most assuredly entered.

That such human elements entered in the utterances of the prophets, the utterance of Agabus, recorded in the Acts of the Apostles, affords positive proof. Having bound his own hands and feet with Paul's girdle, St. Luke represents him as saying, "Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and deliver him into the hands of the Romans." We are, however, informed by St. Luke himself, that the Jews did not bind Paul, nor deliver him bound into the hands of Romans; but on the contrary that they tried to kill him, and that the Romans, seeing the tumult, came down, took him forcibly out of their hands, and by the order of their commander bound him with two chains; and we are subsequently informed that the Jews complained before Felix that Lysias with great violence had taken him out of their hands. It is true that the revisers have placed this last passage in the margin, as though it was of doubtful authority, but it is difficult to conceive what could have induced any scribe to insert it, whereas it is easy to account for its omission. But whether genuine or otherwise, it does not affect the facts as stated by the historian. The details, therefore, of Agabus's utterance were not realised. I assume,

therefore, that he was only authorised to warn Paul of his danger, and the particular form of his utterance was a human element apparently framed in the expectation that the Jews would pursue the same course with Paul as they had with our Lord, viz., deliver him bound as a condemned criminal into the hands of the Romans. I apply this principle therefore to these utterances in the Old Testament, which command acts to be performed which are contrary to the teaching of Jesus Christ, and to the dictates of the conscience enlightened by that teaching. Among these surely must be reckoned wholesale slaughters of men, women, and children, of the latter of whom the Saviour certainly said, "Suffer the little children to come unto Me and forbid them not, *for of such is the kingdom of God.*"

Respecting the supposed command to exterminate the Canaanitish tribes I need say but little, for I find such a command recorded only in one solitary passage in Deuteronomy. In every other place the injunction is to *drive them out*. In Exodus 24th chap., and elsewhere, the "hornet" is described as the instrument by which three of these tribes were to be expelled. Moreover, they were to be driven out gradually, to prevent the increase of wild beasts, and to give the Israelites time to increase in numbers to enable them to inherit the land. These important facts are often overlooked. But the case of the Gibeonites proves that the direction was not understood as a command utterly to exterminate these nations, for they obtained a treaty of peace by a deception so gross that it is impossible that Joshua and the elders could have viewed their oaths given under such circumstances so far binding as to supersede a direct divine command. Yet their submission was accepted, and the remark is subsequently made that none of the other Canaanitish tribes offered to do so. It seems, therefore, that their national destruction, and not their extermination, was the intention of the command. So St. Stephen also seems to have viewed the matter. "Whom," says he, "God drove out before the face of our fathers."

It is impossible that I can accept Dr. Mozley's elaborate attempt to vindicate the act of Jael, for even on his own principles, her act of treachery and falsehood was one far below the imperfect morality of the times. Besides, no miracle was wrought to justify it; no command was given. Why, I ask, is it necessary to attempt to vindicate such an act simply because in Deborah's war song she is called "Blessed among women." Which is the more probable, that this song is an utterance expressing the feelings of the triumphant Deborah, or that such an act of deceit and treachery, even in the most barbarous times, received the commendation of the Spirit of truth and love. The same principles are applicable to all similar cases, such, for example, as the act of Ehud, and are their only adequate explanation. Ehud even added to his act of treachery the words, "I have a message from God to thee," and on hearing this, apparently in reverence, Jabin rose out of his seat, on which followed the act of assassination. I fully agree with Paley that to make Christianity responsible for its life for everything which is recorded in the Old Testament, is to place a wholly unnecessary burden on the shoulders of its defender.

My hearers will perceive that it is simply impossible to deal with such a subject as the present, in a manner which is satisfactory to them, or

to myself, in the space of twenty minutes ; all that I can do is to drop hints, which will be of wide and general application. Let me then offer one more hint as an aid to the solution of this difficult question. There are only two ways of getting rid of moral evil, viz, either by conversion, or by extermination. In these early times the idea of conversion was unknown. It is not even hinted at in the earlier books of the Bible. Zealous opponents of evil, therefore, had no weapon with which to combat it but extermination. Their idea was, that in doing this, they were identifying themselves with the cause of God. Vengeance on wickedness they thought, if executed at all, must be executed in this life ; for there are only two passages in the Old Testament, and these belong to very late times, which contain a distinct reference to a judgment to be executed on sin beyond the grave. From this ignorance originated no small number of deeds therein recorded, which are repugnant to our Lord's teaching. "Happy shall he be," says one of the Psalmists, "that taketh and dasheth thy children against the stones." Yet not all of them breathed this fearful spirit ; for another Psalmist says, "I am for peace, but when I speak to them thereof they make them ready for battle." How like is this to the spirit manifested by multitudes of professed Christians in this our day.

In conclusion, therefore, I have only to observe that, however we may explain that encouragement given to bloodshed in the Old Testament, which with a few trifling exceptions pervades its pages, the whole has vanished away with that dispensation, and that it is now the duty of the Church, and of every individual member of it, to proclaim, both in season and out of season, that God is the God, not of battles, but of peace ; that the fruit of the Spirit is peace ; that the Christ of the Gospels being the moral image of God, every act, whether of nations or of individuals, which is repugnant to His character, is not of God ; and that "Blessed are the peacemakers, for they shall be called the *sons of God*." This duty is pre-eminently incumbent on the members of a Church who weekly, perhaps daily, approach God with the words—"O God, who art the Author of Peace, and Lover of Concord," and who ought not only to pray, "Give peace in our time, O Lord," but to do everything in their power, both in their political, social, and individual capacity to promote it.

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AT the outset I must confess to a feeling of incongruity, if not presumption, in attempting to speak on such a subject in a place like Portsmouth. And yet, surely, it is evidence also of the Divine reality of Christianity that, where all is bristling with the appliances for defensive and offensive warfare, in the very head-quarters of England's fighting power, we should set ourselves to consider this question of war from the standpoint of the Bible and the Church. It evidences that Christianity takes not anything for granted, nor yet indiscriminately blesses what is existing, but has Divine principles which it applies to all present questions, seeking to solve the great problems of life in

accordance with what is highest. Thus, the putting of the question seems itself, in a sense, its real answer.

I turn reluctantly aside from even the most rapid historical retrospect. Yet, surely, even the extreme condemnation of the military profession by Tertullian [*non convenit . . . signo Christi et signo diaboli, castris lucis et castris tenebrarum*] seems modified by his appeal for Christians to the fact that they also served as soldiers, and to this that the prayers of his Christian soldiers had obtained for Marcus Aurelius the much-needed relief in his German expedition (*Apologeticus* 42, 5). We can scarcely doubt that Tertullian's views were not only the result of theological tendencies, but also influenced by the existing relations between the State and Christians, and the heathen practices then inseparable from war. Quite another tendency appears after the reign of Constantine. Yet St. Augustine already lays down what seem to me the vicious principles on which the defence of warfare has since been mostly placed, viz., the distinction between a righteous and an unrighteous war, and the lawfulness of the former; as well as this idea, that the personal responsibility of an inferior in taking part in war can be set aside by the duty of obedience to superiors. For if war is in itself unlawful, it cannot become righteous whatever its object, which, indeed, must not come into consideration in any question of right or wrong; while the idea of devolving moral responsibility on a superior or the State is equally untenable, ethically and judicially. It may be a convenient principle: "*Cui licentia iniquitatis eripitur, utiliter vincitur*," but it is, to say the least, dangerous of application. Every war has been represented by each party to it as righteous, if not as necessary for defensive purposes; and the Christian conscience is constantly shocked by promiscuous appeals on both sides to the Deity, and by almost blasphemous *Te Deums*. In the middle ages, the Crusades, and even to our days religious persecutions have been so vindicated. The great German reformer advanced (in the Tractate "Whether soldiers can be in a state of salvation") but little beyond the principles of St. Augustine in his distinctions of wars forced upon us—righteous or defensive wars; and, again, of what was lawful on the part of ruling powers towards their subjects, and *vice versa*. But it must be remembered that Luther was carried on, against his original views and inclinations, by the circumstances of the time, which, indeed, must always be taken into account, if we would rightly judge the attitude of the Church on any question. But the question was also approached from the opposite direction of the rights of the people. Here views developed long before found their final expression, chiefly in the Zwinglian and Calvinistic churches, in the Huguenots, Puritans, and Covenanters.*

Alas, that life is too short for all interesting study, and the twenty minutes of Congress time for the present discussion. To make the most of it, let me sum up what I have to say on the subject in hand in the following propositions:—

1. War is opposed to the spirit and the final aim equally of the Old and the New Testament. The teaching of both is here entirely harmonious, although it comes to us in quite different directions.

2. Neither the Old nor the New Testament attempts to set up in any

* See specially *Polenz Geschichte des Französischen Calvinismus*, vol. iii.

period of the present *Æon* the kingdom of God. They set it forth, and point towards its final realisation.

3. The Church is not the kingdom of God. It is a congregation of faithful, but not of perfected men. As the individual believer is conditioned by the circumstances of his past and present, though consciously aiming after the perfectness of the future, so the Church represents and reflects the conditions of actuality, which in turn she seeks to influence and transform.

4. War is only one of many and closely-connected social questions, all of them the outcome of evil, and which, for their final solution, depend on the removal of evil.

5. To attempt anticipating the future in the present would not only be impossible, as necessitating a going out of the world, but would frustrate the present mission of the Church, which is not to ignore, but to influence and eventually transform the present condition of things.

6. If such be the rightful attitude of the Church, it must be lawful for Christians, and, if lawful, duty, to take part in national life in all its aspects—among them warfare.

7. The New Testament implies this, and experience has amply confirmed it.

I can only attempt a brief illustration of the most important of these propositions.

In saying that the Old and the New Testament are in their spirit and aim equally contrary to war, we are, as so often on great questions, met by two apparently opposing sets of facts. The Old and the New Testament do not seem to have the same teaching on war. To superficial thinkers alike the one and the other seems to fail: the Old Testament by conceding too much, the New by effecting too little; the Old Testament in what its teaching implies, the New in what its practice tolerates. But it is not really so, and only our imperfect thinking which is at fault. Both are Divine revelations for the purpose of establishing upon earth the kingdom of God, not the kingdom itself. In this view, both are educational in their purpose. Their unavoidable difference arises from the circumstances of the learners. The Old Testament, as initial, brought down Divine Revelation to the moral standard of life as it was; the New Testament, as final, brings up life as it shall be to the standard of Revelation. The one marks the standpoint of the beginning, the other the goal-point at the end. Thus the New Testament must have followed upon the Old [if the latter was Divinely true] and the two are integral parts of one organic whole.

It follows that the Old Testament cannot be truly viewed nor rightly spoken of separate from the New, towards which it tended. All such separation must lead to untrue conclusions—on the question of war and on all others. It also follows that the New Testament cannot be truly viewed separately from its final tendencies. For the New Testament is not a new law, but a new life applied to the old law, and as such it cannot be fully understood until all the forces of that new life have been called into operation. The Old Testament was teaching, not life, and teaching must begin where we are—else it could not have been Divinely true, because not true to the wants of men. Accordingly, the Old Testament laid down no fundamental principles on the question of war, since these could not have been understood “because of the hardness

of their hearts." It was so on many other social questions, such as marriage and slavery. But from the beginning it was not so. The first war was in the fall and after the fall of man. And it should not be so in the end; for the end would be of perfect and eternal peace, even on the part of those essentially hostile heathen powers outside of, and antagonistic to, Israel. Surely this was not only a sublime, but the highest conceivable climax of anticipation on the part of Israel after the flesh.

But if the Old Testament said nothing in its law on the principles underlying this question, it said a great deal as to their practical application, so far as possible in the circumstances of the time, and for the understanding of the people. To this are due those great modifications on the practices of antiquity, and that softening of the horrors of war, which so honourably distinguished the legislation of the Old Testament. Even that there *was* Divine law on such a subject, marked an immeasurable advance, or rather difference. Nor need I remind you, by way of anticipating objections, that the record in the Old Testament of even apparently opposite practices, on special occasions, does not imply the indiscriminate approval of them.

On the other hand, the Old Testament here also indicated, although it only gradually developed, the principle of its finality. It taught, just as did St. James, that the ultimate cause of war was sin and self-seeking, in opposition to righteousness and submission to God. For, while it did not contemplate what are called "wars of aggression," its underlying idea was of a world hostile to the Kingdom of God, represented by Israel, which that world sought to subdue or destroy. And there cannot, at least, be doubt, that the Old Testament not only implied, but anticipated the finality of its teaching in the representations of the final results which would issue from it. This was its prophecy. There is no need to remind you of its glowing picture of universal "peace upon earth and good-will among men." And all this gains in intensity as we here recall the notions of the ancient world, the educational condition of Israel, their feeling towards the heathen nations, and the mutual relations between them.

Indeed, we might feel inclined, in binding the Bible to place the Prophets by the side of the Apocalypse. In them the Old Testament seems to overleap the intermediate teaching, and to reach the perfectness of the end. It is as if the golden sunlight rested on the mountain-tops that bound the horizon, while mist and darkness are still lying on the intervening valley.

Having stated these principles, we may notice, although not directly affecting the main question, that the wars of Israel concerned their very national existence, and hence the continuance of the object for which Israel was set apart; that they were really the wars of the heathen world against what represented the Kingdom of God; that heathenism in the land was, as experience showed, incompatible with the continuance of the religion of Israel in its purity; and lastly, as regards the extermination of the ancient Canaanite races, that it was judicial, the measure of their iniquity being full, since, as Döllinger has shown, all the moral abominations in ancient heathenism were ultimately derived from that source.

When the Old Testament had completed its course of ascent, and by the side of it, Israel, its course of descent, so that it became manifest in history that neither the Gentile development without the law, nor the Jewish by the law, could attain to righteousness, Jesus, the Christ, came, the Representative of Israel in its truth, and of humanity in its aspirations. There ended the period of teaching; here began that of life.

I have said that the Old Testament marks the beginning, the New Testament the ideal goal-point, which, remember, we have not yet attained, but towards which it is our calling continually to strive. It is so as regards the individual in sanctification, and as regards the Church in her corporate capacity. When that goal shall have been attained the Kingdom of God shall have come.

The present cannot therefore mark the exact New Testament stand-point, that which, according to it *should* be, but that which is *not yet*, although, as the Church knows, it *shall* be, and towards the attainment of which she seeks to make continual advance.

This naturally leads us to speak of the distinctive attitude of the Church with reference to that large and complicated series of ills, all of them the outcome of unconquered evil—notably war. We leave aside, as irrelevant, such considerations as that a Christian may learn much from the soldier, for so he may learn from other things; that *summum jus* may here become *summa injuria*, for these are questions of sequences, with which in the discussion of absolute right, we have nothing to do; or that, as Professor Leo has it, a "fresh, joyous war" may be "a medicine for the scrofulousness of our generation;" or that war has often tended to the progress of civilization, and even of religion, for all this only means that in the good reigning of God there is not any thing that results in absolute evil, but that every footprint of judgment marks a step forward towards the great goal.

But from our previous reasoning it results that the Church embodies indeed the real Christian element, yet not in complete realization, but as presented in, and affected by, the conditions of the time. The one is her Spirit, which is of Christ, and ever perfect; the other her form, which reflects the time, and which, in turn, she is intended to affect and influence by her spirit. When that end has been fully attained the goal shall have been reached. The Church is a Divine institution, founded in the Blood of Christ, and destined, in the end, to present in visible form the Kingdom of God upon earth, when all men shall own His Kingship, and the social evils, consequent on alienation from God shall cease. It is manifestly impossible to separate one of those evils from the others, or to attempt its removal, irrespective of the causes which led to it. The Kingdom of God cannot be put upon the old forms of society; the old bottles would not hold the new wine. Such attempted progression would be really a retrogression, quite as much as the appeals of Huguenots and Covenanters to Old Testament precedents. Moreover, the negation of war by the Church in the present, would not only involve that which is impossible, but also frustrate what is her real mission. War, as already stated, forms only one of many social questions that are the outcome of the evil within the body politic, and among which poverty and prosperity, crime and the administration of justice, may be mentioned. The attitude of the Church must be not

to ignore the present, but to point to the ideal right as the goal-point, and to strive towards its gradual attainment. But the disease itself lies deeper than its manifestations in war, poverty, or crime. And its healing will be brought about, not by any *nostrum*, such as peace-societies, arbitration, or the like, but by the reign of Christ in the hearts of all men, which it is the work of the Church to promote. Meantime it is hers, not to force on an ideal state, but, so far as in her lies, to prevent needless wars, not by any attempted interference from without, nor assumption of authority, but in the faithful and fearless discharge of her commission of preaching the Gospel, and thus influencing the hearts of men, and enlightening the public conscience, and thereby helping to form a sound public opinion. On the other hand, it must be hers in this also to mitigate the evils which exist by the diffusion of the Christian spirit, as has been done by certain recent provisions as to war, by Red Cross Societies, and by the physical and spiritual care for prisoners, and for the sick and wounded.

But if the attitude of the Church cannot be that of attempted interference, with what is only a manifestation of a whole state, it seems to me that this must also rule the duty and the position of each individual Christian. Since war forms only one of many kindred questions, to be consistent, the Christian, who deems it wrong in any circumstances to take part in warfare, would also require not to take part in many other things—in fact, he would needs have to go out of the world, instead of seeking to influence and transform it. I therefore verily believe that a Christian may devote himself to the service of his country and people, and lawfully take part in war, even though he keep before him the ideal of peace, and labour and pray for its attainment. And so we find, that among the advice which the Baptist gave to the soldiers, there was not that of relinquishing their profession (St. Luke iii. 14.) Nor yet did our Lord so teach the believing centurion (St. Matt. vii.), nor St. Peter, the eagerly expectant Cornelius. And surely the noble example of these has been followed by many who have been the glory of Christ in all ages, in whose martyr-roll stands out prominent the name of Gordon. And I rejoice to believe that we are numbering among the members of our Congress not a few of such good soldiers of Christ.

Then, when Christianity shall have its full application in the hearts of all men, shall the goal be attained in the establishment of the Kingdom of God. Then shall all war not cease, but have ceased, because all sores and wounds, within and without, have been healed. Then cometh the end, and in the final *Æon*—no longer an *Æon*, because time has ceased—the Son shall give up the Kingdom to the Father: for it will no longer be a Kingdom, but a family, in the perfected relations of Father and children.

ADDRESSES.

The Rev. AUBREY L. MOORE, Keble College, Oxford.

OUR President has spoken of this subject as a "delicate and difficult" one. I confess I am not greatly troubled by the delicacy of my position. Those who serve their Queen and country as our soldiers and sailors do, will not only allow, they will *expect* the Christian priest to *do his duty*. But the difficulty is a very real one. When Christ was born into the world the angels proclaimed "Peace on earth:" when He came among us from the grave He said, "Peace be unto you." His legacy to us was "Peace I leave with you, My peace I give unto you." The new Kingdom was a Kingdom of Peace; the promised Comforter was the Spirit of Peace: Christ Himself was the Prince of Peace. How, then, are we to explain the teaching of the Bible and the attitude of the Church in respect of war? The Old Testament *commands*, the Church *allows*, that which on any showing is alien from the spirit of the Gospel.

The solution of this double difficulty is to be found, I believe, in a fuller recognition of two great principles of God's dealing with man, which at bottom are one and the same;—first, that *the Old Testament is a progressive revelation*, and secondly, that *Christianity is a principle of life and growth, not a formal system of conduct*. If I had fifteen hours before me instead of fifteen minutes, I might hope to show how those two principles apply to the difficulties before us; and how, in the last analysis, the two are one. As it is, I can only summarise.

I. *The Bible is a progressive revelation which culminates in the Gospel of Christ*. Not only in its teaching on war, but in its teaching generally, the Old Testament is preparatory and introductory to the New. If, for instance, it could be shewn that the Old Testament taught a gospel of war, and the New Testament a gospel of peace, however puzzled we might be by such an opposition, we should still believe that it was somehow the opposition between a lower and a higher revelation. If this is not so, if the Bible has not respect to the gradual education of mankind, if its utterances lie, as it were, all in one plane, I can find in it only a mass of contradictions and inconsistent moralities. But as I listen to those calm words from the lips of Him Who spoke with authority,—“It was said to them of old time, but I say unto you,”—I see in the Old Testament, as S. Paul did in the Law, a *παιδαγωγὸς εἰς Χριστόν*, leading men on little by little till they could sit at the feet of Jesus. Its teaching is *provisional* only because *propædæutic*. It is destroyed only by being fulfilled.

But if this principle is to help us we must be able to show how the Old Testament teaching about war prepared for, and led up to, the Gospel of peace. It is no use to say the Old Testament wars were commanded by God and that is enough. Undoubtedly the immediate justification for them was the direct command, but conscience demands an ulterior justification. If immoral acts become moral when done by God, as Zwingli taught, either there is no morality, or God is not God.

Now the revelation of the Old Testament stands midway between the natural instincts of man and the supernatural life of the kingdom of God. Without committing ourselves to the sophistic fiction of a *bellum omnium inter omnes*, we are bound to admit that, when the struggle for existence among families or peoples comes, the law of force prevails. Man tacitly assumes “that he may take who has the power, and he may keep who can.” No doubt the social instincts on the one hand, and experience of the evils of war on the other, tend to modify this view. The greatest of heathen teachers declares that “no one chooses war for the sake of war. A man

would be bloodthirsty indeed if he turned his friends into foes in order to bring about battle and murder;" but in another context he remarks that "it is mere slavery if a man may not give another as good as he gave." In fact, it would seem that however civilisation may mitigate the barbarity of war, it still leaves untouched the idea that *war is a natural right*.

It is here that the teaching of the Old Testament about war, even at its lowest, shows a definite advance. It takes man as he is, with his savage, warlike instincts; it does not ignore his nature, and proclaim at once a reign of peace. It does not even strike directly at the war spirit. It accepts war. But the people to whom are committed "the oracles of God," are to be taught to see war in a new light. It is taken out of the hands of man. It is God's prerogative. Man wages war lawfully only as His vicegerent. He is fighting "the battle of the Lord." (1 Sam. xviii. 17, xxv. 28.) There is nothing *personal* in the Israelitish campaigns, nothing even *national* except so far as the cause of Israel is the cause of God. We think it a great advance in civilisation when men neither take the law into their own hands, nor suffer a relative to be the avenger of blood, but trust to the administration of an impersonal law. Revenge, which, even in the individual, is "a kind of wild justice," is then transformed into that righteous indignation which lies at the root of the judicial system. Such an advance is the teaching of the Pentateuch in respect of War. It was the first, though an indirect blow to the war-spirit among the Jews. But they had much more to learn. That God is a God of battles is a half truth, which, to us, seems almost immoral. The higher truth, which is revealed in the Old Testament, was dimly shadowed forth when the Patriarchial conqueror, returning from the slaughter of the kings, did homage to a mysterious King of Peace. And when the wars of conquest were over, and the chosen people were established in the promised land, their king, who had fought the Lord's battles, is forbidden to build the Temple, because he has been "a man of war," and "has shed blood abundantly." (1 Chron. xxii. 8; xxiii. 3.) That honour is reserved for "a man of rest," under whom "peace and quietness" is promised (1 Chron. xxii.) The Jews, from first to last, had been taught that the explanation of the present is in the future, and as this future becomes clearer, it is revealed as a Kingdom of Peace. God is no longer "a man of war" (Ex. xv. 3.) "He maketh wars to cease in all the earth" (Ps. xlii. 9.) He no longer "teaches the hands to war and the fingers to fight." He "scatters the people that delight in war." Clearer and more clear the promise is seen, that not Israel only, but through them the whole world, shall know the blessings of peace, when "nation shall not lift up sword against nation, neither shall they learn war any more."

The Old Testament teaching, in respect of war, is thus propædæutic and provisional. The Kingdom of Peace is not an after-thought; the whole of God's ancient revelation leads up to it. The Old Testament accepts war only to destroy war. It lifts war out of the region of personal and national ambition, by claiming it as God's prerogative; and then, as the knowledge of God's nature is broadened and deepened, the promise is given of a Kingdom of Peace under the Messianic rule.

II. But if the Old Testament teaching about war can be explained in the light of the great principle that God's revelation of Himself is progressive, what are we to say about the teaching of the Christian Church? The promised Prince of Peace was born into the world nearly nineteen centuries ago, and war still exists, not among heathens only, but among professedly Christian nations. The Divine Society, the visible embodiment of the Kingdom of Peace, even contemplates the fact of war. How are we to explain this paradox? Some people will offer us a rough and ready solution. They have hardly got beyond the negative idea of peace as given by Mr.

Chadband : "Oh, my friends, what is peace? Is it war? No, it is not war." Therefore, they argue, the Kingdom of Peace excludes war, and either the Church has absolutely forbidden war, or it has been false to its trust.

But what does the Church say about war? I answer, It recognises war as a *fact*, never as a *right*. Under the Gospel, war is an anachronism and a survival. The Church never condemns the life of a soldier, but it never "contemplates war forensically" as a legitimate international Court of Appeal. Even Dr. Mozley, in spite of his magnificent *tour de force*, is compelled to admit that "Christianity only sanctions war, upon the hypothesis of a world at a discord with herself. In her own world war would be impossible," p. 119. It never forgets that war is alien from the spirit of Christianity; yet it never forgets that Christianity is to work like hidden leaven. No doubt individual Christians from the first have been found to hold the view, which finds its strongest expression in Tertullian, and is, perhaps, also the view of Origen, that the Sermon on the Mount forbids military service altogether, and even the administration of justice in matters of life and death. But this was not the common teaching of the ante-Nicene Church. Even while the Empire was pagan, and military service might seem to imply acquiescence in heathen ceremonies, Christians in large numbers fought in the Roman army, as Tertullian himself admits, and no disciplinary canons forbade it. The stories of the Thundering Legion, and of the Theban Legion, a century later, whatever be their literal truth, are sufficient to prove that Christians fought under Marcus Aurelius and Diocletian, and that the profession of the soldier was not like that of the gladiator, the actor, the idolmaker, the astrologer, forbidden to the baptised. The words, "I may not fight, for I am a Christian," were uttered by the martyr Maximilian (295 A.D.), at the very time when large numbers of his brethren were doing what he felt impossible.

When I turn to St. Augustine as representing the post-Nicene Fathers, and to St. Thomas Aquinas as representing the schoolmen, I find the same teaching. It is taken for granted that the case of the faithful centurion in the Gospel, and of Cornelius in the Acts, justified a Christian in bearing arms. If the soldier is the enemy of Christ it is not his *position* but his *disposition* makes him so (*non militia sed malitia*.) St. Augustine even advises Count Boniface not to enter a monastery, but to do his duty as a Christian general. But under Christian emperors a wider question is raised, viz., Is war ever lawful for a Christian power? And the answer is, The Christian must always *will* peace, though war may be forced upon him (*Pacem habere debet voluntas, bellum necessitas*) and even in war the Christian must labour for peace (*esto ergo bellando pacificus, etc.*) He will fight *miseri-corditer*, in the spirit of a father who is compelled to chasten those he loves. And St. Thomas closely follows St. Augustine. "Three things," he says, "are necessary for a just war, the authority of the ruler, a righteous cause, and a good intention. Any other war is unlawful." Summa. Theol. 2, 2, Q. XL. But the rapid deterioration which had taken place in the Western Church between the fourth and the thirteenth century is shown by the numerous canons passed against even clergy bearing arms. The Crusades had familiarised men's minds with bloodshed in the name of Christ, and the wars of Christians with one another had confused their judgment. The proclamation of a "Truce of God" marks the ineffective protest of Christianity against a spirit which it had done so little to overcome.

Why, then, did not the Christian Church from the first prohibit war as Tertullian would have done? Because it had realised the fact that Christianity is a principle of life which is to transform the world into itself. "We see not yet all things put under Him." The ideal is not the actual, either for the Christian society or for the

individual Christian, and to attempt to make it so is not really to advance the Kingdom of God. There will always be those

"Whose best hope for the world
Is ever that the world is near its end,
Impatient of the stars that keep their course
And make no pathway for the coming Judge."

But the citizens of the Kingdom of Heaven are to be the leaven of the world, and "they ought not," says St. Augustine, "to wish before the time to dwell with none but saints and righteous men." It is a dangerous thing to ante-date the millennial reign of Christ.

You mean, then, that Christianity takes human nature as it is? Yes; but only that it may make it *what it is not*. Christianity did not prohibit *slavery*, in a sense it accepted it. But it enunciated principles ultimately inconsistent with slavery. It did not prohibit *war*, and say that no Christian might carry arms, but it attacked the war spirit in every form. *Cessante causa cessat et effectus*. But the converse is not true. You may prohibit slavery, and declare that every man and woman is free whose foot is set on English soil, and, meanwhile, a white slave trade, as anti-christian and as inhuman as anything on the coast of Africa, is in our midst. And if war could be forbidden we might still be as far as ever from the kingdom of peace. Is the lust of glory more cruel than the lust of gain? Less careful of the good of others? "What is it," asks St. Augustine, that we blame in war? Not the fact of death, for all must die; but "the desire for wrong, the cruelty of revenge, the implacable spirit, the savagery of fighting, the lust of lordship—this is what we blame in war, and this is what is condemned by Divine and human law." The attempt to distinguish between just and unjust wars is one which, till the Spirit of Peace inspires our motives, can only lead to casuistry. Not only religious wars, but wars of mere earthly empire, darken the page of human history. Yet was there ever a war which could not be justified, on the plea of self-defence, or the service of God? Are we to blame a Christian nation if, like the errant knights of old, it goes about redressing human wrongs with earthly weapons? Doesn't the end justify the means? Isn't there something of truth in the sneer that even missionary work, which was once done by a Henry Martyn, is now done by a Martini-Henry? Has not the maxim *si vis pacem para bellum* been perverted into a justification for all the armaments of Europe, when there was little real thought or wish for peace? What has the religion of Christ to say to us here?

I answer, For the tone and temper of popular "Jingoism," for the thinly disguised policy of bluster, for the craving after military display, for the readiness to stamp every effort for peace as a weak foreign policy and an abandonment of British interests—for this, I find, in the Bible and in the Church, nothing but unqualified condemnation.

But I find no condemnation of the calling of the soldier Christian, and, therefore, I cannot adopt the teaching of Tertullian in ancient days, or of the Peace Society in our own. We honour them for their noble protest, we thank them for recalling the Church to its high ideal. The question between us and them is one not of *motive* but of *method*. Is the Kingdom of Peace to win its way by influence or by protest; by a policy of permeation or a policy of separation; by the implanting of a new nature which may transform the old, or by a mechanical substitution of the Divine for the human? In a word, do we believe in "regeneration," or in "instantaneous conversion?"

The Rev. DANIEL TRINDER, Vicar of St. Michael's, Highgate.

THE proposition I should like to maintain is, that the Church has to teach righteousness both in war and in peace. We have, in the present day, to contend with a sentiment against war of a two-fold character. One runs a great risk of being thought barbarous or unchristian in seeming to side with war under any circumstances. But, surely, war is sometimes not only justifiable, but righteous. However, there is a sentiment which was started in earlier times by the Society of Friends which is purely religious and so excellent, that we cannot but sympathise with it to a great extent. And here I wish to pay my tribute of respect to that small body of Christians, whose conscientiousness and whose sentiments are impressing society at the present time. That society was founded, however, in what I believe to be a too literal interpretation of our blessed Lord's precepts. There is another anti-war sentiment which clothes itself in a somewhat similar dress, but comes of a totally different spirit. There is the sentiment which, I believe, is closely akin to that worship of material prosperity which endangers us at the present time in more ways than one. It is not all peace that is good. Peace, I maintain, has its "horrors," and no man who knows what is going on amongst us can dissemble the fact. Think only of the much competition which urges individuals and companies into the field to the ruin of themselves and of their competitors. Think of the fraudulent goods manufactured wholesale and sold retail; think of the vast system of swindling which goes on in the name of stock-broking and commerce; think of the rings and corners in our markets. Have we not here a system of nefarious warfare against society—the *horrors* of unrighteous peace? Well, all these things belong to a spirit which is wholly unchristian, yet that spirit prompts some of the strongest expressions of opinion of horror against war. There are many men who object to war because it touches in some degree on the nation's material wealth. I have no fear of war on that account, but I have a fear of it when it is the outcome of an ambitious and selfish spirit, and when it is the effect of that Jingoism of which we have *too* much. For my own part, since I came to the age of reflection, I have never been able to join in singing "Rule Britannia," because the rights of other nations are ignored. On the other hand, there is something in peace itself which should make a Christian man jealous of maintaining it unless it is sought and enjoyed in the wholesome fear of God. The class of men of which I have been speaking seem to ignore one thing entirely. They think that by the pursuing of industrial occupation they have it in their power to banish war from the world. In fact, they attempt to take the sword out of God's hands. What the Old and the New Testaments point out to us is that God is a God of judgment, who sends the sword of war through a land in judgment upon it for unrighteousness. And I maintain that if a great nation like England systematically departs from the principles and practices of commercial morality it does its best to draw the sword of God through the fatherland. Let me go back and see what Christ says, and I think we shall find we have to do with a good deal of confusion of thought with regard to peace. Christ; it is true, promises peace, but does He promise it to the world universally? He promises peace to His own kingdom. His promise is—"My peace I give unto you; not as the world giveth, give I unto you; be of good cheer, I have overcome the world." The spirit of the world will never bring the spirit of peace into the human heart; it is Christ alone that is peace. He is the very life of the individual and of society, and so far as the principles of His kingdom are received and acted upon, peace is the blessed result. In the very centre of those great storm clouds which sweep across the ocean, we are told there is a space where the air is undisturbed and quiet. This illustrates the course of Christ's kingdom. As it marches grandly along from age to age, from nation to nation, the

innermost circle enjoys profound calm, though surrounded with tempests of opposition and trouble. "Think ye," He asks, "that I am come to give peace in the earth? I tell you nay, but rather division." Yet His peace dwells with those who obey Him, and carries forward the blessed influences which tend to make all men peaceable towards each other. We must not forget, however, that "even as all men have not faith," so, now at least, all men are not imbued with the spirit of righteousness which produces peace. The Christian man is enjoined to "live peaceably with all men," "so far as in him lieth," but peace, nevertheless, may not be possible, because "when he speaks of peace," others may "make themselves ready for battle." Does not the same hold good of a Christian nation? However much it may desire and aim at peace, there is no kind of security that it may not be compelled to war. The advocates of "peace at any price," however, say that a nation is wrong if it engage in war under any circumstances. The Society of Friends attempts to interpret Our Blessed Lord's precepts literally. If you are smitten by sea, surrender your fortresses on land. Give up everything rather than use force. "Resist not the evil." But I reply, that if you were to apply these principles to your daily life, you would find them go far towards making society impossible. If, for example, I were to give to everyone that asketh of me, I should soon become a beggar myself, besides encouraging idleness. And if, when a man had smitten me unprovokedly on one cheek, I were to turn to him the other, should I not be giving way to the swaggerer, the bully, and the coward, without helping him to amend? Nay; more than this. Though I might seem to obey the Lord's command in the letter, I should be breaking it in the spirit; at least I should be going against His own example, which is the best interpretation of His words. For, when He was unjustly buffeted, he used a gentle remonstrance: "Why smitest thou Me?" "The Gospel," says Matthew Henry, "makes men peaceable, but not cowardly." How, then, can a people suffer others to strip them of their treasures, and their churches, or throw down their forts, without attempting to defend them, trusting that God will miraculously protect them, or that such a beautiful example of non-resisting weakness would win approval from a foe, and change him into a friend? This is a beautiful theory, but I do not think it is God's will. I should like to put this theory to the test of some practical examples derived from past history. Consider, for instance, that vast flood of invasion which swept over Western Europe, of which the Saxon invasion of our isle formed a part. Were not these uncivilised tribes following a natural instinct in seeking new homes? Was not their headlong course directed by the providence of God? On the other hand, was not the Roman empire justified in trying to defend itself? Or, take another case. If Christians had done their duty, Europe would not have had to trouble itself with the Sick Man at Constantinople all these years. Why was the sword of Mahomet so mighty, and why did his false, pernicious system become the religion of a great part of the Christian world? It was because the Christians had lost moral fibre. They could quarrel with one another, but they had no courage to resist their common enemy. And when, in later times, the Ottoman forced his way into Europe, it was because the Christian powers failed in their duty, through mutual jealousies and intrigues. Had they combined manfully in a righteous and persevering spirit, Europe would in all all human probability have been spared many wars. Certainly she would have escaped many dangers and perplexities, all of which have come upon her through her own past faithlessness. Although, then, it is doubtless true that "they who take the sword," as the Mahometans have done, in pursuance of an aggressive career of ambition and violence, "shall perish with the sword"; it is, also, I think, equally true that they who shun the sword, when duty puts it into their hands, shall suffer from the sword.

But before a nation resolves on war—indeed, before it can rightly judge whether *duty* requires such “dread arbitrament,” every peaceful solution of the quarrel must be tried. And it is at this stage that Christian principles may exert great influence. To put away suspicion, to believe the best of those who are opposed to us until deceit be proved; to waive doubtful points whether of interest or honour; to consider the rights and feeling of others with due concern; to bear with misrepresentation in hope of better things; all these and other like efforts are as much within the power of a nation as of an individual, and are, therefore, an imperative duty. And past experience encourages the hope that the war spirit will gradually give way, as the nations of the world learn more and more that their real interests are identical, and that, “if one member” of Christendom “suffer, all the members suffer with it.” And this happy result ought to engage the study and the prayer of the Church. We may be, and probably are, very far distant from any practical scheme of international arbitration. For such a plan seems to require universal empire to give it power: unless, indeed, it be itself the product of a state of settled peace, which would render it needless. At the present time, certainly, it would be exceedingly difficult to select a suitable arbitrator of any important or real quarrel. Nor does the fact, if it be a fact, that, whereas in the last forty-five years, there have been no fewer than thirty-six cases in which disputes have been peaceably settled by this method, since 1856, no resort has been made to it (see Canon Freemantle’s “Pleading against War,” p. 27) tend to show that the principle is gaining favour. Prince Bismarck’s reference to the Pope may be taken as an indication that the tide is turning. Let us hope so. Meanwhile, the Church will preach the righteousness of God’s holy will, both in war and peace—*si vis pacem, para bellum*. To have the sword in hand, to be well equipped and prepared, does not lead of necessity to actual war, but rather disposes warlike rivals to accept reasonable proposals through a well-grounded fear of consequences. Let men be taught to fear *war*, as a scourge in God’s hand for the chastisement of insolence, pride, and covetousness. Let our soldiers and sailors continue to cultivate that temper of humanity which now distinguishes them, and to regard themselves as “God’s ministers, to execute wrath on evil doers.” While they study the arts of war, and hold themselves ready to sacrifice even life itself for their country, let them, most of all, long for peace, preferring the honours of “saving” and improving men’s lives to any glory that may come from destroying them. The time is not yet come, but it will come when “wars” shall be no more.

DISCUSSION.

The Rev. R. M. GRIER, Vicar of Rugeley, Prebendary of Lichfield, and Rural Dean.

I FEAR that I have little to say: when I sent in my card I thought I should have heard a more vigorous defence of war than that which has been put forward by any of the speakers, and I meant to reply: for whilst I do not maintain that war is never necessary, or that in the present state of Europe we should disarm; I still hold that the warlike spirit is not one which needs any kind of encouragement in this country; that the horror and the consequences of war are contrary to the spirit of the Christian religion, and that “war is a game which, were their subjects wise, kings would not play at.” In the Church at the present time, we sorely want men of varied qualifications to lead the army of the living God, and fight the bloodless battles of the Cross. We cannot find them: and yet men highly cultivated, with the very finest of intellects, are pressing into a service from which in middle life they may be ejected on

a miserable pittance, and in which they have to face the greatest hardships, and it may be a most cruel death. I do not wish to say a word against the spirit of self-sacrifice, but those who make this self-sacrifice in war are the men we want in our large towns to do the Lord's work, and win people to Christ. We know what sort of men they are. We have heard them speak—as I only wish the great body of the clergy could speak—with great religious earnestness and eloquence in this Church Congress, and I cannot help wishing that they were clergymen. But forgive a quiet, peaceful Irishman, the member of an oppressed nationality, for saying you English people are a very combative race. You have been fighting ever since you were a nation everywhere except at home. It is impossible at the moment to mention the various places where England has fought battles, but if you look into the matter I think you will find that almost everywhere except in this country war has been carried on in the name of the honour and interests of England. It seems to me a reflection on the Church of England, that it has been left to a small sect of Nonconformists, again and again, to raise their voices in protest against the unjust wars which this country has too frequently waged. I do not, however, agree with the most eloquent champion of that body, that the great basis of peace is to be found in commerce. A great many of the unjust wars that have been waged have been waged in the name of commerce. Most of us will agree that indirectly it was commerce which led to the wars we waged in China. It was in the name of Free Trade that we went to China and blew up the forts, and slaughtered the natives of that Empire. The greed of gain has been the cause of war in all ages of the world. Here, as in other ways, the love of money is the root of all evil, and you cannot by any possibility convert it into a virtue. Again, I am not at all sure that the spirit of peace will grow with the growth of a democracy. Many people think that when political power passes from the hands of the few into the hands of the many we shall have universal peace. That, I am sure, is an error. War has again and again been popular with the masses, because there is a feeling that the havoc of war is a kind of providential arrangement for keeping within proper bounds the population, and enabling those who remain at home to find employment. We want other instructors in peace besides merchant men, and other restraining influences against war besides a democracy, and those instructors must be priests of the Church of England, diffusing the spirit of the Gospel. But there are difficulties in the way of clergymen dealing with the question of war. One difficulty is that clergymen do not care to speak frequently on the subject, lest they should be termed "political parsons." I for one have not the slightest objection to being so termed, though I should not like to be considered a violent partisan. I feel that a clergyman has to do something more in the present day than to preach doctrine affecting individuals, and that he is in his place when he attempts in his ministrations to guide the policy of a Christian country, and that on a question of peace or war, he is absolutely bound to give good advice to the people. What Mr. Trinder has said is no doubt true. What we ought to do is to teach the people that the great end to be aimed at is righteousness. But if this truth were universally learned, there would be no war. It appears to me that from Cressy to Abu Klea there has hardly been a battlefield in which the armies of this country ought to have appeared. Another difficulty comes now, the teaching of the Old Testament on the subject of war. On this subject, however, enough has been said; we are not under the Law, but under Grace. In his Christian Doctrine, Milton has produced 39 passages on the conduct of war, and of these only one is from the New Testament. It is this, "What king going to war with another king sitteth not down first and counteth the cost." But in spite of this silence of the New Testament on war, during the 640 years up to 1815, this Christian country was something like 260 years at war with France. If Russia and England should remain great empires for 640 years more, probably 260 years of that time may have to be spent in struggles between the two countries. Hallam has somewhere said that England is continually alarmed at the supposed designs of some particular enemy and rival. At one time it was France, at another it was Spain, and now there seems to be signs that it may be Russia. If this is the case, surely it behoves all those who teach the people in the name of the Lord to proclaim everywhere that they ought to seek peace and ensue it.

The Rev. J. COWDEN COLE, Vicar of Upton, Somerset.

I FIND myself in some little difficulty in following the previous speakers. There is one thing that has been said with regard to the difference of standpoint on this question between the Old Testament and the New Testament, and it appears to me that there is a considerable difference between the two standpoints. That difference, I believe, arises in this way—that the Old Testament is, in reality, not the history of individual servants of God, but the portrayal of the history of a nation, while the moral standpoint of the New Testament is clearly that of the individual. The two ethical standpoints, I venture to think, are not quite the same, and I am of opinion that the moral precepts which ought to influence the life and conduct of the individual, will not necessarily apply to the political state and progress of a nation. I think every person, whether a clergyman or not, must, as a matter of the individual conscience, disapprove of the barbarous method of settling the affairs of the world by bloodshed and war. But, as a nation, we have certain interests of the body politic to maintain and uphold. In the time of the Cæsars, for instance, the Roman Empire was, in the main, an empire whose motto was “peace;” but before arriving at that state of development, Rome had to pass through a long course of wars, both foreign and civil. She had to justify herself for her wars, and I believe in the enlightened policy the Empire carried out, she did so. England, it may be said, is an analogous case to that of Rome, and I think we may safely say that the best instincts of the people are now against war. I believe, however, that before the stage of empire is reached, and while a nation is in the process of “making,” it is next to impossible to avoid war. And we must remember, too, when we think of and condemn what we are accustomed to call the “horrors of war,” that war is a means of calling forth many of those heroic qualities and characteristics which go to produce the greatness and grandeur of the world in which we live.

The Rev. C. LLOYD ENGSTRÖM, Rector of St. Mildred's, Bread Street, City, and Secretary of the Christian Evidence Society.

“THERE was,” we are told, “war in Heaven,” from which we infer that since “Michael and his angels fought against the dragon,” they were not members of the *Peace Society*. Speaking gravely, Revelation xii. 7 justifies the principle of war under certain circumstances. The conflict in Heaven was, we may fairly assume, that of right against wrong, of truth against falsehood, of good against evil, and on the eternal distinction and consequent opposition between these hostile forces rests the whole principle of the morality of war. So long as there is a right to be promoted, and a wrong to be got rid of, it is our bounden duty to strive to increase the right and to lessen the wrong. So far, we must surely all be agreed. But then the further question arises—Does this apply to anything beyond the range of spiritual forces? Does it apply to cases where the sword and the cannon-ball come in? Does it allow the expenditure of life and treasure? Though I largely disagree from Canon Mozley's *tour de force*, as it has been well named by the Rev. Aubrey Moore, I must yet allow that a nation, having no earthly tribunal to appeal to, does not stand in the position of an individual under ordinary circumstances, when he can invoke the majesty of the law, but rather resembles one who under extraordinary circumstances can plead the necessity of taking the law into his own hands. For there are cases in which we feel compelled to say that a woman has the right to do the deeds of a Jael or a Judith in defence of her own honour. Now are there any crises in which a nation may, in like manner, be justified in protecting itself, at the same time that it promotes the interests of international morality? Were, for instance, the Israelites justified in their wars? My own opinion is that they were intended by God to stand exactly in the position of that celebrated institution of Dr. Arnold, the “Sixth Form” of Rugby. That school, when he first came to it, was in a very bad and seemingly hopeless condition, and the title of that great schoolmaster to rank as a man of practical genius lay in this, viz., that he originated the idea of substituting for a well-meant but vain attempt to make the whole school *pari passu* better, the effort to first leaven with his own noble impulses and aspirations an elect portion, and then to eventually raise the tone and morality of the non-elect portion also. The boys in the Sixth Form had, amongst

other duties, to keep in check, and to speak plainly, to mercilessly thrash the bullies of the school, who were making bad, impure, and cruel practices a permanent element of boy life. And I take it that the position of the Israelites was very much on a par with that, only on a very grand scale. Now if this view has anything in it worthy of notice, it may show that there are circumstances which justify military defence, and even military attack. But, on the other hand, as the cases alleged are undeniably exceptional, I, for one, feel strongly that a nation is in duty bound to make great national sacrifices in the interests of international peace and progress. Nations, like individuals, have a conscience, and ought to look, not only on their own, but also on another's wealth. Is it not even conceivable that the wonderful self-sacrifice made by Telemachus the monk in the gladiatorial arena, might be right in the case of a nation? For were a nation composed of that body whose average of true Christian feeling and action seems higher than that of any other Church—I mean the Moravians—to suffer itself to be destroyed, such martyrdom might for ever abolish the present state of feeling and action as regards war. I am not prepared to say absolutely that it would be right, but I think it is a subject specially worthy of consideration. And I must confess that, in taking an opposite view, Canon Mozley did not, in my judgment, at all prove his point. Without desiring to offend any of Teuton blood who may be present, I must say that many features of the policy of Prince Bismarck do not seem to me to be based on Christian principle. His policy has been distinctly that of welding together and lifting the Teutonic race, by an enormous expenditure of "blood and iron," and any country which pursues such a policy will in the nature of things very soon come to some great disaster. With regard to our own country, may we not say that although it may be compelled sometimes to go to war, there are two or three principles by which its policy ought to be regulated? There can be no excuse for wars of aggression, and no excuse for wars of mere pride, and still less excuse for what is the peculiar temptation of a democracy, wars of wild passion. Some time ago I addressed 700 or 800 men in a church at Northampton, and afterwards a number of them put questions to me in an adjoining school-room respecting my sermon. My answer to the question always put in such debates, "How can you reconcile Christianity with wars?" was, "And what do you say to Mr. Bright, as the most distinguished representative of the *peace society*? Can you say that a superior love for peace has characterised his political career? Is he not rather the most pugnacious of statesmen? But, if so, unless he is wrong, why confine such pugnacity to internal politics? Why not allow it to be justifiable in international questions?" This reply took remarkably well with all who were present, for they at once saw the principle involved. What is really wanted is more consistency. I for one find no fault with Mr. Gladstone for his efforts to promote international amity, and to lead rival people to submit to arbitration, which in principle has my warmest sympathy, but I think him highly inconsistent in not applying these Christian principles more fully to his own parliamentary action! The question of slavery has been referred to. When that subject was mentioned, I thought of William Lloyd Garrison, a great and noble man, whose only daughter, a daughter in many respects worthy of her sire, I had the privilege of meeting at Rome, in 1868. He acted on the principle referred to by some of the speakers to-night, but his anxiety to put down an enormous evil—slavery—plunged the United States into another frightful evil, the greatest war of our times. For as we were told a few years ago in the *Modern Review*, he would not consent to act with Dr. Lyman Beecher in a less violent propaganda of non-slavery principles. It is, therefore, difficult to see how we can rightly realise our Christian ideal, that of peace, unless we remember the many other Christian principles, equally binding on us. And as to recognise our whole duty, instead of narrowly carrying out one fragment of it, is one of the highest virtues of Christianity, it is but no bad answer of the question, to say that, in the main, we are thrown back upon the old fashioned solution of seeking for more and higher individual devotion to Christ. To sum up very briefly what I have tried to say, I have ventured to suggest that war in principle is right, whenever it is waged, whether spiritually or physically, in defence of right against wrong, and, while fully admitting the responsibility that lies upon nations of acting as far as possible in the same way that a Christian individual would be bound to act, yet that war can never cease till the average of individual Christian attainment reaches a far higher level than seems at present probable, I should add, possible, were I not, as a believer in the Gospel of Christ, bound to ascribe to it an altogether superhuman power of sometimes rapidly, but always eventually, putting down evil in every form and of every kind.

JAMES HENDERSON, Esq.

THERE has been a deal said on the doctrines of the Scriptures, but very little about the attitude of the Church; by the attitude of the Church I understand the teaching of the Church which, in my experience, is very sad. I am bordering upon seventy years of age, having been a church-goer all my life. I have, of course, heard a great many sermons, and I state unhesitatingly that upon only one occasion have I heard a word from any pulpit against the practice of war, and have no doubt that many present could testify to a similar experience. It is remarkable that in the daily service of the Church, peace is prayed for no less than four times, and never preached from the pulpit. Why should peace be so desirable in the reading-desk and not from the pulpit? We have during the past few years gone through four or five wars, from Lord Beaconsfield's attempt to carve out a scientific frontier in Afghanistan down to the Egyptian and Soudan wars. Mr. Gladstone has been compelled to admit that it has all been a mistake—a pretty confession for a statesman to make who has been the chief doer of the deed. What was the action of the Church after the slaughter of the Egyptians at Tel-el-Kebir? What did the Archbishop of York do? He drew up a form of prayer to be used in your churches, in which he not only gave God the credit for the slaughter of the poor people, but prayed that we might have our eyes opened to see that God was the doer of it, so that what has now been declared an error was, in the prayer in question, charged to God. That is not the most enviable position for the Church to place herself in. But, sir, after all that has been said to-night, the practical question for us as churchmen is, to ask if there is not a better, nobler, more Christian way of settling the disputes which will arise from time to time among the nations.

The Rev. THOMAS WILLIAM C. RUSSELL, Curate of
Mottisfont, Romsey.

I DID not come here intending to speak on this subject, but I must say that I entirely dissent from some of the opinions which my fellow-countryman, Mr. Grier, expressed to-night. It is not, however, unusual for Irishmen to differ. I do not think, on the whole, he was justified in saying that the wars in which England has engaged (at least of late years), were unjustifiable. When I thus express myself it must not be supposed that I, for a moment, defend wars of aggression, or the wars in which she may have entered for the spread of Christianity, but it seems to me a wholesale and indiscriminate accusation to make against this country, that she seems to have delighted in war. One thing I think we are all agreed upon, and that is, that in the present age there has been an increase in the spirit of love and mutual toleration. Whatever our national faults may be, we do not cherish and encourage a spirit of warfare; on the contrary, we carry out as far as it is possible, in a political and statesmanlike point of view, the principle of seeking peace and ensuing it. Reference has been made to the Old Testament, and to the wars carried on by the Jews, but it must be remembered that they were "a peculiar people," chosen by the Lord for a special purpose, to keep the light of truth shining when the rest of the world was in spiritual darkness, and the commission given to them to drive out peoples and nations from their native land, cannot apply to modern nations and our own times. When the subject is fully considered, I think there will be found special reasons for many of the wars which they carried on. I agree with some previous readers and speakers, that the spirit of the Old Testament, as well as that of the New, is opposed to war. In the former we meet with such passages as these: "The wolf, also, shall dwell with the lamb; and the leopard shall lie down with the kid." Again, "They shall beat their swords into ploughshares, and their spears into pruning hooks," etc. If we would endeavour to put down war, we must inculcate as individuals, and as ministers of Christ, the spirit of peace, both in our public and private relations. Whilst not denouncing the arbitration and peace societies, I believe the best method of obtaining and securing peace is by inculcating from the pulpit the principles of peace and love amongst "all sorts and conditions of men." All I can say with regard to the gentleman who last addressed the meeting is, that he has been most unfortunate, if in Southsea or Portsmouth, or the neighbourhood, he has never heard, during his long experience, a sermon against war. If he had come to my church

a few Sundays ago, he would have heard a sermon preached by me discouraging war, on the occasion of the Volunteers attending the service. Whilst expressing my approval of the volunteer movement, I assigned this as one of the reasons of my approval, viz., the fact that they were only intended to act on the defensive; and that their object, as a body, was to help to preserve peace. I abhor war as much as any one can, but we may, I think, derive many salutary lessons from those who enter the military and naval services. We learn from them lessons which we need very much in these days. We learn the duties of self-discipline, of obedience and loyalty to our Sovereign, and to all those "put in authority." Further, we learn the duty of making use of those talents which God has given us as they use the weapons of war; for to be a good soldier or a good sailor, they must know how to make proper use of the implements and engines of war committed to their hands.

The Rev. C. H. RICE, Rector of Cheam, Surrey.

I MUST say, as the last speaker has said, that if Mr. Henderson had been attending my church he would have heard many references on this subject. But my object in rising is to remark that it is not only from the pulpit that the Church bears her witness. Let us remember the prayers which she is constantly offering up on this subject. Let us realise the duty of all members of the Church, in times of war to go to church as often as they can, much more frequently than most of them do, and to join a good deal more earnestly in these prayers.

The CHAIRMAN.

MY views on this subject are, that in a Christian country, under a Christian Government, whether despotic, autocratic, monarchical, or republican the responsibility of declaring war rests with the Government, and individuals after exhausting all legitimate efforts to prevent war, by delaying it, by arbitration, etc., must perform zealously such warlike duties as are imposed upon them by their Government. With one exception, all those who have spoken to-night have been clergymen, and what they have said on the subject of war has been listened to with the greatest attention and respect. I hope that a great deal of what they have said will be of advantage to us all. One of the counter-balancing influences of war is the development of numerous noble qualities which lay dormant in times of peace, and these qualities are developed in our sailors and soldiers. I hope that you will not, as was suggested by one of the clergymen, ever banish from your memories the grand old song of "Rule Britannia," or lose an opportunity of possessing it if as yet you have no copy. Several of the reverend gentlemen who have addressed us have thought it necessary to *interpret* and *modify* the numerous belligerent statements to be found broad-cast in the Old Testament. Applying the same process to "Rule Britannia," you will find no difficulty in encouraging your children to learn it by heart.

CONGRESS HALL,

WEDNESDAY EVENING, OCTOBER 7TH, 1885.

 The Right Rev. the PRESIDENT in the Chair.

WORKING MEN'S MEETING.

ADDRESSES.

The Venerable W. EMERY, Archdeacon and Canon of Ely,
Permanent Secretary of the Church Congress.

THE following telegram has been received by me as the Secretary of the Church Congress:—"To the Secretary of the Church Congress, Portsmouth. Railway Servants' Congress now sitting passed the following resolution, and ask co-operation from your Congress, 'That this meeting deprecates the increasing amount of Sunday duty on railways, and calls upon all railway men to resist, by every legitimate means, any further encroachments on the Sabbath as a day of rest.' Secretary to the Railway Servants' Congress, Leicester." The telegram was sent off at 3.32 this afternoon.

The Right Rev. the PRESIDENT.

My friends, I vote that, first of all, we shall carry by acclamation the substance of the telegram that has just been read. Let us all hold up our hands for it. (A forest of hands was immediately raised.) That's right. And now, my friends, I wish to deal with some of the difficulties of working men. Working men is a grand name, but I know they have great difficulties. I do not want to flatter you in the least: but I know that from the nature of your business, many of you are necessarily made intelligent. You may not be always quite right, but you may be intelligent for all that, and I know you will have no difficulty in understanding what I am about to say. One of the difficulties you have to contend with arises from the fact that some people try to persuade you that there is no truth in religion at all, and that if there is, still you cannot know anything about it. This is not confined to working men, for we all of us have things of this kind brought before us, and I do not hesitate to tell you that they have troubled me as, no doubt, they have troubled many others who are here. We have tried to think about it for ourselves. People say that if there is a God we cannot know anything about Him; and therefore we had better not trouble ourselves about such things; but rather trouble about things that we do know. They say that we may know how to get on in this material world, but that we cannot know how to get on in the next world, if there is such a thing. I am quite certain that this is false reasoning; and I am quite certain that you can make a great deal more sure of the next world than of this. You never can make sure of this world—not for a day. Make the best schemes you can, an attack of sickness may sweep them all away. Now, are we quite sure there is a God? Some people say that the Bible tries to teach what we can know nothing about, and I am sorry to say that some scientific men say that we cannot know, and do not want to know anything about a God. I believe I am speaking to a good many here who, from what they have to do in the dockyards, have some knowledge of science. I will not take you far into science, however. Perhaps I should get beyond my own depth if I tried, but these are facts patent to all. Some people tell us that they know a good deal about the material world, and about matter, and that, by matter and forces, they can account for everything. Well, they do not know what matter is to begin

with. Men of science and philosophers are as much troubled to know what matter is as to know what anything else is. I have had a working man say to me, however, "We know what matter is; we cannot know what spirit is." I assure you, my friends, that men of science are very doubtful about what matter is. The popular theory is that it is something solid and extensive, and infinitely divisible; but most men of science think this to be untrue. We know, however, that there is such a thing as matter. Then we are told that if we have matter and persistent force, we can account for everything. Persistent force—what is the meaning of it? Force which persists, which goes on, if it is not guided by intelligence or by law, is very likely to bring everything into confusion. To speak popularly, it is extremely like a bull in a china shop, rushing blindly on, and doing all the mischief you can conceive. But that is just what persistent force in nature does not do. To begin with, where does force come from? Can anybody tell us? Mere blind force will not explain all the order of the universe. We must have something more. We must have law. Scientific unbelievers, then, cannot be satisfied unless they can have matter, and force, and law. Force generally comes, as far as we know, from some living being which produces it. But where does law come from? As far as our experience goes, law always comes from some one who makes law. To say that law makes itself, is much like saying that an Act of Parliament makes itself. An eternal law that no one ever made is, to my mind, perfectly inconceivable. I want now to direct your thoughts to the great laws which rule the universe. It is only about two hundred years ago that Sir Isaac Newton wrote his *Principia*. For hundreds of years before, men of science had been trying to find out the laws that rule the universe. Newton discovered that the same cause which made a stone fall to the earth made the planets move round the sun. The two laws which make the planets move round the sun, are these. (1) Everything which is at rest remains at rest until something puts it in motion, and everything put in motion moves in a straight line, and will continue to do so for ever and ever, unless some force deflects it from that straight line. (2) The other law is this, that every particle of matter attracts every other particle of matter, so that the sun, the earth, and the planets, all attract one another. The sun, which is the great centre, is a million times as large as the earth. A body like the earth put in motion would naturally go on in a straight line, but the attraction of the sun is ever drawing it towards it; and between the attraction of the sun, and the tendency to move in a straight line, the earth and the planets do not fall into the sun, and do not go right away from the sun, but go round and round it, as it were, trying to go on in a straight line, but ever deflected, and so made to go on in a circle. But Newton discovered, also, the exact law of attraction, and that is very curious. We should naturally suppose that the further a body was from another body, the less strong would be the attraction upon it, and therefore that the further the planets were from the sun, the less simply and exactly would be its power upon them. But Newton discovered that the force of attraction varies inversely as the square of the distance. You get the square of a number by multiplying it by itself. For instance, twice two are four, and so four is the square of two. Three times three are nine, and nine is the square of three; sixteen is the square of four, and twenty-five is the square of five. Newton discovered the law to be that every piece of matter separated from another piece, got less and less attracted as it got away from it, and that the power of, attraction varied not inversely according to the distance, but inversely according to the square of the distance. That is a very wonderful law, and it rules throughout the universe. Every planet is ruled by it. All the fixed stars, which are suns of an enormous size, and at almost infinite distance, and the planets rolling round them, are ruled by this law, viz., that attraction varies inversely as the square of the distance. Anybody who has read Newton's writings knows how wonderfully he worked out the whole system of the universe. From the knowledge of this simple law he showed exactly how every planet and comet must travel. He did it in the most marvellous way, showing the greatest possible variety, but all emanating from this one central law that matter attracts all other matter, but that the attraction varies inversely as the square of the distance. Well, I want to know where this law came from. Could it make itself? Is it possible to conceive that a law such as this could have come by accident? People say that it is a law which is inherent in the particles of matter. What is the meaning of that? I will tell you what a very clever man, Sir Edmund Beckett, says. He says that, "inherent means sticking in." Imagine a law "sticking in" a particle of matter. How did it get stuck in? To talk about a law inherent in matter is the greatest possible nonsense. People say religion is adverse to common sense. I ask you, as men of common sense, if you do not think it totally against common sense

to say that a law which rules the universe can possibly have stuck into these particles of matter, unless some one had stuck it into them? Is it not far simpler and more sensible to believe in a great Law-giver? If such there be; then that Law-giver must be a wonderful Being and a wise Being. Who else could make such a simple law which would rule all the complex machinery of the illimitable universe? I will take another point. One of the newest discoveries of science is what is called the undulatory theory of light. It is, I think, now believed by men of science almost universally. If I am wrong in saying this, the Bishop of Carlisle, who is a very eminent man of science, will no doubt set me right. The theory is this, that all through the universe, up beyond the stars, there is spread a certain fluid or ether. The nearest fixed star is twenty billions of miles from us, and as light travels at the rate of 186,000 miles a second, it takes three years for light to come to us from the nearest fixed star. Think how distant those stars must be then. Well, all over this enormous universe, studded with stars, suns, and worlds, there is spread a fluid which no one can see, which no one can feel whilst it is in rest, so subtle and so fine that no instruments, ordinarily speaking, can discover it. It is spread everywhere, and its only important use, as far as we know, is this: that when a luminous body, such as one of the lamps in this hall, or the sun, or a fixed star, comes into it, it moves the ether, making waves in it, and so produces what is called light. It is the waves in this fluid that produce light and strike upon the organs of sight. Do you not think it a very wonderful thing that all through this illimitable universe there is spread this subtle fluid, which can be put in motion by luminous bodies, and that every eye that opens in the universe opens upon light, and upon all the beauties of the universe, which light only can disclose? How did this ether come into the universe? Is it possible to conceive that it grew of itself? Could it have been developed? What a marvellous provision it is for our eyes! How eyes came we will not ask, but eyes were to come, and eyes did come to men, to beasts, to insects, and to fishes; and wherever eyes open, they have provided for them this marvellous atmosphere, if I may call it so, of light, to be moved and set in motion by luminous bodies. That is a wonderful provision. Was there no provider? Was there not a Providence that foresaw the innumerable eyes that would open, and provided that which was essential for those eyes? It was not a philosopher that said it, but I think we all of us must feel that the best solution of this question is, "God said, let there be light, and there was light." I do not know how it is with you, but I have had puzzles in my mind about God, and the more I think of it the more I am satisfied that these two laws I have spoken of prove, one an infinite Law-giver, and the other a great Providence providing for infinite numbers of sentient, living, seeing beings. There is just one other thing I should like to remind you of. All round this world in which we live is what is called an atmosphere. Forty miles upwards the air reaches which every living creature on earth can breathe, and which the plants can breathe. It has a wonderful composition. It is composed of two gases principally, the one oxygen and the other nitrogen. The component parts are 23 of oxygen and 77 of nitrogen, and that composition exactly suits the breathing powers of all creatures on earth. But if you lessen the proportions in a very slight degree, men, beasts, and plants could not breathe it. If you reduced the proportion of oxygen, we should all die for want of that gas which is essential to life and health, and if you increased the proportion of oxygen we should all be poisoned. A little more oxygen would produce what is called laughing gas. We should not like to live in laughing gas. A little more still would turn the air into nitric acid gas, a most deadly poison. So then we have an atmosphere exactly suited to our breathing. Does not this look like Providence? Has not someone provided this? If so, my friends, I think we may all know something about God. First of all we may know Him to be a great Law-giver, and to be very mighty. It is conceivable how great His might must be if He can make a law which can rule all the universe, billions upon billions of miles in extent. He must also be wonderfully powerful and wise, if He can make this ether of light suited for all eyes that open in the universe. Another thing you can see. There cannot be many Gods; there can be but One. If there had been a number of hands at work, there would probably have been some differences in the way in which things were governed; whereas the law of gravity and the ether of light extend through the infinity of space. We see then that God must be One. He is very powerful, very wise, a great Law-giver, and He must be One. But beyond this, seeing how He has provided for His living sentient creatures, He must be very beneficent. You see that we can learn all this without opening a Bible. I daresay we should not have done so, because we are very dull indeed in ascertaining what belongs to God: but we see that the Bible tells us exactly the same things as the universe tells us. But, once more, there is also a moral creation, the mind of man for instance; and I

think if you will look into the mind of man, you will find it almost as wonderful as the starry heavens. A great philosopher, Kant, said that the two things which impressed him above all with awe were the starry universe and the conscience of man. I myself believe that the heart of man is even more wonderful and more precious in the eyes of God than all the stars and planets that roll through the heavens, because it is sentient, moral, and responsible. And if it be the case that in this universe of man's mind there was a great moral darkness, should it be very wonderful to us that He who called the light out of darkness, should enlighten the world which lay in darkness and the shadow of death, and send Him who is the Light of life into the atmosphere of moral darkness, that He might lead us up to blessing and light and peace and life for ever? I say, then, my friends, that what the Bible teaches, and what we have learnt from childhood in our catechisms, only corresponds with what we read in the heavens and in the works of God, and, therefore, I say again, do not ask the question, "Is there a God?" but believe that there is a God who is One, great, wise, good, and merciful, and that "This is life eternal, to know Him, the only true God, and Jesus Christ whom He hath sent."

The Right Rev. HARVEY GOODWIN, D.D., Lord Bishop of Carlisle.

MY Lord ; my very dear Friends.—I do not know how it may be with you, my friends, but for myself I have thoroughly enjoyed the lecture which we have just heard from the Bishop of Winchester. It seems to me that he has tackled a very difficult subject, and that he has tackled it in a very manly and complete manner. I think that if we were all to go home now, with the recollection of his words in our minds, we should go home, perhaps some of us wiser, and many of us happier than we were when we came here. There was just one point in his remarks, to which I should like to refer in passing. He stated that the atmosphere was made to suit all of us. Well, I hope the atmosphere of this hall suits *you*. I don't know that we could alter it for the better by varying the proportions of oxygen and hydrogen which it contains, but I think if we could take a little heat out of it, it would be rather more agreeable to the feelings of poor creatures like you and me. This reminds me that when one speaks to men, whoever they may be, the great thing is to find something which is common between us. Some people imagine that there is a great division of classes, and, in a certain sense this is true, and they think that it is impossible for a bishop and working men to have the same views of things. That may be true in a certain way also ; but I think there is, nevertheless, a good deal that is common between us, and I fancy I can hit on a good many matters in which you and I have a common interest. If I can do this, perhaps I shall be able to speak to you without sending you all to sleep. Talking of a common interest, I will tell you a story. The other day His Royal Highness the Prince of Wales did us in the North of England the honour of coming up to the Royal Agricultural Show at Preston. His Royal Highness was looking very attentively at a pen of animals—pigs I believe, they were—with the eye of a connoisseur, and evidently taking a great interest in them. We are a very outspoken, rough sort of people in the north. I am getting a little into that way myself. Well, one of our north-countrymen saw the Prince looking at these animals, and was quite delighted. There was a common point between them—admiration of pigs—and the man could not restrain his feelings or his words, and he said, "God bless you, sir, you're the right sort. God bless you ! the missus and the bairns and all." Well, that illustrates what I was telling you, namely, that what one needs if one is to speak effectively to a large mass of people, like yourselves, is that there should be something in common between us. What is there in common between you and me? Well, we are all *men*. I suppose, also, many of us are *fathers* ; at all events, we are all *sons*. We all of us either have mothers, or else we have had them ; and I would say to any young fellows here, whose mothers are still alive, that they may regard having a mother who looks after them and loves them as the greatest blessing God can give them. But there are other things common between us, and on two or three of these I should like to lay a little stress. The first is this, I presume we all of us are Englishmen. I include Irishmen and Scotchmen, as I do not want to do any injustice to Scotland, or to Ireland either. We are

all Englishmen then, and we may all be very thankful and proud that we are. I have seen, as probably some of you have, a good many places on this earth's surface, and I never saw a country which, take it all in all, I would desire to exchange for my dear native country. I believe that there is more rational freedom in England, that there is more peace and brotherly love and happiness, and less jealousy and dissatisfaction, than you find in most countries in the world ; and therefore I, for one, am perfectly content with the country which God has assigned to me, and I say "God save the Queen," and "Britannia rule the waves," and may the glory of England long last. But there are other things connected with Englishmen, which I think it is well to bear in mind. We have had some very glorious countrymen, and there are one or two whose names I should like to recall, because I think it does us good sometimes, to think a little about the great men we have had amongst us. Perhaps some of those who have recently gone from us, may be worth a thought. I should like to mention for instance that wonderful man, General Gordon. (Loud cheers.) It is perfectly clear that the very mention of his name acts like an electric spark. It touched you at once. And why? Because you know the great qualities of that man, because you know that he was a simple-minded, earnest, Christian man, that he was a self-devoted man, that he did not care a farthing about his own comfort or his own happiness, or his own aggrandisement, and that he was prepared to give up everything in the simplest manner, for the duty which he considered that he owed to God and his country. That is the kind of man whom everybody can, in a certain way, imitate. God forbid that we should be put in the position in which he was placed, but I say that there is no one person who cannot ask God for grace to act on the same principles as Gordon did. There is another man who has more recently passed from us, to whom I should like to direct your attention. I made a cutting out of the *Times* newspaper of yesterday, containing a few lines which I should like to read to you. The man they refer to is Lord Shaftesbury. He was a man who, though he belonged to the highest class in the country, yet had sympathy with the very lowest—a man to whom the poorest working people in this country are more indebted, perhaps, than to any man who has lived during this present century. Of the various utterances which were made last Sunday in London, and reported in the *Times*, I should like to draw attention to some few words that were uttered by a very clever and judicious man, Dr. Vaughan, the Master of the Temple. He says, "He was a man strong and able, cultured and eloquent, who chose his own career out of a hundred careers open to him—chose to give his strength, and to give his eloquence, and to give himself to a work and a cause the greatest and loftiest of all, because the cause was the cause of mankind, and because the work was the work of God. If the England of to-day is almost as far from perfect virtue and happiness as the England of Lord Shaftesbury's earliest regard, at least it is not quite so hopelessly out of sight of either as it would have been if Lord Shaftesbury had not lived and had not laboured." Is it not an encouragement to do our duty in the little sphere which God may have assigned to us ; is it not something that warms one's heart, raises one, as it were, in one's own estimation, to think that we have a man such as Lord Shaftesbury, who called himself an Englishman like ourselves, as an example whom we Englishmen may endeavour to follow? There is just one man more whom I must mention, because I am here in Portsmouth, and the name presses itself on me in a way which I cannot resist. I should like then to go back for some years, and to mention the name of Nelson. It is impossible to go about Portsmouth, and to look at the old *Victory*, and not think of the man who was once on board that ship, and who was the greatest hero, perhaps, that England ever raised. It is not, to my mind, the great victories that Nelson won, it is not his remarkable skill as an admiral, it is not even his great patriotism that most commends him to his countrymen ; the point which I have in my recollection more than anything else is that last message he gave to the fleet, "England expects that every man will do his duty." That is the finest English sentence ever composed, and I believe, if Englishmen would lay that sentence to heart at all times, and especially in the critical times to which we have now come, it would probably be the best thing that could happen to every man, whether he be Prime Minister of England, or a labourer in Portsmouth dock-yard. But, my good friends, if we are Englishmen, we are also English citizens. It is quite natural that we should hoist our colours, and say that because we are under the glorious union-jack, we are therefore the greatest people in the world. This alone will not, however, make us so. It may make us very conceited, but will not do us much good. Each man has a duty to perform, as an English citizen. A large number of you, I daresay, have recently become citizens, in a more emphatic sense than you ever were before. I have no doubt that I am speaking to a number of persons who have been

lately enfranchised. That is to say, they have got a vote. I look upon them with great respect, and perhaps all the more so because I have not got a vote myself. I look up to you, instead of looking down upon you. But, although I have not got a vote, owing to the circumstance of my having a seat in the House of Lords, I think I shall not be going beyond what is right and suitable if I say a few words concerning the duties which belong to persons who are citizens in the sense of having votes for members of Parliament. I am not going to say, as you may suppose, anything political. I have not got any politics. What I wish is, that the best men, whatever party they belong to, should govern this country. But very bad advice, as well as very good advice, is being given to the people at this present time. I have a paper in my hand in which some advice is given which I do not believe to be at all good. A person writes to the newspapers, and tells the working classes that they are four-fifths of the people, and are yet wretched and forlorn, whilst the other fifth are happy and well to do, and he holds out to this numerical and injured majority their shortly having absolute power to create a Parliament which shall be pledged before all other things to attend to and obey their bidding. In other words, he recommends the four-fifths to elect a Parliament which shall pull down the other fifth. That would be very comfortable for the four-fifths, but not so comfortable to the fifth. But suppose the one-fifth were pulled down, where are you? There will not be, I suppose, an exact equality. There was a witty person some time ago who said that the true translation of the word "millennium" was "a thousand a year for everybody." Well, if everyone of us had a thousand a year it would not help matters much; because if I wanted my shoes blacked I should want a man with a thousand a year to do it for me, and if I paid him it would be just the same if he had a thousand pounds a year as if he had eighteen shillings a week. There always must be, in the nature of things, different orders of intellect, different degrees of prosperity, different degrees of wealth in this world. It is just the same as it is with the mountains and the plains. You are living here in a rather flat country. I live in a mountainous country. Your four-fifths of plain might wish, perhaps, to knock down my one-fifth of mountain. But it would not help you if you made the whole country flat. You would be none the better, and I should be very much the poorer. Therefore, I beseech you not to be led away by this false doctrine. It is an utter impossibility for men who are sent to Parliament to give us by Act of Parliament something we cannot get by the sweat of our brow and the labour of our hands. The true strength of the working men, as the true strength of bishops and lords, is to be found in hard work, honesty, and determination to do their duty in the fear of God. There is just one other subject common to you and me on which I should like to speak to you, because, as you know, this is a Church Congress. I should like to speak to you as brother churchmen. I daresay some of you will say that you are not churchmen, and if you do I am very happy to see you here all the same, and to look upon you as brethren. But what I should like you to bear in mind is this, that whether you belong to the Church of England or not, the Church of England belongs to you. What am I for? What was the bishop for who stood here just now? What is all this regiment of black coats behind me for? Why, they are here to minister to you; not to minister to A. because he is a churchman, and to pass by B. because he is a dissenter, but to minister to all. They consider it their privilege as ministers of the National Church to minister to all who are willing to receive their ministrations, and to see in their churches all who are willing to worship with them the one God and the one Christ. Now, I speak upon this subject at this moment for a rather special reason. You may see placards in your streets about the Disestablishment of the Church, and so forth. That is a very important question which will have to be argued and discussed. All I would say is this. You have a great treasure, my dear friends, in the National Church; do not pull your treasure to pieces. Sometimes, you know, you give children a beautiful toy. I remember when I was a little boy I thought there was nothing like a drum. What did I do with my drum? I wanted to know where the sound came from, and the first time I had an opportunity I stuck the drum-stick right through the end, and spoil my drum. I say to you, do not run your drum-stick through the end of the Church of England. Rather be thankful for what you have got, be thankful that God has established in this country a Church which ministers to all, high and low, rich and poor, which has churches open to all, which nobody has any right to keep you from, and in which you may all worship God and His Christ together. I cannot go into a long argument, but one thing I should like to say. Working men are told that we clergy are very expensive fellows, that we are a great charge upon the taxes of the country, and that England would be much richer without us. It puts me in mind of a story about two sailors. Jack is rather a funn-

fellow sometimes. Two of them were walking up a street in Liverpool when they noticed a great placard calling a meeting with regard to a bishopric for the Island of Honolulu. That is rather a big word for Jack. One asked the other, "Bishopric of Hullabooloo; what's that." The other replied, "Well, they are sending these bishops all over the world, and you and I have to pay for them." That is just about as true as the statement that the clergy are supported out of the taxes. It is nothing of the kind. Moreover, the clergy are not always so rich as you think them. In my diocese they are very poor indeed. We reckon a man who earns a stipend equal to the salary of a man not very high up in your dock-yard here as a rather rich man. If I may allude for one moment to myself, I may tell you that some years ago I held a living, and one of my congregation was your present bishop. (I hope you think that he does me credit.) I held that living for ten years, and as you and I have now got rather confidential, I don't mind telling you—I would not tell everybody—the value of it. I should like to ask you all to guess, but I know you never would, and so I will tell you. My stipend was 13s. 4d. a year. The person who paid me, said one day, when I happened to see him, "I don't exactly know why it is I pay you 13s. 4d. a year." "Well," I replied, "don't enquire. That's my little ewe lamb. That is all I have got, and therefore, I pray, do not rob me of it." Well, this illustrates what I was saying to you, namely, that we are not always quite as rich as people may fancy. To be quite serious, I do maintain that the blessing a poor man has in this England of ours, in having a friend at hand when he wants a friend, in having a clergyman and his wife, and sometimes his family, to befriend him and give him advice, to be real neighbours and real friends; this is a precious boon which English people enjoy, as far as I know, more completely than any other people upon the face of the earth. I am disposed to say in this case, "Let well alone." Do you remember that epitaph upon the man who, not being particularly ill, but fancying he was, went to doctor after doctor, until at last some doctor managed to kill him?

"I was well,
I would be better,
And here I am."

Now that may be the case with other things besides men, and I think a very good lesson is to be learnt from that epitaph with reference to the Church of our fathers, which many of us love so well. One word more, and then I will bring these remarks to a close. I have been speaking of subjects which are common to us. There is one great subject which belongs to you and to me. The Bishop of Winchester has been demonstrating to you the existence, and the power, and the providence of God, and at the end of his address he spoke to you of Him who came down from heaven, and who is the Saviour of mankind. Now, it is as Christians more than anything else that you and I stand upon common ground. I trust, my dear friends, you are all of you, some with a greater degree of consciousness, and some with less, believers in the Lord Jesus Christ. That is the grand bond between you and me; and it is because we are brethren in the Lord Jesus Christ, that I feel a delight and satisfaction in coming before you this evening, and saying anything that may be kind, and comforting, and friendly to you. Let me, then, bring my remarks to a close by saying how much I trust that the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, may be with you for evermore. And so, to take up once more the words I spoke at the beginning of my address, "God bless you all; God bless you, and the missuses, and the bairns and all."

HERBERT EVERITT, Esq., Lieut.-Col. Royal Marine Artillery (Retired).

I HAVE to address you for a few minutes upon one of the most important social questions of the day—about social morality—a matter which affects us all very nearly. Let us consider for a moment what the question involves. Social immorality means children perhaps born into this world diseased; children neglected or cast out; young girls living and growing up amidst all kinds of dangers and temptations; young boys going to school, and learning the facts about their manhood and physical nature from some foul-mouthed companion; young men living corrupted lives; families and homes desolated—and all this evil not ending with one generation, but handed down from

father to son, and to children yet unborn. Let us turn to the brighter side of the picture. What does social morality imply? It means children born as heirs to the kingdom of heaven; young people growing up honest and strong, and full of vigour of body and mind, to do their duty. It means our daughters modest and good girls; our young men an honour to our homes. It means married happiness, comfort in our old age, and the future greatness and happiness of our nation. How, then, are we to regard this question? Some time ago, I attended a meeting of the political party with which I am more or less in sympathy—and I am not going to tell you which it was. I went there for the purpose of learning something of my duties as a citizen. I found, to my disappointment, that as long as the speakers found fault with other people, and pointed out the blunders of the opposite party, there was plenty of eloquence and applause; but I went away without very much instruction as to my own personal duty. We must not so regard this question. It is not for me and you to consider what is some other man's duty. The question is, What is my duty in this matter? Duty, like charity, begins at home, but it does not end there. The whole country has been stirred lately into fiery indignation by certain publications, to which I need not further refer. At a great meeting on this subject, at which I was present, Canon Body said these words, which I commend to your attention: "From England indignant, I expect very little; from England repentant, I expect very much." The Archbishop of Canterbury has told us that these terrible vices, which we all so much deplore, and which stir the blood of every true Englishman to an indignation which we cannot help, have the roots in that which is called common immorality. What his grace means is this, that if we would go about this question as true reformers, we must begin by working at home; we must see that our lives, our actions, and words amongst our friends and comrades, set an example of purity; and that our personal influence is an influence for good, and not for evil. For a great many of us, when we have done this, we have done our share of the work. Unfortunately, we are met at the very outset with several very wrong notions on the subject. There is a sort of common opinion in the country that, although it is quite right that we should expect our daughters, and our sisters, and wives and mothers to be modest and pure women, we must not expect the same about men. I would ask you, in the name of common sense, how is it possible for women to be pure, if men are impure? Then we are met by many who tell us that the satisfaction of our appetites is *natural*, and that in indulging our passions, we are simply following the law of our human nature. Well, when a man says that, just put it to him in this way: "My friend, when you wake up in the morning, what do you think about? What do you secretly read in books and newspapers? What do you talk about in your club? What songs do you listen to? What jokes do you laugh at?" Depend upon it, if a man fills his mind with impurity through the senses of sight and hearing, he has no voice in the question of whether a man can or cannot be pure. If we ask for the authority of the most learned physicians, we find them agree with Sir James Paget, who says that "continence in a man does no harm, either to his mind or his body. I would as soon prescribe lying or theft to a man as fornication." That is the opinion of the greatest physicians of our day. But we do not need medical evidence to prove this. You have this evening applauded the example of General Gordon. You know that soldiers and sailors, married and single, have to leave their country, and their homes, for months or years together. Are you going to cast it in the teeth of our profession, that every soldier and sailor who leaves this port, if he is a married man, becomes an adulterer, and if he is a single man, becomes as bad, or worse? You know you would not. You know you expect our soldiers and sailors, not only to fight against the common enemy, but to undergo whatever self-restraint may be necessary, and to conquer themselves, as well as the enemies of the country. I would only ask you, as Christian soldiers, to do that in the service of the King of kings, which you know many of us strive to do in the service of our queen and country. The arguments in excuse for indulgence will not hold water for a single moment. For instance, a man who will tell you that indulgence is necessary, would repudiate the suggestion, if you were to ask him whether he was prepared to sacrifice his daughter or sister to the "necessity" which he talks about. He only means that other men's daughters are to be sacrificed to his passions. The argument is one of mere selfishness. As a matter-of-fact, we men can, and we must, be pure, if we would expect others to be so. One word with regard to the respect that is due to women, which is a very important branch of the subject. The preacher at the anniversary of the C.E.P.S. said that chivalry, which we wish to awaken in young England in the present day, is not the chivalry of the old knighthood, which was too much a flower without a root; we want the root as well as the flower; we want chivalry with regard to the weakest of our sisters. It is an easy

thing to turn out of an omnibus for a pretty girl at the door ; but it is quite another thing to get out on a wet day for an ugly old woman, without an umbrella. But the true chivalry of manhood would tell us that the old woman in rags needs the shelter of the omnibus even more than the young lady. We cannot go too far in this respect. I do not wish to speak in any sentimental sense, but there is great truth in that which is said by the poet :—

“ I believe that woman in her degradation
Holds something sacred—something undefiled,
Some pledge and keepsake of the higher nature ;
Which, like the diamond in the dark, retains
Some quenchless gleam of the celestial light.”

It is true that, however degraded woman may be, she still retains in her that soul and human nature—the “common bond between us”—of which the Bishop of Carlisle has spoken ; the bond of our common humanity. Every time a man commits an act of fornication, he does one of two things. He either drags down some pure, modest, innocent woman, makes her the slave of his passions, and places her in a state of degradation, from which it is next to impossible for her to escape ; or else he adds fresh fetters to that chain of slavery that already binds her down, and says she shall not rise. But, as I said, our duty does not end at home. Think of our sons, and where and how it is they learn the first secrets of their nature. Think, also, of our younger brothers. I remember, when I was a young man, nothing helped more to keep me straight than that some of the married officers were in the habit of asking us young men to go to their homes in the evening, to smoke a pipe, or enjoy the society of their family. If we elder men debar young men from the society of our daughters, and from our own sympathy and companionship, we are to blame if they are driven to seek their company elsewhere. To conclude, I would say that we have a duty to our neighbours, both men and women. Let us, if we feel ourselves weak and blind, do our best to follow in the footsteps of Him who is “The Way, the Truth, and the Life ;” let us hold fast to Him with one hand, but in God’s Name let us stretch out the other hand to our blind brother at our side, and draw him with us to our Saviour’s feet.

The Very Rev. H. MONTAGU BUTLER, D.D., Dean of Gloucester.

[Who was greeted by the question, Who is he?]

I HAVE been Dean of Gloucester but two months. For twenty-five years I have been Dr. Butler, working hard at Harrow School, where I have had 4,000 boys of the upper and wealthier classes under my charge, upon all of whom I can truly say I have endeavoured to impress this great principle that, as sons of the privileged classes, it is their distinctive duty to remember what they owe to those who have been less favoured with the gifts of fortune. My two thousand friends, if friends you are, let me begin by telling you that I have never seen such a sight as this before. I think it would have been a good thing to have placed a huge mirror in front of this platform, so that you might have seen your 2,000 selves in the glass. However, each man can look at himself, and multiply himself by 2,000, and then imagine the imposing and, will you forgive me for confessing, the somewhat formidable sight that is before me. We all of us like to know whether we have “friends at court,” so let me just endeavour to say a word both of the office which I very humbly hold and of the present holder of it. It is, I believe, an axiom in the Church of England that if you look for wisdom, you look to the parochial clergy ; if you look for courage in the Church, you look to the bishops ; and if you have occasion to look for wisdom and courage combined, a sure instinct leads you to look to the deans. After having made this self-complaisant or rather office-complaisant avowal, I would venture, my friends, to recommend myself to your kindly notice by just mentioning the personal relations I have enjoyed with that very earnest representative of the army to whom you have just been listening, and also with that most distinguished prelate whose speech, for its wit, its earnestness, and its brotherliness we all so much enjoyed but a few minutes ago. Colonel Everitt is secretary of the

Church of England Purity Society, and I, as chairman of its executive committee, am able here gratefully to testify with what indefatigable zeal he has worked in a cause which I think every month, every week, every day is conspiring to make more sacred. I cannot forget that it is just thirty years ago since at the University of Cambridge I had the honour of being enrolled among an earnest body of workers under Dr. H. Goodwin, now Bishop of Carlisle, in establishing what was called a "Working Men's College," I believe the second that was established in the country. But I cannot help charging the Bishop of Carlisle to-day with having been guilty of one uncharacteristic and ungenerous act. You heard him quote that grand saying, which is not altogether unknown to Portsmouth, "England expects every man to do his duty." I looked round at the moment as well as I could at my fellow speakers, and I fancied I saw every face pale at being robbed by such a speaker of his inevitable quotation. And yet, my friends—and let me here be serious—though the first feeling with which I, and I suppose every other Englishman, listened to that sublime message prompts me to bow my head before it as one of the immortal sayings of history, the next feeling in my mind is one of profound scepticism. I will tell you why. Some two hundred years ago, there was a very weighty preacher, known as Dr. South. He once gave out as his text, "It is better to go to the house of mourning than to the house of feasting." And how do you suppose he began his sermon? With these words, "That I deny." Well, my friends, when I hear that immortal saying of Nelson's, and when I think it over, I say again and again, with shame, and yet not without hope, "That I deny." It is not the fact that England expects every man to do his duty. It is not the fact that public opinion is so high at this hour that it exacts from society a full, or anything like a full, discharge of every duty. England expects every clergyman to do his duty in the pulpit, and in visiting the poor. She does not expect him, as she ought, to study carefully, with the full power of his brain, those difficult problems affecting the homes, the wages, and the health of the poor. England expects every soldier and every sailor to do his duty in fighting to the death against the enemy, and in braving hardships and disease in every clime. England does not yet fully expect that every soldier and every sailor, whether officer or private, shall live the life of a pure Christian man, showing honour to every woman and, not least, to those women who are the most degraded. If England did indeed expect every man to do his duty, a Church Congress would hardly be necessary. It would hardly then be the function of the Church of Christ to call her sons together to raise the tone of public opinion, so that at last the voice of the nation and that of the Church may form together one grand volume of exhortation to each man and to each woman, saying, "Make full proof of your ministry."

Let me say, now, a very few words as to what I think the Church of England, the National Church, says to some of you—to all of you I would hope—on this great occasion. We want your help in order to make the Church of England all that God intended her to be. We need your help to enable her to reach every part of the national life. We want you to come forward and claim, not only the right to go into our churches and listen to our words, and receive our ministrations at your homes, but also some share in the work yourselves, some definite part in parochial administration. If men are to love a great institution with something more than a sentimental love, they must have some office assigned to them which otherwise would remain unfilled, some function which will call out in them what is, after all, the noblest gift of Englishmen, a sense of responsibility. And if we ask you to come and claim privileges of this kind in the administration of the Church, we also call on you to aid us in that great crusade against moral evil which it is the aim of the Church to organise. We want you to aid in stamping out that great moral evil which makes havoc of thousands of homes—the evil of intemperance. We want you to help us—I speak feelingly here—in stamping out that other great evil which makes more than havoc of your homes—the great evil of impurity. In joining the Church of England Purity Society, and consenting to undertake an office of much difficulty in connection with it, I know that, in the first place, we shall make hundreds of blunders; and I know, secondly, that it rests with you, and with men of your class all over the country, to help us out of them. It is by speaking to one another in a right tone with respect to what is so often laughed at and spoken of as a foible and a trifle of no moment; it is by giving it its true name, by dragging it to the light, by seeing in it something utterly unworthy of manhood and of chivalry, that you will be able, under God, to bear your part in a moral reform which must not be delayed. Let me pass to one other question. The Bishop of Carlisle has not unnaturally referred to a danger which, by many, is supposed to be looming in a somewhat near

future—I mean the disestablishment of the English Church. Now, why is it that we of the clergy, or most of us, are grieved at the prospect of such a thing being possible? Do you suppose it is because we think that an Established Church contributes to our own personal comfort and worldly wealth; or, again, because we suppose that in some way it fits in with the habits of what are called the upper classes? If you think so, you do us a cruel wrong. In an old country, some thousands of years ago, there was a law that no man should propose any change of legislation without a halter being tied round his neck and a couple of men stationed—I do not know whether they belonged to different parties—one on each side, to pull the noose unless the law was approved. The consequence was that in that happy country they had but one change in the law during a period of 200 years. Well, if a law of that kind could be passed to-morrow, providing that for at least 200 years the Church of England should remain established as it is, but with this dreadful condition attached, that she should be debarred from receiving a greater measure than heretofore of loyal co-operation on the part of the working classes, it would be a cruel wrong to us to suppose that we would accept or even consider so degrading a condition. For my part, I value and reverence and love the old Church of England for many reasons, with which I will not detain you here. One reason is her venerable antiquity. She was the mother of our fathers twelve centuries back. Compared with her the House of Commons is but a mushroom institution. I reverence her, also, for the scope she gives for freedom of thought, for refinement, for learning, and for many other advantages which belong to an institution of long standing. But I declare to you that I would sacrifice every one of these advantages, grand as they are, if I thought that any one of them interfered with her being in a special manner the Church of the poor. It is because I believe in my conscience that, if the Church were disestablished, the poor would lose the best inheritance that they enjoy, that I long with all my heart that the sinister prophecies we have heard may be disappointed. Suffer me, my friends, for one minute, to read to you one sentence which I think you will feel to be forcible:—"It is, then, by a practical rather than a theoretic test that our establishments of religion should be tried. . . . An establishment that does its work in much, and has the hope and likelihood of doing it in more; an establishment that has a broad and living way open to it into the hearts of the people; an establishment that can commend the services of the present by the recollections and traditions of a far-reaching past; an establishment able to appeal to the active zeal of the greater portion of the people, and to the respect or scruples of almost the whole, whose children dwell chiefly on her actual living work and service, and whose adversaries, if she has them, are in the main content to believe that there will be a future for them and their opinions; such an establishment should surely be maintained."* I was reading, not for the first time, these eloquent words some three weeks since, that is to say about a week before I read what issued from the same pen, the late manifesto of Mr. Gladstone. They were written seventeen years ago. You shall judge whether during those seventeen years the Established Church has diminished any one of those claims, on account of which that illustrious and earnest churchman then declared that an establishment should be maintained. Let us, my friends, or those of us, at all events, who are attached to the Church of England, hope and pray that it will not be *his* hand, not the hand of one so honoured, that shall ever lift the axe to chop off one bough, still less to cut down to the ground that noble tree under which so much of his own worth and greatness has been reared.

I return, in my last words, to the thought which is the most present to my heart, and that is the yearning desire of the Church of England, not that she may be established, but that she may so do her work for Christ as to win the love of the people, so that when the crisis comes they shall feel that something which is, indeed, their own is threatened, and that they will no more consent to have it taken from them than they would consent to be robbed of one of their dearest treasures. This morning, on board a man-of-war, I chanced to hear these words of Scripture read,—they are the words of St. Paul—"As God is my record, I long after you all in the heart of Jesus Christ." I believe, and am sure that, without looking for any temporary aggrandisement or anything that this earth can give, it is the true saying of the mother-church of England to all her children, and not least to some who, to her sorrow, will not call themselves her children, "I long after you all in the heart of Jesus Christ." I beseech you, my friends, who

* "*Gladstone*, a Chapter of Autobiography, September 22, 1868."

are already members of this great historic Church, to give us your best and your systematic efforts in stemming the great tide of moral evil with which we have all to struggle, and if there are not a few among you who have not yet inscribed your names on our muster-roll, I will not, indeed, call you deserters, but I will say that we long to clasp your hands as comrades in the battle ; I will not say that you *ought* to have joined us, but I will say that we cannot bear to win the day without you.

The Very Rev. JOHN OAKLEY, D.D., Dean of Manchester.

My Lord Bishop ; Christian men—At this time of the evening the position of a new speaker is not altogether one to be envied, and yet the privilege of addressing such a meeting as this, even for a few minutes, is not one that any man of large sympathies could decline. I stand forward, therefore, at once with thankfulness and alacrity, although I see the necessity of re-casting in some measure what I had formed the idea of saying to you. I have been led to wonder as I listened and watched how it has come to pass that, I believe for the first time, two deans of cathedrals have been asked to address a working men's meeting at a Church Congress. And I have come to the conclusion that it is not without a certain fitness that they should do so. Those who arranged the meeting had, I think, some real apprehension of the relation of cathedrals and their clergy to the sentiments and the needs of the people. I will try in the briefest manner to make my words good. I will be egotistic enough to ask, What is a dean ? and to answer it. We who stand here to-night, as almost the junior deans of the Church of England, represent institutions which are based upon the most entirely and strictly popular principles. A dean is the head of one of the most essentially democratic institutions in the world. In the first place, the dean of a cathedral is the president or chairman of the bishop's senate. You might call him the diocesan speaker or the spokesman of the clerical house of canons in every diocese. The Dean of Gloucester has referred to the origin of the relations between Church and Parliament. I do not say that the Church created Parliamentary institutions, for there were Senates in older civilisations ; but it was the Church which filled and inspired the nations of the modern world with the spirit—if not the very form—of the popular institutions under which we live. Historians tell us truly that synods and chapters were the model of Parliament. There is another respect in which the cathedrals are in harmony with the popular ideas of our own time. The clergy who administer them are a living and acting brotherhood or community. The dean is only the senior brother of a religious association or brotherhood which represents the diocese, and is its only undying representative. If the minds of any of you have been filled with the ideas of common life, common work, common funds, and common energy and effort, I put it to you that the cathedrals characteristically and specially represent those ideas. If again,—and I speak to you as churchmen, although I know that what I say will find an echo in hearts which do not own allegiance to the Church—if your desire is to see the Christian institutions of your country shed a light upon, and raise men's hopes for the development of those ideas of freedom and fellowship and equal rights, do not part with your cathedrals. Keep them, and make us do our duty and help us to do it. No one, I think, will contradict me if I say that the most popular presentment of Christian ideas and influences to-day is to be found in some of our ancient cathedrals. I could gladly say much more on this subject, but I forbear. Something has been said about a new era of legislation, and a new day that is dawning in our country. God grant it. No heart welcomes the rising tide of popular liberties and popular authority, and the elevation of the people with less fear and with more enthusiasm than does that of at least one dean. And I might speak not only as I do for two, but for a dozen of us. But I want to point out to you that you must not claim all the credit of these sympathies for the future or even for the present. I do not think that the new era of social legislation, in which you and I will together take a hearty and active part, is only going to begin to-morrow, or that it only began yesterday, or the day before. I am not going back into the remote past, although I believe the elevation of the people has been co-eval and co-extensive with the life of the Christian Church ; but I will say that even in its modern form the movement has been at work amongst us during the last fifty years at all events. It has been with us since and before the date of Mr. Tennyson's first singing of his hymn of welcome to the coming time, "Ring out the old ; ring in the new." This era of

beneficent social legislation and determined claim of more attention to the people's needs, surely began more nearly with the life-work of that noble Christian gentleman whom England mourns to-day, and whom she will bury to-morrow. It is forty years, and more, since the House of Lords and the House of Commons—for Lord Shaftesbury was then in the Commons—wrung from capital and the employers of labour the Ten Hours Act, which has changed the face of Lancashire and the north. I hope that you will forgive me for pointing out that the leader and spokesman in that great enterprise of deliverance of white slaves and redemption of English bondsmen and bondswomen was actually a Conservative politician; nay, even a great peer; nay, if you will believe it, a large landowner. And what is more, all will admit to-day that this motive was the idea and the impulse of Christian faith and Christian fellowship. And in the course of that great campaign, which resulted in so magnificent a victory, it was necessary to fight and even to coerce some of those great capitalists and manufacturers and employers of labour who have now, forsooth, discovered, or at all events claimed by some of their modern spokesmen, that *they* are the monopolists of political wisdom, of true Liberalism, and Christian socialism! My brother of Gloucester has already "magnified our office humoursly." I have ventured to do so, quite seriously and conscientiously. I claim it as a witness for popular rights, and for its bearers the right to speak in the name of Christian ideas, which really dominate the mind of the people to-day. And while I am pointing out to you that, without any joking at all, a dean is bound by the facts of the case to be of all men—a democrat. I think I need hardly tell you after the brilliant speech, at once philosophical and popular, which has charmed us all, that the Bishop of Carlisle was once a dean! I cannot help adding a few words to the emphatic appeal which came from the layman—a soldier of his country and a soldier of his Church—who stood here just now, and spoke so bravely and truly on the progress of social purity. What I have to say shall be spoken in the fewest words, and shall be as strictly as possible to the point. Colonel Everitt did but glance at my point, but it has often been borne in upon me as a father of boys. How are we to speak to them, and what are we to say to them to caution them in time, and with wise words against the perils they will have to face on going into the world? I think this by far the most delicate and anxious point in the whole of this difficult question. I want to offer to you fathers two ideas, which, I think you may quite fairly and usefully and fearlessly urge upon them. I would say to you, say to them, do not be betrayed by popular language, which has a right side to it, but which is very easily carried too far; and do not indiscriminately and rashly speak of all the natural relations and intercourse of the sexes and all that belongs to them as unclean. God in heaven forbid! I believe that harm is often done in the minds of boys by too indiscriminate application of such terms as "filthy" and "beastly" and "foul" and "dirty" to that which belongs after all to the highest and noblest and most sacred relations of mankind. Do not consign one vast territory of human life, and that on its noblest side, to the devil. Reclaim it, and proclaim it as God's. Glorify it, and glorify God in it, as in every other department of your life. The second thought I wish to give you may seem to occupy a somewhat lower—or a secondary—level, but it has its roots in the deepest of all we know of God and man. Tell the young that the honest, lawful, chaste, pure, God-given joys of Holy marriage outweigh absolutely and incomparably, and beyond the reach of the very liveliest, evil imagination, all the pleasures, real and imaginary, of lust and sin; warn them of the pricks and stings of conscience that wait on pleasant sin; tell them that God made them what they are; tell them of the unconscious innocence and peace of which God has made them capable; tell them that their whole life can be lived according to His will; tell them that self is sin, and that there is no other sin; that the sins, the actual wrong doings we encounter and resist, or else, alas! give way to, are but symptoms of the one and central sin—the pleasing of self, the gratifying of self, the declining and refusing of the law, which is also love; tell them that to the pure and chaste and modest all things are pure. All that belongs to the intercourse of the sexes is neither sin nor uncleanness. God forbid! Marriage was in Paradise where all was good, where the great good God of all placed the man and his wife, whom He had made—"male and female created He them"—and where "He saw all that He had made, and behold it was very good".

THOMAS DALE HART, Esq., Barrister-at-law, New Court,
Lincoln's Inn.

MY Lord allows me to say I am the last speaker, and I wish to add I shall be a short one. I am very sorry for your disappointment. If you had heard Sir Richard Webstert-to-night, you would have listened to one who not only is an eloquent and dutiful son of the Church, but who, by his industry and talents, has raised himself to the highest position at the Bar. I am sorry that instead of hearing one who is at the top of the ladder, you have to listen to one whose feet have been placed only in the lower rungs. But I wish to do to-night what I am sure the Attorney-General, had he been here, would have done, and that is to repeat the advice given you by the Bishop of Carlisle in regard to the National Church—"To let well alone." I have no political fish to fry. Shameful as the confession may seem to you, I am bold to declare that I do not know even the names of the rival candidates for your votes. For myself, I may say I am glad this is not a party question or a test. Mr. Gladstone has declared it is an open matter, one for discussion; and my object to-night, if you will allow me, is to tell you shortly, and at the best I fear imperfectly, some of the things which are said in opposition to the statements of the enemies of the Church. I do not stop to prove them, my time is too short. I submit them to you as wise men, asking you to judge between us and our enemies. And first, let me say, I often marvel at the light-heartedness of those who wish to disestablish the Church, and wonder if they appreciate the gravity of the task to which they have set their hands. Liberationists appear to be of the opinion held by the old lady who said, "For her own part she regarded the moon as a more useful planet than the sun, because whereas the moon shone in dark nights when one wanted light, the sun was always blazing in broad day when one didn't want it." So they think that they can destroy the light and warmth which the Church sheds through the land, and yet have all things as bright and comfortable as before. Do they know, I wonder, that Mr. Gladstone in the hey-day of his power as Prime Minister, declared in the House of Commons, when opposing a motion for Disestablishment, that "I do not envy any man who ventures to take in hand the business of disestablishing the Church of England. Even if it were as fit to be done, as," said Mr. Gladstone, "I think it unfit, there is a difficulty in the case before which the boldest man would recoil. It is all very well as long as we deal with abstract declarations put upon the notice paper of this House, of what might be done or ought to be done; but only go up to the walls and gates and look at the way in which stone is built upon stone, on the way in which the foundations have been dug, and the way they go down into the earth, and consider by what tools, what artillery you can bring that fabric to the ground. The Church of England has not only been a part of the history of this country, but a part so vital, entering so profoundly into the entire life and action of the country, that the severing of the two would leave nothing behind, but a bleeding and lacerated mass. Take the Church of England out of the history of England, and the history of England becomes a chaos without order, without life, and without meaning." I do not envy the man who would destroy the fort which has protected generations of mariners on their way to the "haven where they would be." I do not envy the man who would quench the light which for centuries has shone on the troubled waters of the world. And her enemies would destroy the Church if they could, though when they talk of disestablishing her they use a word which, in the sense they mean it, is a misnomer and a mistake. The Church was never established, made, created by an Act of Parliament. She was here long before Acts of Parliament, or indeed, before any Parliament existed which could pass Acts. It would be truer to say that the Church established the State, for the State to-day works on the lines laid down by the Church centuries ago. Wherever you are in England you find "the parish;" you know the power "churchwardens" have. You know how much the "vestry" does; how important are the functions of the "overseers." All these the State uses, and she got them from a great Archbishop of Canterbury, named Theodore of Tarsus, who came to the Episcopal Throne in 668. When men talk of disestablishing the Church, they do not mean repealing any law which established her, for no such law has ever been produced, because no such law has ever existed. They really mean withdrawing from her the protection of the State, that they may disendow her. But no Statute has ever been produced, for none exists endowing the Church. Her endowments came to her far back in the history of England by the voluntary gifts of her faithful children. They amount to something between four and five millions a year before they are taxed, which taxation they bear in common with

all other property. This sounds a large sum, but then compare it with the twenty-four millions paid for duty alone in 1883 on beer and spirits—that is nearly five or six times as much as all the revenues of the Church from her ancient endowments. And these endowments are not taxes. Someone early in the year determined to set this question at rest, “Are the clergy State paid?” and he got replies which he published in the *Daily News* for April 18, 1885, from Mr. Gladstone, Lord Salisbury, and Lord Granville. Mr. Gladstone said, “The clergy of the Church of England are not State paid.” Lord Salisbury said, “The Bishops receive no grants from the State.” Lord Granville said, “Tithes existed in England before Acts of Parliament.” And if the State took these endowments, what then? (A Voice: “Robbery.”) Well, I should not have used that word myself, but now that one of your number has said it, I am not disposed to grumble at it. But compared with the 100,000,000 we have to pay a year as taxation, these four or five millions of endowments will be but a drop in the bucket. If distributed all round, it would not bring about the millennium the Bishop of Carlisle described, when as it seems to me we should be reduced much to the condition of the Orkney Islands if the undergraduate is to be trusted, who in answer to the question “What is the principal source of revenue in the Orkney Islands?” replied, “The inhabitants of the Orkney Islands gain an honest but precarious livelihood washing one another’s clothes.” As I was quoting the authority of Mr. Gladstone, I was reminded of what, in the hurry of the moment, I forgot to mention to you, and that is that the Church of England does not begin her history with the Reformation. Some people give you an account of the Reformation something like this:—“In the reign of Henry VIII., the State took from a Church, called the Roman Church, all her property and endowments, and bestowed them on a new Church, which it created at the same time, called the Church of England, or the National Church.” Nothing can be a greater mistake. This is theory, not fact. The Church of England existed here before the first missionaries, under Augustine, came from Rome to the shores of Kent: it flourished on influences wholly unconnected with the Papal power. As Mr. Gladstone has said, the theory of the Reformers was that by the Reformation they were restoring the ancient regal jurisdiction in the place of one which had been usurped. And Dr. Freeman, who is a layman and Regius Professor of History in Oxford, sums the matter up thus, in a book he has published:—“We must assume, because the facts of history compel us to assume, the absolute identity of the Church of England after the Reformation with the Church of England before the Reformation.” And since the Reformation what a work has the Church of England done. From the bleak hills of Cumberland to the warm slopes of Devonshire; from the shores on which the German Ocean breaks to the cliffs against which the long rolling waves of the Atlantic thunder in vain; in quiet villages and hamlets nestling on the hill sides and amid the noise of cities, the din of factories, and the tumult of commerce—she has never ceased to teach and preach, to visit the sick, to comfort the dying, to pay the last tribute to the honoured dead. And to-day, in 14,000 parishes, with over 23,000 clergy, and with more than two million children in her schools, she carries on her work. But not only is she great in herself, but she is the mother of Churches. Wherever the British flag flies, and the English language is spoken, you will find this Church. In the torrid plains of India, and on the chilly shores of Labrador; in the quiet islands of the Pacific, and in the busy, bustling, hearts of men in Australia she has planted her banner—her bishops rule—priests of her communion tend and teach the people on the same lines, with the same doctrines, out of the same prayer book, and from the same Bible. Truly it may be said of her, “Her sound has gone out into all lands: her words unto the ends of the world.” Such, then, is the Church, feebly as I have described it, in her property and position. She has been a good friend to your forefathers. At her fountains they were baptized; at her altars married, and under the shadow of her walls they rest in peace. In their lives she taught them the right way, and encouraged them to walk in it. In their deaths she comforted them with the sure and certain hope she had helped them to realise and secure. She has been a good friend to you. Will you desert her in her time of need? The Church lives in and for you; if you will help her with your prayers and your lives, she is safe. Comforted by your love, and encouraged by your devotion, she will go from strength to strength, vanquishing her foes and gaining fresh converts, until that glorious day when crime and oppression shall have been put down, and sighing and sorrow shall have fled away, and the angel shall proclaim upon earth that “The kingdoms of the world have become the kingdoms of our Lord.”

OVERFLOW MEETING

HELD IN

ST. THOMAS'S CHURCH,

WEDNESDAY EVENING, OCTOBER 7TH.

A LARGE number of working men who were unable to get into the Congress Hall filled the Parish Church, where, after a brief service, read by the Vicar, the Rev. E. P. Grant, they were addressed.

ADDRESSES.

The Ven. W. EMERY, Archdeacon and Canon of Ely,
Permanent Secretary of the Church Congress.

MY friends, we are sorry indeed that the Church Congress Hall, though it is a very large building, is yet too small for the number who wish to be present, and I am sadly afraid there are many who are outside who are disappointed. We cannot do more than we can, and it was scarcely expected when the invitations were issued that so many would have accepted them. At the same time, dear friends, there is something very solemn, very affecting on our meeting here, for we are meeting in a place far more sacred than the Congress Hall—we are meeting in a place far more ancient than that. It is more sacred, because it has been solemnly dedicated to the worship of Almighty God, and it is more ancient because it has been the place of worship for many generations during hundreds of years in this old town of Portsmouth. You have only to look round in this restored building—and I am thankful to believe that the restoration has been quickened somewhat, and, perhaps, made more complete in consequence of the coming to Portsmouth of the Congress this year—to see the correctness of what I have said. If you cast your eyes at the features of this church you will see at once that this is a far more ancient building than the Congress Hall, which has been reared but for a few days, and then must be taken away. Look at this ancient church. It reminds me of the beautiful Cathedral of Ely, where it is my duty and pleasure to worship. I live in the centre of the Fens, and there is a hill there not very high—only about sixty feet above the level of the sea—on which some hundreds of years ago was erected the Ely Minster. There was an earlier building which was destroyed by the Danes before William the Conqueror came into the land. But the present one was built about 800 years ago by the brother of the Abbot of Winchester, when he became Abbot of Ely. A pious old abbot he was, for he began to build the new cathedral when he was 84 years of age. You have in this church features somewhat like those of Ely Cathedral. There is a Norman chancel and early English lancet windows. That will tell you at once that parts of this church have been in existence from the 12th century. You may be a little disappointed at not getting into a mushroom hall like the Congress Hall, but here you are worshipping in the place where your forefathers worshipped according to the doctrines of the old Church of England, and where your ancestors offered up prayers, first in Latin and then in English, to the God we now worship. We may take a retrospect of the work of the Church of Christ in considering the history of this church. It has been the house of prayer for many a generation, helping them to the happiness of the world to come, and we may be thankful that we are able to meet thus in this ancient holy house. Knowing that it has been the church of the people and the nation from century to century, you will see at once, therefore, that I feel quite at home here, and that looking at the chancel I might fancy myself in Ely. I hope you love your old church. I feel very much touched in addressing you to-night, for I am the son of a working man who, by his industry and economy, enabled me to go to a public

school, and by whose constant love I was enabled to go to the University. By God's blessing I was prospered in my studies, and so I have the pleasure, as the son of a working man, of taking my place amongst some of the most intellectual people in the world. I have had the pleasure of representing working men in the high places of intellect, and by God's blessing and by the kind patronage of the Bishop of Winchester, once my bishop, I am enabled to hold the solemn and serious position which I now occupy, and to come and speak a few words of friendly, brotherly counsel to you. My dear hard working father in his early days was tempted to trade on Sundays, but he could not forget the Commandment, "Remember the Sabbath day to keep it holy," and although the world said he would lose money by refusing to work on the Lord's Day, he did not. God in his love, as he used to tell me, seemed to prosper him the more, and humanly speaking, I am here to-night because some sixty or seventy years ago my father resisted temptation, and tried to obey God rather than men. I have mentioned this because of the remarkable telegram which I have just read in the Congress Hall. It is a telegram sent from the working men of Leicester. (The Archdeacon then read the telegram.) If you had been in the Congress Hall you would, I am sure, have cheered as lustily, and have held up your hands in favour of it as your friends did who were there. Let me as a minister of Christ—as a minister of the old National Church which every Sunday and other days reads publicly the Ten Commandments—entreat you, my dear friends, as far as you can for the sake of yourselves and of your families, and for the honour of your God to do all you can to keep holy the Sabbath day. I know what our dear Lord said. He knew our wants, and trials, and difficulties, and He would not press the commandments too hardly. I know what He said when he was reviled and abused because He did not keep holy the Sabbath day, in the strictness of the letter. He said, "The Sabbath was made for man, not man for the Sabbath;" but still it is God's day which I call on you as His children—surely you believe in Him?—to keep. I know there are weak men, and poor and deluded men who say they do not believe in God. Do not you follow them! God has given you the Commandments for your own good. I have been speaking about the Lord's Day. In the very early days of Christianity, after our Lord ascended to Heaven, the Christians changed the Sabbath from the seventh day to the first day of the week, but still we are religiously bound to keep the spirit of the commandments, and I trust you do so. It is said, indeed, that in many places the Lord's Day is not kept holy by a large number of people in Portsmouth—that it is not kept in the way that your forefathers, who built this church, and who worshipped here, kept it holy. I am sorry to hear that. My father always took me to church, and I have heard a great many sermons. I was a good listener, and I think they did me good. He pressed it on me that I ought to go to church on a Sunday, and learn to love Jesus Christ, because we are His. Of course I am His. Was I not baptized at the first, and made his soldier and servant there, and should I be doing my duty if I refused to go to the sacred temple and with his people worship God our Father in spirit and truth? I should be happy if I thought that my weak words would be effectual in making you more regular in going to God's House, and worshipping Him as His children. Oh, my friends, believe me, He is the living God, and willing to pardon. He sent His Son to save us sinners. I see young men here who are starting in life—whilst I am beginning to reckon from the end, and my lease of life is fast running out—they and all will agree with me it is well to prepare in this life of trial for that better life and world beyond, where we are promised that we shall see Jesus as He is. This is my hope. I do not deserve it, for I am full of sinfulness. But, believe me, the blessings of wife and children, a fair income, and kind and loving friends, would be nothing for me if I did not feel in my heart that my body is the temple of the Holy Ghost, and that Jesus has redeemed me to something higher and nobler and better than this world can give. I know there is in store for me, when this short life is over, a better life in the new Jerusalem above, where there is no temple of stone, but where God is the temple, and the Lamb is the light thereof. I earnestly entreat you, then, to walk in the way to this blessed happiness and home according to the teaching of our Mother Church, and to love God with all your heart, and your neighbour as yourself. Then you shall be truly happy, and whether well or ill, whether a poor shopman or a hard working mechanic, or otherwise, all will be well with you at the last, and you will be able to say with the Apostle, "Come, Lord Jesus; come quickly."

Right Hon. A. J. B. BERESFORD-HOPE, M.P.

My friends, I need not tell you what this meeting is, because Archdeacon Emery has so well explained the reason why we are here. In the circumstances of this Church Congress, and as we are calling on you to work with it for holy things, there is nothing wrong or strange, though unusual, in holding this meeting in this church. It is not a church service, or you would not see a layman allowed to occupy the pulpit for the purpose of making a speech. I dare say many of you have asked yourselves what is the meaning of this Congress. It is a Congress of the Church of England—a meeting of the members of the Church of England, laymen, and bishops, clergy, and ladies—met together to talk over, and to take sweet counsel together on Church interests. But thinking men will ask themselves further why has the Church Congress met at Portsmouth, for only a few of its members are inhabitants of this town, the rest come from London and other parts of England? That is coming to close quarters—that is asking a sensible question, and it deserves an answer. We meet at Portsmouth because the Church Congress is a congress of love and sympathy, and it feels love and sympathy for you, as a population of fellow-men, as no other body of persons in the world can do in a similar manner. It is an organised portion of the great Christian commonwealth of all the world, which is called the Christian Church. It is the Christian Church, because it is the living body of all baptized Christian men. It is to be met in various forms in different lands. In England, there is the Church of England. I do not go into questions of divergence of views. We are judging no man. It is sufficient for you, and for myself, that I should tell you that I belong to the Church of England, and those who meet at the Church Congress belong also to it, and show it by this open confession of membership. We say that we believe, and profess, and we proclaim that the English Church is a sound, true-living branch of that living Body of Christ—the Church of Christ. That being so, we are doing our duty in following its teaching, looking neither to the right, or to the left, and judging no one. Others may judge us, but if the judgment is mistaken, we cannot help that, we can only live it down by good lives and good deeds, while we hope that we are actuated by the love of Christ. Then being a congress of the body of Christ in this land, we feel a sympathy for others, which leads us to go year by year from one place to another, until we have traversed the land, looking into all the dark corners, and striving if we may make the people more happy and better, while we are doing something to make ourselves better also. On these grounds, and feelings, and intentions here we are. We go in for sympathy. If you will look at the matter temperately, you will see that is so. We take up that body of men, and then another body of men, first one and then another, each as it comes to us at our annual congress, helping them in this world by advice which is at once Christian and worldly, and so making them more fit for the next, for in the future we hope they will make a happy ending by a holy death. Look at the subjects we discuss. One day we take young men's and working-men's associations—I am sure that is a sympathetic subject—then the work of women in the Church, and the evangelising of the masses. We go to India, and see how the Church is doing its missionary work there. Then comes the spiritual life, and, after that, legislation on the question of intemperance. We are to have a meeting for soldiers and sailors, and we discuss emigration. Any one of you can understand the aid the Church can give, and does give, to emigrants going to a strange land, helpful for this life, and helpful for the next. Another meeting considers the doctrine of the Church with regard to war; and then, again, we discuss the relations of the Church with reference to the employers, and the employed. That is the question which is occupying the attention of eminent men all over the country, and, I venture to say, that nowhere could it be discussed more fully in all its bearings than in the Church Congress, because it is there handled in the light of love, as well as science, for we know that all men are equally precious in the eyes of the Great Creator, and our blessed Redeemer. So, you see, how the Congress loves to take up neighbourly, timely, and practical work as it comes before us, enlightened by the sympathy of Christians for one another. There is another kind of so-called sympathy very much about just now, but it is not the real thing—only pinchbeck. It is a sympathy for classes, and not for individual men. This sympathy is shown for classes as if they are great mechanical bodies moved by certain impulses, as clock-work goes by springs. But every class is made up of individuals—we have rich men, poor men, agricultural labourers, mechanics, but every one of those classes is made up of Christian souls, with trials and temptations, blessings and sorrows, sacred in the secret heart of each. True sympathy, I say, looks at the wants and

wishes of the masses as a whole, and yet it never forgets that every class is composed of a vast multitude of different persons. The false sympathy of modern philosophy deals with masses and statistics—not with human souls. But men do not live by bread and averages alone; and they are not saved by statistics. All these things, no doubt, are necessary to be known as wonderful in their uses—they are part of God's machinery for working the concerns of this world; but they must be taken in connection with that higher philosophy which deals with the souls of men. These two ways of looking at matters come out when we consider the relations of the employers and employed. For instance, the soldiers and sailors are not dealt with by the Church Congress as if they had only to do with political economy. They present themselves as so many human souls, each infinitely precious in the eyes of its Maker, and in the eyes of Him who died for every man, and every woman that ever lived, is living in the world, and will live in it till the end of time. Think of those dreadful hours on the cross, and the Saviour of mankind bleeding for the sins of the people—not bleeding for some general body of sinful humanity, but for every unkindness; every petulance of temper; for every excess of drunkenness; for every foul word; every neglect of duty; every turning to the left-hand—not one of them forgotten, not one of them without its account in that awful reckoning. The dreadful hours on Calvary—that is the fact which we must never forget; that is the efficient cause of Christian sympathy, namely, the love of every soul because Christ suffered and died for every soul. In these days, when strange infidelities are spreading all over the world, a new religion has grown up, and boasts to be the worship of humanity. It first sprung up in France, in which land and in ours it has taken root, and includes among its followers some persons of great ability. It is a religion full of fine principles and sentiments, but the one thing it denies is God. It is, I say, a religion and a form of worship without God, and with no belief in a future state. It is the religion known as Positivism or Comtism. This strange mockery of religion, I repeat, while it admits of worship, has no God. What is it, then, which the Positivists worship? A something which they call humanity—they deny the existence of life after death, and so they have no reward or punishment in the next world. So they worship what they call humanity, namely, the general and collective idea of the human race. They offer their prayers to, they honour with ceremonies that which they themselves say has perished as an existence, and only lives in a memory unconscious thus of the honour which it receives. How can there be in such a religion any individual sympathy? It puts a great whitey-brown cloud between the affections and responsibilities, and yourselves. Your dreary system has its value to us, in showing in an extreme form the real scope of the denial of Christianity, and of the rejection of that sympathy for the individual soul which springs from Christianity. It is the last reduction—the reduction to an absurdity, falsely named humanity. It denies the individual, and it puts on one side everlasting happiness or misery. It only deals with men in regiments, marching to and fro on an aimless, meaningless campaign. But Christianity, I repeat, is the religion of individual love and sympathy. The care for others which it enjoins, never loses sight of the soul as an individual and immortal existence. It bids us have faith in our own mission, and in the value of our own souls, while the proof of that faith lies in the love we feel for God, and the love which we feel for our neighbour. I have given you the reasons why the Church Congress travels from place to place—it is that we may meet our fellow-men face to face. Sometimes it is said that the Church has lost "touch" of the working-classes. I hate the word "touch." It has a cold, slimy sound about it. It is as if we touched and then shrunk back. I want to have the grip of a man's hand, and not a touch of it. That is the Christian way, the Church's way, and the Church Congress way of dealing with our fellow-men. Hand locked in hand, and soul embracing soul, no "touch," but union in the love of Christ, and in this spirit we say, as the message of the Congress, "God bless, and God speed you all."

The Rev. GEORGE VENABLES, Vicar of Great Yarmouth,
and Rural Dean and Hon. Canon of Norwich.

I HAVE often expressed my earnest wish that at our Church Congresses, some working men should tell us how Church matters appear to them, and would show us why it is, in their opinion, that the Church does not make more way amongst all sorts and

conditions of men. I venture to say that I am certain the clergy would like it. I am confident that the great body of the clergy long most earnestly to do their duty, and to do good to all men. We are not in such full possession of your confidence as I desire. It would be well for you if it were otherwise. At the same time we are by no means without the confidence of many of you, and are, I trust, in a fair way for coming generally to a thorough understanding with you. Very much mischief is done because of constantly repeated misrepresentation. I wish that the truth, and only the truth, should be thoroughly made known, for if this were so, I am certain that we should soon do you very much good. It is settled, then, that to-night we are to speak to you, and I shall try to do so with all affection, but with all honest plainness. Last night a man was talking rather loudly to a few people who did not appear careful to listen to him. He then turned to me and addressed the same words to me. He proclaimed himself a total abstainer, but my impression was that he must have somewhat forgotten his promise about total abstinence, from the way in which he spoke. His declaration was to the effect "that thousands upon thousands of champagne had been drunk that day." On enquiry, he further stated that he meant that here, in Portsmouth, a large multitude of clergymen were assembled, and that they had been drinking immense quantities of champagne. Now, I am not a total abstainer, but I replied what was perfectly true, that three of us had dined together that day, and that none had drank anything but water. "Ah," cried the man, "they does it under a cloke of religion." Circumstances hindered me from continuing the conversation, and it probably would have been of no avail, under the conditions, so I merely said, "I can tell you that the clergy can look you straight in the face, and that you have no right to say that they do anything under a cloke of religion, and I assert that they are as honest as you are." Now, I tell you all this, because I believe that a few men go about and say such things as this man, and thereby do incredible mischief. The world delights to practise the unsound and thoroughly erroneous habit of arguing generals from particulars. If, *e.g.*, it can meet with but one clergyman who does wrong, it instantly cries out, "There, there, so would we have it," and without hesitation declares that all the parsons are just like this erring one. "Throw dirt at them, some of it will stick." Now I once lived in Chatham, where were many hundred dockyard men. I was well acquainted with some of them, and capital fellows they were. But it so happened that one of these many hundred dockyard men was guilty of robbery. What would you have said of me if I had gone about the place saying, "Ah, he's found out at last; he's a thief, and all of the men in the dockyard are like him, only they do it on the sly?" Be fair and manly, and judge of the clergy in the same way in which you would like to be judged yourselves. And recollect that even when our Saviour selected his twelve Apostles, one of these proved to be a traitor, as much as to show us that we are not to look for a perfect state of things on earth. The sweetest hymn-writer that ever lived, fell into grievous sin. I make no excuse for his sin; far from it. But men make a great blunder for their own sakes whenever they assume, as worldly men appear often to do, that if a good man falls into sin, he is therefore altogether as bad and wicked as they who never pray or endeavour to fear and love and obey God. Do not imagine that I, or any of us want to get you here together and to catch you by any sly trick, or to talk you over to our way. I am sure the Archdeacon, who first spoke to you, would scorn such a method; and I am confident that the Right Honourable Beresford Hope, who followed him, would not condescend to such a contemptible trick. We wish to help you to be happy here and for eternity. Look at me! What can I be the better of the worse by coming here this evening! I will tell you honestly what I am. I am a sinner! I have often left undone those things that I ought to have done, and have done those things that I ought not to have done, and there is no health in me. Then I know that Jesus Christ is the eternal Son of the eternal Father, that Christ hath redeemed me, bought me with His blood, who loved me and gave Himself for me, and I rest all my being on Him. His blood cleanseth. He is the one only perfect Saviour. Then, next, I believe that I was called to the work of the ministry of the Church of God, and being duly ordained to it, it is my duty, as well as my privilege, to preach and to minister the sacraments. But I cannot have any object in coming here to-night, unless it be your good? Love ought to be my motive. God teaching us all to love one another, even as He Himself is Love. I used to say that we were going into a great battle soon. But I now say that "we are in the thick of the fight." On all sides there are attacks upon Christianity. Philosophy, and science somewhat misguided, and ignorance and prejudice; and not least, an earnest longing desire to overthrow Christianity, are all making great inroads upon the Christian faith, and may, perhaps, even overturn the Church and many good institutions in our country. Now I beg you to

understand that we are not afraid to face all these things, or to discuss them with any one who will do it fairly. But I have no more doubt that the final issue will be the victory of the Church and Christianity than I have that you are seated in this church just now. Men sometimes cry out, "Prove these things you tell us, and we will believe them." But let me ask you to remember that some of the things which you most fully believe cannot be proven. I challenge any man to prove that he will die. And yet there is nothing about which you feel so sure as death. Without revelation you know only that myriads have died, and conclude that therefore you must die. But this means that myriads of instances of persons dying renders it so probable that you must die also, that you feel no doubt about it. But by a similar process you reach the truths of Christ, and so of Christianity. These things are shown by an enormous number of very strong probabilities, and you have no more right to demand proof of them than I have to demand proof that you will die. Some of the most important things which we believe are brought home to us by a heap of probabilities. God has declared it, and all the philosophy of men cannot alter God's declaration that we are to walk by faith, not by sight, and that the victory that overcometh the world is neither superstition, nor science, but our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? Last night I had to cross the sea in order to reach the Commandant's house, where I was most kindly entertained. The storm was very high, and our boat was much tossed about, but I greatly enjoyed the ride. As we proceeded I was deeply interested in the use that was being made from one of the ships, amidst all the darkness, of the electric light. The penetrating rays of that wonderful light beamed forth here and there, and wherever the operator directed it. Wherever it was directed the truth was revealed. If pointed to the street, man or child or dog was visible, and wherever it was directed all that was to be seen became clear in a moment. "Ah, sir," said a soldier just returned from Egypt, "that was our salvation in Egypt: it showed us the enemy, and it encouraged us. They called it the Englishman's moon, and it puzzled them greatly." Now that light, or force, has been in existence since the world was fitted for the use of man. It existed in the days of Adam as much as it exists now. Men have not made it. Men have only discovered it. Can you persuade yourselves that He who made that wonderful force or power does not utter a great truth when He declares in His revealed Word, that "God is light?" Or, that "He will bring to light the things of darkness?" Or, that you and I can escape His all-searching gaze? Or, that it is not true that "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be!" I rarely invite anyone to church. I say, listen to your Saviour, who says, "Come unto Me." If this loving invitation be only obeyed, there will be no need to invite men to church or to the sacraments there administered, as the Lord hath commanded. You will come by crowds then. Men that come to Christ will not stay away from church and the sacraments. I wish you would do one thing this evening. It cannot do you harm. It will probably do you very great good. Just sit down quietly for five minutes, and say to yourself "How is it with me?" If you have a wife, talk the matter over together. Ask yourselves, "How is it with us? We have been baptized, and we now and then go to church, but honestly are we living a life of decision or not?" I wish for you that each one of you may be able to fully realize, in the words of the hymn—

"Lord, I believe Thy precious blood,
Which, at the mercy-seat of God,
For ever doth for sinners plead,
For me, even for MY soul was shed."

The Rev. E. P. GRANT, Vicar of Portsmouth.

We had very much hoped that the Bishop of Carlisle would have been able to come here and deliver a speech to you, but we find that it is impossible for his lordship to do so. He has just made a long speech at the Congress Hall, and he is so done up that he is physically incapable of addressing you to-night. I shall therefore ask Mr. Colville, a man well known for his Church work in the Diocese of Lichfield as a lay evangelist, to address you.

H. A. COLVILLE, Esq., Lay Preacher in the Diocese of Lichfield.

My brethren, I well remember the day, and I thank God for it, when He made the thought stick in my mind that I had to die. I lay in India on the point of death; I knew no man about there, and I said if I could only get home to England I would be a different man. You know the old lines,

“When the devil was sick, the devil a monk would be;
When the devil was well, the devil a monk was he.”

So, my friends, when I got well again it was only to be worse instead of better. I was wilder than before, but I thank God now for the day when He opened my eyes, and when I felt the burden of my sins. It was thirteen years ago come the 27th of November that, during a journey in a railway carriage, and in the middle of the night, that the power of God came over me, and I asked Him to pardon me. From that moment I have tried to help others. It is a fashionable thing now-a-days to say that we do not want any religion, but I know that we do want religion. We do not want the half-and-half sort of thing; and I do not believe in hypocrites. I would not give up what I have got now for all the riches in the world. I say that in man there is a craving after something, and that something is God. The infidel tries to be very clever; I have had to do with a good many of them, and I have found that a great many are much better than their creeds. I was not long ago in the Potteries, addressing a number of working men, when a smartly dressed young fellow came up and said, “I do not believe in all that rot; nobody believes in religion now. There is no such place as heaven or hell. We die, and there is an end of it.” I said to him, “Is your mother dead or alive?” He said, “She is dead.” I then said, “Your mother, according to your creed, then, is no better than the dead cat I saw my little child crying over.” The young man put his fist in my face, and said, “If you say a word against my mother I will punch your head. She was a good woman, and she is gone to heaven.” There is a craving in the heart of man for something better than this world. Man was made for good things, and a man cannot live away from God, because he was made for God. How can a man be justified with God? We know that in due time God sent forth His Son to take our nature, so that we might be made the sons of God. We want to know what God is, and the answer to that question is, that God became man in the Person of His Son. God became Man, born of a woman, and laid down His life for us.

The Rev. E. P. GRANT, Vicar of Portsmouth.

Of course we were disappointed that we were not able to get into the Congress Hall. I, as much as any of you, have been working hard for some time to bring about this Congress, and I certainly should have liked to have heard the speeches, and to have seen the great body of men in the Congress Hall. But I do not think now that there is a bit of disappointment left. It has been done away with in the four addresses to which we have listened. I am right glad to open this church, and to turn it into a meeting house for once in a way, and to listen to four such earnest, hearty, spirit-stirring addresses. One of those addresses has been made by a Right Honourable, and another by a working man; but what difference was there in the tone and manner of both. Throughout those speeches the same thoughts and feelings pervade. All through, Mr. Beresford-Hope and Mr. Colville told you the same story, how our God and Saviour died for us, how we should strive to live Christian lives. If that does not recommend religion to you I do not know what will. Let us all—I shall most certainly—when we get home sit down for some few minutes before we go to bed, and think of what we have heard in this church, and then falling on our knees at our own bed sides, let us ask God to bless the words spoken in this church. My wish and my prayer is that God may bless those words to the spiritual and personal good of every one of us.

CONGRESS HALL,

THURSDAY MORNING, OCTOBER 8TH, 1885.

 The Right Rev. the PRESIDENT in the Chair.

THE TEACHING WORK OF THE CHURCH.

- (a) EXEGESIS OF SCRIPTURE.
- (b) DOCTRINE AND ETHICS.
- (c) CHURCH HISTORY.

PAPERS.

The Rev. CANON WESTCOTT, D.D., Professor of Divinity at
Cambridge.

EVERY period of spiritual movement is also a period of fresh study of Holy Scripture. The foundations of Christian philosophy were laid by Origen in the investigation of the Bible. The doctrine of the Person of the Lord was determined in its broad outlines while the rival schools of Alexandria and Antioch were deeply occupied with Biblical interpretation. The four traditional doctors of the Western Church were all commentators. Charles the Great, when he organised the new empire, made ample provision for the study of Scripture, and is said himself to have taken an active part in the work. Almost all the great schoolmen of the thirteenth century wrote commentaries on various books of the Bible. The Reformation of the sixteenth century, to come no later, was quickened by a new sense of the power of the written Word, when, in the nobler image of Goldwin Smith, "Greece arose from the dead with the New Testament in her hand." No doubt the methods of interpretation which were followed at these different times were imperfect and inadequate. The lessons which were drawn were partial. But, none the less, one conviction was justified from first to last, that God still speaks to His people through His Word. The sign of Pentecost found, as it still finds, a fresh fulfilment according to the requirements of growing thought, and men heard the record of the divine message each according to the intellectual conditions in which he was born. It cannot indeed be otherwise. The Bible, to speak summarily, is, as we believe, a manifestation of eternal truth under temporal forms. Its interpretation, therefore, will depend upon a proportion. The permanent lesson lies in a relation of the outward to the inward. The impression produced by words and fact varies according to the circumstances under which they are spoken and wrought. We cannot therefore rest in the sense which, as we suppose, the record had when it was written, or which it has for us now, as final and absolute. We must take account of the moral and spiritual

environment in the two cases before we can determine the meaning of narrative or lesson for ourselves. The divine teaching comes through the letter, but it is not identical with the letter.

Here, then, lies the interpretational work of the Christian society. The office of the Church is to bring in each age the spiritual, the eternal, element in Scripture, under the forms of present life. It cannot always be fulfilled in the same way. New conditions open the way to new aspects of the one truth. Looking, therefore, at our own position, we have to ask now, How can we define a little more exactly in the brief time at our disposal the work of the Christian interpreter in the present age? How can we indicate some ways by which it may be accomplished? How can we assure ourselves that in the presence of multitudinous claims it will reward strenuous effort?

Let me endeavour to answer these three questions as shortly as possible. A fragmentary answer will be sufficient to stimulate discussion.

I. I have said that the ultimate object of the Biblical interpreter, through whom the Christian consciousness finds expression, is not simply to determine the meaning of his text as it was first written or understood. This, I repeat, is not his *end*, but it is his *beginning*. He will endeavour, first of all, to ascertain to the last letter, according to the strictest rules of criticism, the original reading and the original sense of every word with which he has to deal. So far he will "interpret the Bible like any other book," save that he will be moved to greater thoroughness and more reverent care in every process by a constant feeling of responsibility which no other book can sustain. But when he has accomplished this preliminary labour, when he has interrogated every term and every form; when he has taken account of every local colour; when he has realised, as far as may be, the primary effect of the whole passage with which he deals, he will only have prepared himself for his peculiar work. This, however, he will have done; and so prepared he will be able to unfold the meaning of the prophetic message for his own generation, not by any arbitrary accommodation, but by a sympathetic intelligence of the relations of different phases of life.

In the exercise of this power he will be largely influenced by the ruling ideas of his time. His object will be to hear and to interpret a living voice, speaking to men as they are. He will enquire, therefore, whether the Scriptures throw light upon current forms of thought, and conversely whether current forms of thought throw light upon the Scriptures. Exactly in proportion as he holds the truth of the Gospel to be universal, he will strive to present it from the point of view occupied by his contemporaries. If a picture when it is seen through a changed medium is to produce the same impression as before, its outlines and its tints must be adapted to the new conditions.

Now, though it is very difficult to characterise the intellectual tendencies of an age, we may, I think, venture to say that there are three ideas widely dominant at present which must profoundly affect the direction of a vital interpretation of Scripture; the idea of correspondence (correlation); the idea of progress; the idea of consummation. We have grown familiar with the subtle harmonies which unite the phenomena of the material world. The conception of man

as a microcosm has been brought nearer to us than ever before. The development of social, national, human life has been placed in close connexion with the development of the individual life. And again we have grown familiar with the slow advance in orderly succession, under conditions of time, of the manifold forms by which we are surrounded. We insensibly assume that the creation is moving to some nobler stage.

We think naturally of suffering as a form of salutary discipline. And yet again we often go further. The conception of progress suggests the existence of a goal of final rest, in which the highest energy of all created things shall become contributory to the fulness of one life, felt as one through all its organs.

This being so, I am bold enough to maintain that the truth which lies in these ideas of correspondence, of progress, of consummation, is purified and confirmed by the open-eyed study of Scripture, and that the ideas help us to recognise mysteries, revelations, open secrets, in the written Word, hidden in earlier times, the peculiar message of the living God to our own age. A few illustrations will make my meaning clear.

1. It cannot be questioned that there are correspondences, wider spiritual meanings, in Scripture. The fact that we can rightly read the Old Testament in a Christian sense is a sufficient proof of the general proposition. But I do not think that we realise systematically the application of the principle. We do not use it as a guide to the understanding of the whole record of the divine discipline of humanity *in many parts and in many fashions*, in law and action and growing thought. Every student, indeed, will allow that this spiritual interpretation of the Written Word has been brought into discredit by the use of arbitrary and mechanical methods. But its essential foundation lies deep in the unity of human life ; it falls in with much of the loftiest speculation of the time ; it enables us to feel in some degree the plan, if we may so speak, of the divine education of the world, harmonious in all its stages.

The examination of a few representative sections of the Old Testament will place the existence of a typical value in ritual and record beyond question. Let any one, for example, first study carefully the Levitical ritual of the Great Day of Atonement, and then turn to the Epistle to the Hebrews, where it is seen to be an interpretative foreshadowing of Christ's work, and I believe that he will feel that the old ordinances of sacrifice and priesthood have gained for him a new power. He will recognise a law of proportional interpretation which can be applied little by little to the whole Mosaic system. The outward ordinances will be found to be particular expressions of a general truth in a form suited to the needs of primitive culture. Again, the spiritual significance of the historical record of the Old Testament was plainly implied when the historical books were classed among the writings of the Prophets. And, indeed, no one can look at the history of Israel, from the first scene of the call of Abraham to the last vision of the day of the Lord, without feeling that he is in the presence of one life, the life of a people trained by God, which touches his own experience at a thousand points, and throws light on his own trials, through the broad lessons of a nation's fortunes. The circumstances of the Exodus have been universally accepted, and with good reason, as a parable of "the pilgrimage of life." The striking features of this

parallel suggest further subjects for study ; and those who have read Origen's *Homilies on Joshua* will know with what natural force the conquest of Canaan illustrates the struggles of the believer. Nor would it be difficult to show that the teaching of the kingdom and the exile has still a living significance for nations and for men. In the long and chequered history of the Old Testament we have a divine view of the preparation for a new age. In the New Testament we see how the supreme fact of life was partially apprehended by different types of men, through whose varied ministry the Holy Spirit has given us the materials for entering into the fulness of the truth, while each book retains for all time the freshness of its peculiar message. The representative character of the chief Apostles, reflected in periods and Churches, has become a commonplace with ecclesiastical writers, a commonplace pregnant with instruction. And going further, we may observe with the deepest reverence that the record of the Lord's work is a manifestation of the perfect human life, disclosing in critical scenes the powers and the destiny of the nature which He took to Himself. Nor in this view of the typical teaching of the Gospels are we left without guidance by the Evangelists. St. John has shown in his account of the healing of the blind man, and of the raising of Lazarus, how the "signs" of the Gospel are indeed revelations of the redemptive power of the Son of Man, seals of His eternal victory over spiritual blindness and spiritual death.

2. The interpreter who has felt the power of this spiritual correspondence, broader or more limited, which lies in the manifold records of the discipline and conduct of life contained in the Bible, will be prepared to study the revelation of progress which they exhibit. The dominant belief in progress is a most striking, if often unconscious, homage to the providence of God. The "survival of the fittest" is no charter of hope unless we assume that the environment will answer on the whole to the counsel of benevolent wisdom. So it is that we can nowhere find such a view of the orderly development of finite being as is given in the Bible, from the first chapter of Genesis, in the succession of material forms, to the last chapter of the Apocalypse (xxii. 11, Revised Version) in the natural fulfilment of moral law. In earlier times there was little sense of this vital progress in the Bible. The characteristic error of patristic interpretation is that the Fathers treat the old saints as Christians born before their time, and the divine record of their experience as a Gospel in riddles. The vivid consciousness of a Divine Spirit in all the parts of Scripture was not yet supplemented by an adequate recognition of the variety of the divine discipline. Now, taught by a larger knowledge of the field of life, we can see how the patience of God deals with the growing forces of man ; how a diversity of operations establishes from age to age the continuous action of one Spirit ; how the power of each lesson lies in the simple reality of the facts and of the language in which it is embodied. This, then, the interpreter will seek to make clear. He will find inexhaustible illustrations of his subject in tracing the tendency of the Mosaic laws, in marking the dogmatic reserve and the dogmatic development of the Old Testament. We have yet, I believe, much to learn from the primitive organisation of Israel. The special enactments of the law were adapted to a rude society, but they have a proportional application to other circumstances.

They are bound together by a living principle which reaches to ourselves. Let any one, for example, bring together the laws in the Pentateuch on war, and slavery, and asylum, and property, and he will find clues fitted to guide him in labyrinths of modern controversy; and more than this, glimpses perhaps of an ideal state which may inspire great hope.

Nor, again, to take an example of another kind, can we fail to be impressed by a sustained study of the position which the doctrine of a future life occupies in the Old Testament. We may reflect how the truth lay included in the fact of man's fellowship with God, though it remained undeveloped; how the aspiration which belongs to our nature found on rare occasions fragmentary or passionate expression; how that which reaches to the fulness of life waited, so to speak, in the wisdom of God, for manifestation in the life of the Risen Lord. Thus the very silence of Scripture will grow eloquent. We shall discern better than before the value of daily duties. We shall be taught in unexpected ways that earth has to be won before heaven can be opened. We shall see established in the counsel of Providence, if I may so speak, a great secular order, a secular order based upon a divine covenant. So we shall be led to consider the unfolding of the Messianic idea which is the vital force of the covenant. And nowhere will the interpreter find nobler or more novel topics. He will, I believe, find that he is in the presence of a living God, when he strives to grasp the teaching on this great topic, not so much of isolated texts as of books and epochs; when he watches step by step how it was slowly defined through the crises of personal and social life; when he compares and combines the functions of the Messianic nation and of the Messianic King; when he sets side by side traits of humiliation and traits of sovereignty; when he brings together the manifold and conflicting elements in the prophetic portraiture which are harmonised in *the Captain of our salvation made perfect through suffering*.

3. Thus the interpreter will realise how the third conception of which I spoke bears upon his work, the conception of a consummation. The progress which he has followed is towards a goal, an end, *the end, when God shall be all in all*. And it is, I believe, in the patient, reverent, self-restrained study of this last revelation that the coming generation will find their providential office. The materials for their work are being rapidly accumulated at their feet. The study of history, and the study of nature, are at length enabling us to see a little more than our fathers of the import of the Incarnation. We can discern with a clearness unattainable before that it is, indeed, the crown of the whole finite order; that it contains a vision of unity which answers to the fulfilment of the purpose of creation; that it is for us the sign of God's *good pleasure to sum up all things in Christ, the things in the heavens and the things upon the earth*.

It is obviously impossible to enter here upon the questions which are thus being pressed upon the attention of students of Scripture, but I may, perhaps, mention two subjects where the teaching of the Bible furnishes the interpreter with a solid foundation for his inquiries into the wider purposes of God—the ministry of the nations and the sympathy of nature with man. From the time of the flight from Egypt, Israel appears as the spiritual heir of the great monarchies of the old world;

and in the last vision which is given to us of the city of God it is said that *the kings of the earth do bring their glory into it*. Even that which lies outside the visible borders of the divine commonwealth is made in due time contributory to its perfection. And so, again, if we read the terrible sequel of man's fall, *Cursed be the ground for thy sake*, we read also, *The whole creation groaneth and travaileth in pain together until now . . . waiting for the revealing of the sons of God*; and that in no vain expectation, for *old things are passed away; behold they have become new*, not destroyed but transfigured.

II. Any one who has followed me so far, who has realised the variety, the vastness, the intense practical interest of the questions which force themselves upon teachers who strive to read the Scriptures in the light of modern thought, will feel that no one scholar can deal with all of them. If the Church is to fulfil its work of interpretation, it can only be by a careful organisation of all its forces—by enlisting in its service all its members, lay as well as clerical, who are able to bring to the common cause the results of disciplined and devout study. And it seems to me that this necessity for wide co-operation in the fulfilment of its teaching work is at present a priceless opportunity for our Church. Knowledge, enthusiasm, power, which are dispersed and dissipated by isolation, can thus be made effective and deepened by sympathetic association. The lonely student—and how many are scattered through the country—will be saved from eccentricity and from weariness if he knows that he is a fellow-labourer with a host, and that he is called to minister, in his measure, to the spiritual life of the society. Can then anything be more natural than that in each diocese some provision should be made for systematic instruction of the people in the higher knowledge of Scripture? In one diocese at least a beginning has been made. There is indeed both the want and the means of satisfying it. We are in no less real danger from ignorance than from vice. And I can see no reason why the whole scholarly force of a district should not be made available for every part of it. Conference, suggestion, discussion, responsible direction, would determine what could be done in a given time; and the energy of a few leaders would quicken and sustain a multitude of helpers. Thus the Chancellor's schools would rise again among us in the form suited to modern needs.

There would be room in such combined work for every variety of service and for the fullest influence of personal endowment. One associate, for example, would provide training for the younger clergy; another would prepare expositions for a popular audience. One would trace the slow unfolding of a great truth; another would mark the characteristics of different books; another would contribute the results of historical or physical study. A systematic explanation of the changes of the Revised Version would at least fix attention on shades of thought which are too often neglected. Parallel narratives and incidents would yield their complementary lessons to one who had made their investigation his special subject. The continuous examination of a series of Divine titles would bring home a sense of the power of revelation. The continuous examination of a series of human confessions would show how the spirit leads believers to the fulness of knowledge. The days of old would rise before us, not as an archæological restoration, but as a fragment of our own lives. It would be found through the

ministry of many workers that the faith touches every interest of man and claims a tribute, so that manifold experience would become a common inspiration.*

III. Do we ask still what we shall gain by this large and laborious effort, this grave addition to the toil and care of men burdened already with much serving? We shall gain, I believe, exactly what we need most in a time oppressed by earth-born anxieties, by restless questionings, by the vague demands of attractive speculations. We shall learn a little more of the greatness of the scale on which God works, of the infinite patience with which His counsel is carried to its issue before our eyes. In this way we shall win our own souls and win our own battle when we consider how the first disciples won theirs. We shall be enabled to secure a calm interpretation of life without losing our ideal, and to think nobly of men without dissembling the Fall. We shall learn, as we become scholars to the majestic freedom of the divine kingdom, to emancipate ourselves from the transitory dominion of material standards. In the amplitude of that spiritual realm we shall dare to look for the fruitfulness of silent service, and for the transfiguration of sorrow. In the serenity of that atmosphere we shall catch far-off tones of a spiritual harmony which cannot find outward expression in the world. We shall learn, as we regard with clearer vision the manifold and slow advance of the counsel of God, interpreted by His prophets, slow according to the greatness of the sphere in which it is fulfilled, that delays bring no fatal discouragement, and successes no final pause; that on us is laid the obligation, from which no age can be exempt, of showing the reality and breadth of the spiritual life under the actual conditions of society; of presenting the truth so that it may win fresh victories for the individual and for the race, answering to fresh opportunities of growth. We shall learn, as we see the veil lifted from the temporal, not simply to realise the past but to understand the present. The past as past is a dead thing; but the past made by the Spirit, the mirror of the eternal, is a living light. And we shall take heart again when we feel, with quickened sympathy, that in a world like our own, in times far sadder than our own, prophets, apostles, evangelists saw God. We shall learn that the whole Bible, the Bible in all its parts, is a living book; that it is not a quarry from which human builders can hew at their will stones to build shrines for their own idols, but one temple filled throughout with the presence of God; "not," as has been finely said, "a last tattered letter from a parent mysteriously absent in a foreign country," but an ever-fresh declaration of His present power. We shall learn that theology is not sterile and unprogressive, but a science which moves with the accumulated advance of all the sciences when it is placed in its due connection with all life, advancing not by the access of any new facts, but by the better

* If I may be allowed to give one illustration, when the musician has taken counsel with the theologian, such Psalms as the 2nd, the 19th, or the 134th will grow luminous in our churches as we have not yet known them, for the distribution of the chant will display and not destroy the structure of the words. The musical interpretation of the Psalter is, indeed, the simplest and most effective and most neglected part of the work of the Church in the popular interpretation of Scripture.

understanding of the one Fact to which all Scripture points in prophecy or in application. We shall learn, and this is the lesson for which life is the fitting price, that we, too, are working in an age of revelation, that rational communion with the Father is not a memory but an experience; that God is speaking to us as surely as He spoke to Jeremiah or to St. John; that He is leading us to see even through distresses and perplexities, that the burden of great cares is the highest blessing of a nation; that He is bringing before us, even through the strangest teachings of physical and vital science with a persuasive power able to move the world, the central mystery of the Incarnation, the first Gospel and the last. And, may I add, simply as acknowledging the heavy responsibility which is laid upon our own communion, a burden and not a boast, such an interpretation of Holy Scripture as I have tried to indicate, critical, vital, spiritual, the work of a body and not of a solitary student, seems to me to be a peculiar office of the English Church, which goes forth to the East and to the West, to the home of inspiration and thought, and to the home of system and action, with unalterable sympathy, and which in times of transition has known before how to find in the vigour of "the new learning" a power for showing in its simple beauty the fulness of the Catholic faith.

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I NEED scarcely say that I feel ill able, especially at very short notice, adequately to supply the place of the distinguished theologian* who is prevented from addressing you. But having accepted the task, I will without further waste of time discharge it as well as I can.

My subject, then, is the relation between Christian doctrine and ethics. Let us begin by frankly admitting that Christian doctrines have often been so misrepresented and perverted as grievously to shock the moral sense. Let us also admit that it is very possible to present Christian doctrines in such a form, that their bearing upon practical life cannot be easily perceived. Not only is it very possible, but it was at one time very common; and there have been those who considered it rather an impertinence in a preacher to disquiet the consciences of his hearers by descending from the serene heights of doctrine to speak about the common sins and common duties of life. About 40 years ago a deputation of parishioners waited upon their bishop to complain of their rector's preaching—"You see," said they, "he tells people their faults, and that don't do; tell him to keep to the doctrines, my lord, for they can't do any harm."

Now-a-days the cry is rather the other way, "Keep to the moral teaching of Christianity without the doctrines, for they do no good." In fact, side by side with a kind of enthusiasm for the moral improvement of mankind, there is an inclination to look upon dogmatic theology as a hindrance rather than a help to this end.

There is a notion that Christian civilisation has made such progress that it will now continue to advance by its own inherent force; that certain great moral principles which are the mainstays of civilised society

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have become such generally accepted axioms that although they may have been originally products of faith in the Christian Creed, they can now grow, so to say, on their own roots; and consequently that mental culture, and moral training in good habits and refined tastes are sufficient, apart from any instruction in Christian doctrine, properly so called.

And hence arises the further notion, that if only a man is a good man it is of little consequence what his religious opinions are.

“For modes of faith let senseless zealots fight,
He can't be wrong whose life is in the right.”

But we may fairly ask any one to what length he is prepared to carry these arguments. Is mental and moral culture complete which takes no account of the relations between God and man? Is not that a narrow imperfect culture which leaves God and the soul out of the question?

There have been many heathen who were eminently good men, and a few, like M. Aurelius Antoninus, patterns of exalted virtue. There are, no doubt, many of the non-Christian natives of India who lead much purer and better lives than some of the Europeans who are nominally Christians. But are you then prepared to say that if only a man is a good man it is of little or no consequence whether he is a fire-worshipper, or a Buddhist, or a Mohammedan, or a Christian, whether he goes to the Zend Avesta, or the Vedas, or the Koran, or the Bible, as the fountain of spiritual wisdom and the rule of practical life? If it is replied that such extreme cases are not contemplated, we may rejoin, where then do you propose to draw the line between differences in doctrine which are not of practical importance and differences which are?

The religious creed of a people must surely to a very great extent mould their character, set their standard of morality, and impress itself upon laws, customs, and institutions. Belief acts upon the will, and the emotions; and these determine the life. Every article then in a Creed, every doctrine consciously held, must have some moral force, and to discover what this is in each case must be a profitable enquiry.

There can be no duty, then, more binding upon us as churchmen in the presence of this strong tendency to depreciate dogmatic theology than to prove as clearly and systematically as we can what the moral bearing and scope of the several doctrines of our faith really are. There are two methods by which the enquiry may be conducted; we may either review the gradual development of Christian morals and Christian civilisation, and trace it back to its source, showing how all virtues, personal and social, all customs and ideas reckoned specifically Christian, were derived originally from some doctrine or doctrines of Christian revelation. Or we may begin at the other end: examine and analyse the doctrines, and show that they are by their nature calculated and fitted to produce certain moral effects. The latter method may help us to check the too hasty conclusions to which the historical method may occasionally conduct us; for it will enable us to show that a low moral condition, either in a Christian nation or individual, may not be due to any inherent faultiness in the religious creed, but to some other influence counteracting the natural effect of the creed; and on the other hand that where a high moral tone exists amongst persons who reject some of the main doctrines of the Faith, it does not follow that the doctrines

themselves are of little moral value. The persons in question may have exceptionally good dispositions; they may live under favourable circumstances; they may have been brought up in a good, moral atmosphere, partly, perhaps, created by the very faith which they now reject.

In the limited time at our disposal, I can only take two or three instances of each method.

Take as the first example the most fundamental dogma of the Christian religion, the existence of a God who has made us, knows us, cares for us, loves us, and bids us love Him and obey Him in return. If it be allowed that the moral standard is most likely to reach its highest level where conscience is most sensitive, is it not clear that faith in such a living God is *pre-eminently* calculated to quicken the action of conscience. Moral philosophy apart from Christianity could define virtue more or less successfully, but it could not discover the motive power which should induce men to practise it. It could take man's moral nature as it were to pieces, explain the function of each part, and describe how the whole machinery ought to work, but it failed to find the force by which it could be made to work. Even Stoicism, notwithstanding the noble characters which it sometimes produced, was as an instrument of moral improvement, remarkably ineffective and unfruitful. And the main cause of this weakness, undoubtedly, is to be found in the want of belief in a living God. To the Platonist, the Aristotelian, and the Stoic, wrong-doing was an intellectual mistake, the blundering of ignorance, not an offence against the will and law of a Divine Being. Such a view of evil could not inspire men with a genuine abhorrence of it, nor with an ardent love of righteousness. In human transactions there is no influence so strong as personal influence, the contact of heart with heart and spirit with spirit. And the main difference between the teaching of the Bible and that of all other sacred writings in the world appears to be the persistency with which from first to last it enforces the idea of a direct, close, personal relation between the soul of man and God. "Thou shalt love the Lord thy God" is the first and the last commandment. Prayer, of course, is not really possible to a law, or a force, or an "eternal" something, "not ourselves," but only to a living Being who knows us and loves us, and whom we can love. Any theory again that man lives under fixed necessary laws of development is really destructive of the sense of moral responsibility. If all character is mere growth according to certain unalterable laws, why award praise or blame? Wherein is a King Alfred better than a good harvest, or a Napoleon Buonaparte worse than a pestilence? Materialists and fatalists do as a matter of fact praise and blame, reward and punish, and even recognise the authority of conscience. In other words they are better than their creed, and sacrifice logic to right feeling and practical necessity. But their systems are in themselves fatal to the moral sense, and if they were to become dominant must produce a moral chaos. It is, we repeat, the sense of responsibility and obligation to a living God which renders conscience most quick and sensitive. And a sensitive conscience is the best guarantee for a high moral standard.

I pass on for a few moments to consider the moral force of the doctrine of the Incarnation. Those who deny the divinity of our blessed Lord complain that theology has surrounded His person with a large amount of

metaphysical doctrine which intercepts our vision of the real man Christ Jesus, carries Him away as it were into the clouds of mystery, and so weakens the tie of human sympathy between us and Him. Clear away, it is said, this unprofitable lumber, fix the attention on that which is the essence of the Gospel, the pure and lofty moral teaching of Jesus, the matchless beauty of his character and life, and *then* the moral force of His example will be seen and felt in all its proper force. One common and obvious yet forcible reply to such an argument is that those who profess to admire the character of our Lord are bound to take into account the claims which He undoubtedly made to divine origin, and divine authority; claims which would be shocking if they were not true. But, passing this by, is it true that the teaching of the Church rightly understood concerning our Lord's divinity does impair the moral force of His human example? We maintain the truth to be *precisely the reverse*. If Jesus were only a faultless man, He was one so unlike ourselves in all the conditions of this life, so infinitely above and beyond our reach, that exhortations to imitate Him might sound like an idle mockery of our impotence. Merely to gaze on such an ideal would be like looking on a beautiful distant landscape, "which draws not nigh for all our gazing," or as if an ugly, puny, deformed race of men were bidden to gaze upon some painting or statue of a human figure which was a model of symmetry and grace, but which they could never hope to be like. This might have been our condition if Jesus had left us only the picture of a perfect life to look upon, and bequeathed to us only a set of moral precepts to study. But the chief ground on which He claimed the love and obedience of men was that He had come not merely to exhibit a new kind of life, or teach men about it, but by virtue of His divine power, and abiding presence in His Church, to *communicate* it.

The doctrine of the Incarnation and the doctrine of original sin are closely linked together: and low views respecting our Lord's person go hand in hand with low views respecting the needs of man's moral nature. If all that man needed to set him right were a good example, it might suffice to say "Behold this faultless ideal man; imitate Him and you will be safe, the disorders of your moral state will be rectified." But this will not suffice to those who are conscious that the disease of man's moral nature is so deeply seated that no mere example *outside* it, nothing less than the infusion of a fresh force *into* it, can cleanse and renovate, and repair it. It will not cure a sick man merely to look at one who is healthy and sound. He must have medicine to heal his sickness.

Thus then a belief in the doctrine of original sin, and of the Incarnation lie at the very foundation of Christian ethics.

Certainly nothing less than faith in these doctrines could have inspired the early Church with the enthusiasm and courage which enabled it to upheave and re-model the whole structure of society. Nothing less could have quickened into fresh life the old effete corrupt civilisation of the Roman Empire: nothing less could have tamed and refined the strong rugged races which gradually broke up that Empire, and formed the modern nations of Western Europe. And if we study the lives of those who in divers times and countries have been the most conspicuous types of Christian holiness, who, in one way or another, have given a

fresh impulse to Christian virtue in the world, such men as St. Augustine, or St. Anselm, or Fenelon, or Archbishop Leighton, or Bishop Ken, or Bishop Wilson, or John Wesley, or John Keble, is it possible that anything less than a belief in the Incarnation and the doctrines which are most closely connected with it, the doctrines of original sin and of the Atonement, could have enabled them to be what they were, and to accomplish what they did.

And, if we trace out the history of ideas, habits, virtues, which are reckoned as specifically Christian, we shall find that they are all in various degrees and divers ways the outcome of the Christian creed.

Was it not the doctrine of one Divine Father, one Saviour, one Sanctifier, which gradually broke down the barriers that separated race from race, and rank from rank, which raised the woman from the degradation of a slave to the level of a companion of man; which first mitigated the lot of the slave, and, at last, abolished slavery.

The active virtues of benevolence, self-sacrifice, courtesy, and respect—the mere passive virtues of meekness, humility, forbearance, and forgiveness, were they not all originally inculcated on the strength of the doctrines of the Incarnation and Atonement. “Whoever of you will be the chiefest shall be servant of all: *for* even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many;” “forbearing one another and forgiving one another, *even as* God for Christ’s sake hath forgiven you.”

St. Paul’s exhortations to such simple duties as truthfulness and honesty are based on the doctrine of the Christian’s sacramental union with his risen Lord. “Putting away lying, speak every man truth with his neighbour, *for* we are members one of another.” And he rests his warnings against envy, jealousy, and dissensions upon the same doctrine that Christians are members one with another of the same mystical body, and, therefore, discord between them is a violation of the first law of their existence.

The more personal and inward virtues of temperance, soberness, and chastity are based on several doctrines combined (1) of the Resurrection, “the Lord will raise up us,” (2) of sanctification, “your body is the Temple of the Holy Ghost,” and (3) of redemption, “ye are not your own, for ye are bought with a price”—not your own, and, therefore, not free to deal with your own bodies except as Christ your Master sanctions.

And so we might go on, and our enquiry into the origin of every Christian idea, practice, and institution would conduct us to some supernatural fact as the primary spring of action, some cardinal doctrine as “the rock whence they were hewn, the hole of the pit whence they were digged.”

It is surely but fair to ask those who are inclined to disdain Christian doctrine as obsolete and effete, to beware that they do not petulantly, hastily, recklessly cast away their heritage before they have fully estimated its value. Christian morals certainly *did* grow out of Christian doctrines: how long can you expect the flower to live if you sever it from its root? What substitute are you prepared to offer for the old foundations? We submit then that it is not unreasonable to maintain that the only sound basis of Christian ethics still is, and always must be, Christian doctrine: that the only safe guarantee for the preservation and healthy

development of Christian morals is to be found in the careful custody of the faith out of which they originally sprang—that the highest type of character cannot be produced by a natural process of evolution, but must be built up, not on the shifting sands of sentiment and imagination, but on the solid rock of the creed of the Catholic Church.

THE REV. M. CREIGHTON, M.A., D.C.L., LL.D., Professor of Ecclesiastical History in the University of Cambridge, and Canon of Worcester.

THE Church has unrivalled opportunities for teaching. Few lecturers on any subjects can boast that they have such large audiences so continuous in their attendance as has the average clergyman of the Church of England. Twice in every week he has it in his power to instruct a congregation, which is, as a rule, eager to be instructed. Moreover, he has little difficulty in forming besides, classes for continuous teaching on definite subjects. It may be doubted if the largeness of these opportunities is sufficiently realised, if the subjects chosen for treatment are sufficiently varied, and if they are taught in a sufficiently systematic manner.

The object of a clergyman's work is, broadly speaking, twofold,—to evangelise and to edify. What he says on each occasion ought to depend on the nature of the congregation which he addresses, and should, as far as possible, be adapted to their definite needs. One great use of parochial visiting is to give the clergyman a knowledge of the actual life and actual problems of those to whom he speaks. Congregations sometimes complain that this knowledge is not adequately used; that sermons are preached which are above or below the level of their comprehension; that there is a perpetual sameness in the discourses to which they listen week after week; that one class of mind only is in the preacher's view; that there is no progress, no development, no change in his teaching. A dull uniformity of subject and of method is deadening to the attention. I wish to plead in the first place for a variety of subjects to be recognised as falling within the scope of a clergyman's teaching, and secondly, I would urge that Church History is one subject which is worthy of occasional treatment.

The chief reasons on which such a claim is based are these:—

(1). History is a vast storehouse of practical illustrations of every sort of truth. Abstract lessons become more weighty when they are enforced by reference to actual facts. The Old Testament is largely historical, and is concerned with the life of the Jewish Church. It teaches by example, and encourages us to pursue a similar method for ourselves. The influence of Christianity upon the world, its effect upon individual character, its power to overcome evil, all these things are necessary parts of the training of those who are bidden to shine like lights in the world. The Christian minister is bound to pay some attention to the records of experience concerning the truths which he inculcates.

(2). The teaching of history has a distinct place in the development

of the spiritual life. An article of the Creed of Christendom is "the Communion of Saints." It is not well that any, even the simplest soul, should be left ignorant of the consolations contained in that inspiring belief. Every Christian heart should beat higher at the thought that the path along which he is advancing has been trodden continuously by countless feet ever since his Divine Master summoned mankind to walk in His ways. The records of the triumph of faith are every day being largely increased. The doctrine of the Communion of Saints gains in significance as the ages pass by. An inspired writer could find encouragement to patient perseverance in the thought of the "cloud of witnesses wherewith he was encompassed." I do not know that the trials of faith have been increased since the Epistle to the Hebrews was written; but the encouragements to faith have been multiplied by manifold examples. Time has shown the power of the Gospel to renew man's life and give it power and beauty amidst the most varied and the most untoward surroundings.

(3). The Christian is hidden to give a reason for the faith that is in him. God has decreed that history should take the place of miracles, that the Church should be a standing proof of God's presence within her. Special arguments are needed to meet special difficulties; but to the ordinary man, no evidence is more convincing than the actual facts of the working of the power of God unto salvation. As teachers of their people, as bound to combat error, the clergy can neither supply to others, nor use themselves, any more powerful argument than the call "Come and see what God has done for men's souls." At all events, they would do well to make this argument as complete as may be before they cast about for another. Christendom is the proof of the truth of Christianity.

(4). There is great need at the present day that the history of the English Church, its position and its relations to the State, should be clearly understood. Popular ignorance supplies a ready field for misrepresentation. I am afraid that the clergy are in some measure to blame for this ignorance. It is to be hoped that they will take timely steps to state the historical facts accurately and soberly. The means towards this end will be discussed in another meeting of this Congress. I only mention it here because it forms an integral part of my subject.

(5). I must ask your indulgence if I step into wider considerations where my opinions may be more open to dispute. I have no particular dread of the tendencies of the present day as being more dangerous than the tendencies of any previous time. But every time has its weaknesses and its dangers, though it is perhaps presumptuous to attempt to weigh those amongst which we live. The dangers of the present day do not so much spring from ignorance as from half knowledge. Every man thinks himself bound to have an opinion on every subject, and every man's opinion is weighty. There is a tendency to catch at what is novel and plausible, rather than to seek out what is true. The era of industrial progress in which we live seems to be so entirely self-contained, that the warnings of the past are little heeded. Men's energies are almost exclusively directed to material well-being: there is little room for imaginative aspirations. All this has its hopeful side, and also has its dangers. Those dangers, all will agree, would be diminished if there was greater sobriety of judgment, a larger view of the course of human

progress in the past, more sympathy with the imaginative element in man, a truer sense of the limitations within which abiding work must slowly be wrought out, fuller respect for the foundations on which all social systems must rest. Such qualities of mind are eminently fostered by a knowledge of historical development. The old proverb, "Rome was not built in a day," contains an echo of the historic experience of a united Christendom. I do not think it is a proverb much in vogue at present. I am sure that our own time would not have invented it. But I am also confident that thoughtful men of every shade of opinion would admit that an extension in the popular mind, of the sense of historical continuity, would be a most valuable addition to the political training of the people. A clergyman who undertook the teaching of Church History as part of his parochial duty would deserve the thanks of all good citizens, as well as all good churchmen.

I have said enough in the way of urging the claims of this subject upon your consideration. I pass on to suggest some of the ways in which Church history might be more largely taught.

(1.) The history of the Church supplies materials for apt illustration of almost any subject which a preacher may select for a sermon. Exhortations are always more persuasive when enforced by practical examples, and examples are more intelligible as they more nearly approach the experience of the hearer's own life. Personal anecdotes without names or references are often trivial, and sometimes sound as though they had been invented for the purpose. Definite references to definite facts of history, sayings recorded by accredited writers, attract attention at once, and often suggest to the hearer a desire to know more about them. I do not advocate a number of such like references to be strewn here and there through the course of a sermon. One is enough at once, and it should be made definite and precise; the actual facts should be explained if necessary. It should be treated, in fact, not as a rhetorical insertion, but as a substantive piece of valuable instruction.

(2.) The Calendar of our Church contains a number of black letter Saints' days, which were clearly retained for the purpose of special commemoration. I am afraid that these saints are almost entirely forgotten. I fear that many clergymen could give but a poor account of Lucian, Hilary, Prisca, Fabian, Agnes and Vincent, to take only the black letter days which occur in the month of January. It would surely be well if now and then one of these saints was used as an example of Christian virtues, if their stories were sometimes simply told to simple folk. I need not pursue this subject in detail. It is enough to point out that our Church recognises the duty of teaching Church history to people. Ample material is afforded by the Calendar for bringing forward the leading features of the life of the early Church, and also of the special history of the Church in England. Alban, Augustine, Bede, Etheldreda, Chad, Dunstan, Elphege, Bishop Hugh—surely no Englishman should be ignorant of such lives as these; surely no clergyman should resign such memories.

(3.) Suppose, however, a clergyman was of opinion that his pulpit was needed for its full measure of 104 times every year for more important subjects than these, still I would urge that there was room for them in Children's Services. I should like to know from my clerical brethren, who have tried to give their addresses to children a

wider range than they allowed themselves in their sermons, if the result was not a considerable congregation of adults besides the children. My own belief is, that short addresses to children, in which the lives of holy men and women were told plainly, and were simply brought into relation with the life of their Master, Christ, would prove attractive and helpful to very many besides those for whom they were intended. At all events, I suggest this as an experiment on the attractiveness of the subject which can be readily made.

(4). It is a question often asked, How are we to keep hold of our lads after Confirmation? Communicants' classes are begun and continue for a time, but gradually tend to fall off. This is a common experience; I do not say that it is by any means universal. But in all such attempts to deal with young folks who are entering upon a period of freedom from outward restraint, I think it is desirable to supply something in the shape of instruction as well as exhortation. Sermons tend to sameness, and the tendency to be always sermonising haunts all a clergyman's endeavours. I believe that those succeed best in gathering classes around them, and in retaining their attention, who pursue a course of varied yet systematic instruction. Suppose that a clergyman has succeeded in his Children's Service, in creating a certain general interest in the lives of holy men in the past, he can carry on a course of addresses on some definite periods of the history of the Church, varied from time to time with doctrinal and devotional addresses. In fact the subject itself suggests them, and affords ample opportunity for their introduction. I believe that in many cases where this method has been tried, it has been found eminently successful.

(5). In country districts, where amusements are few, there is generally an aspiring reading room, which wishes to raise money by organising a course of lectures, and for this purpose the clergy are laid under contribution. I would suggest to any clergyman, who is not wedded to some special subject of his own, that he might combine a general desire to please his neighbours with the fulfilment of a portion of his own duty if he chose, under these trying circumstances, some incident or character from Church history. A lecture is only useful as possibly suggesting to some few of the audience a desire to read a book for themselves. It is a good thing never to give a lecture of any sort without mentioning a book in which the subject may be pursued further.

(6). Clergymen ought always to be well versed in the ecclesiastical history and antiquities of the district in which they labour. People are always interested in the place where they have been born and lived; and there are few ancient churches whose fabric does not furnish the text for many instructive sermons. Our parish churches are as a rule our most ancient buildings; their architecture was influenced by local circumstances; their growth tells the story of local progress. Dedication festivals are becoming more common, though they prevail generally in the case of churches of recent date. I would suggest that even in these cases some mention might be made of the ancient parish from which they sprang, and the congregation might be invited to consider the altered circumstances of society which called the new church into existence. Many villages have a yearly festival, which, so far as I can discover, is generally a remnant of the dedication festival of their

church. These celebrations have now passed into mere meaningless merry-makings. It would be well if the clergy reclaimed them in some measure for their original purpose. In most cases where local festivities prevail, their source was some religious observance. The spirit of the old observance could generally be revived with profit, and special services might be held adapted to the case. The life of the English people is a continuous life. The Church should be the careful guardian of all that is inspiring and edifying in the memories of the past.

It may be urged that my argument is for turning the clergy into local antiquaries. Certainly, so far as his own church is concerned, every clergyman is in duty bound to know all about it that can be known. He is the guardian of its fabric, and he needs knowledge to discharge that duty wisely. The knowledge is not recondite, but can easily be acquired. Every neighbourhood contains one or two antiquaries who will be only too glad to place their information at his disposal. He need not be an antiquarian himself; but he should be the popular interpreter of the antiquarian lore of others. Our churches have suffered much in former times from the lamentable ignorance of those who were entrusted with their keeping. The mistakes of the past can only be avoided by more knowledge in the future. Apart from the usefulness of such knowledge to a clergyman in his practical work, he owes it as a public duty that he should spare no means to acquire it for his own guidance.

It will be said that my suggestions throw upon the clergy a great deal of additional work, and make demands upon the time of busy men which they can scarcely meet. However busy a man may be, he ought to have some time every day for reading which is not directly connected with his professional pursuits. The man does not act wisely, however zealous he may be, who is entirely absorbed in practical pursuits, however noble, and whose mind always plays round the details of his daily work. No outlying subject is more full of interest, is more closely allied to a clergyman's daily work, or is more likely to enlarge his mind, and give him encouragement than is the history of the Church of Christ.

Some continuous course of reading is needful, both as a relaxation and as a mental discipline. The dangers of half knowledge, of over-haste, and want of sober judgment, beset a clergyman as much as anyone else. The nature of his work and calling does not in itself raise him above the general whirl of the world around him. Philanthropic schemes, societies, organisations, protests, and crusades, tend to show the same characteristics as the political movements of the time. It is dangerous for all men alike not to be able to distinguish between claptrap and argument; it is still more dangerous to think that claptrap may be condoned if it is used for a pious purpose. Some course of study is needed as a mental discipline. If fewer schemes were started, and they were twice as wise, the world would be better off. The man who is too busy to find time to read anything not absolutely necessary, would discover that if he saved half-an-hour a day for study and reflection, with the purpose of self-discipline, his practical work would gain in efficiency, and his arrows instead of being shot vaguely in the air, would hit some definite mark.

The study of Church history is one which would quickly produce

fruits. A clergyman would soon be able to turn his knowledge to the advantage of his flock. Nor is the study difficult nor obscure ; it can be begun anywhere. The excellent series of "Diocesan Histories" now in course of publication, are within every one's reach, and suggest constant subjects for more detailed reading. Clerical societies might occasionally find room for historical papers and discussions. If the importance and usefulness of the study were more generally recognised, I do not think that the practical difficulties would be great.

Meanwhile an opportunity is being wasted ; our splendid cathedrals, our noble churches too often stand mere mute memorials. Let me tell you a significant incident narrated by one who was no friend of the Church, but was a keen observer of the signs of the times. He attended a large meeting of working-men, held under the shadow of one of our great cathedrals ; there were several platforms, and several speakers addressed at the same time portions of the vast gathering. At one platform, said my informant, the speaker in his peroration besought his hearers to act worthily of their mighty past, and pointed to the cathedral as a testimony to the great deeds and noble aspirations of their forefathers. The allusion fell upon dull ears ; no cheer was raised ; the point fell flat. My friend strolled to the next platform, where he found an orator loud-voiced in his denunciation of the wrongs of by-gone days. In passionate declamation he shook his fist at the cathedral, the home of purse-proud prelates, who grew fat on the oppression of the poor. Again no cheer followed ; again the rhetorical sally was unheeded. The working-men cared not for the good or evil of the past ; their minds were set solely on the present, whose needs and requirements were sufficient in themselves. No thoughtful man will congratulate himself on this indifference. No serious mind will rejoice that such should be the temper of our time. If so it be, the Church can do more than any other institution to remedy it. What I have said has been said with a view of emphasizing the greatness of the responsibility which falls upon her teachers.

ADDRESSES.

The Very Rev. H. MONTAGU BUTLER, D.D., Dean
of Gloucester.

It is not easy for any man to follow immediately after the weighty papers which you have just heard read, and which, in their different directions, have brought us into contact with so much deep thought. Our most natural duty is to express sincere thanks to those who have given us the results of learned, thoughtful lives. And if, in a special manner, I refer to the first reader of to-day, it is certainly not because I undervalue the words of wisdom, and, latterly, of humour also, which fell from the two other gentlemen who have addressed us, but partly because I have not the honour of their personal acquaintance, whereas, with regard to Dr. Westcott, I have been to him for more than a quarter of a century under one of the greatest intellectual debts that one man can owe to another. There is something instructive as well as touching in the debt that those of us who are mostly workers, and, if I may so say, consumers rather than producers, owe to those deeper and more leisurely minds which produce thought and thought's results. There must be many here who

have read the life of Bishop Patteson. During his anxious solitude at the other end of the world, you may have noticed the gratitude with which he habitually speaks of what he was then and there owing to the studies of Lightfoot, and Westcott, and Vaughan, and Harold Browne. Another instance may come no less home to many minds. A short time ago we were reading, with strange interest, those mystical utterances of one of the greatest practical workers that the world has ever seen—I mean the “Reflections in Palestine,” which formed the last strictly literary work of General Gordon. It was touching to read, during the hours of the ebbing strength of the late venerated Bishop of Lincoln, the almost filial utterances of that great soldier as to the value he had found in the Scripture interpretations of Christopher Wordsworth. I would therefore venture to say to any of those solitary students to whom Dr. Westcott referred, or to any of those authors of works of theology whose books have not yet acquired the popularity of those of my dear friend, Archdeacon Farrar, that the time may come when many an active worker will, whether silently, or by some outspoken voice, acknowledge what he owes to their patient thought. To turn to some of the points which have been suggested this morning, I am sure I speak for not a few of the clergy here, when I say what a difficult thing we find it to secure time for study and leisure. I believe that if we clergymen were to make confessions, and not least, perhaps, some of the youngest among us, we should admit that the idea of *study* as one of the necessities, one of the absolutely essential duties of our sacred profession, was certainly not a thought very present to us at the time of our ordination, and, in many cases, has hardly yet taken full possession of our minds. I speak from some experience as an examining chaplain. I hope I have been a fairly indulgent and friendly examiner to the young men whose work has come under my notice at that critical period of their careers, but, with the recollection of their papers before me, and of the vast blanks in many a sheet that was sent up, I have a clear conviction that not only had there been in many cases a minimum of real study in the past, but there was almost a prophecy of an intention to devote but little real study in the future. I was told yesterday of a candidate for ordination, who, not having acquitted himself very successfully in one paper, said to a very famous bishop, “My lord, I am afraid I have forgotten that subject.” The bishop was a man of extreme or almost extreme veracity, and he answered, “No, sir; you never knew it.” This want of hard study in the past, together with the almost prophetic intention not to study hard in the future is, I believe, one of the faults of our time. Doubtless it is being slowly lived down. It is a relic of the time when our sacred profession was believed to involve far less responsibility of intellect as well as of spirit. No doubt every earnest man would say, however bent upon making his ministerial life a scene for faithful, dutiful work, that there could be no good *work, work, work*, unless there was, preceding and accompanying, *pray, pray, pray*. But I do not believe that there is anything like sufficient determination among us to add to that sacred requirement another essential—*study, study, study*. And if we are to secure *study*, it is absolutely necessary, as the last reader of a paper reminded us, that we should secure time for leisure. And if we are to secure time for leisure, we must lay out our day with system, organisation and self-denial. I have been told that the late Master of Trinity College, Cambridge, Dr. Whewell, when asked what he considered the best hours for reading, replied, “the two before morning chapel,” that is to say, from five to seven a.m.; and I remember, when staying in the house of Dr. Hook, of Leeds, just at the time that he was relinquishing his great work there, he told me he always insisted upon being alone from five in the morning till eleven o’clock. Whether he took into consideration such an event as breakfast, I know not, but up to eleven o’clock he was absolutely alone, and after that hour he felt himself to be at the command of others,

for visiting his parishioners, for taking the chair at meetings, or for any one of the multitudinous objects to which that most active life was devoted. Examples of this kind are useful if they help to impress on the humblest among us the necessity of strict organisation of time, in order to secure that which is our bounden duty to provide—real leisure for real study. If we turn to the *subjects* of our study, we are reminded of that magnificent field to which Dr. Westcott's paper was devoted. I shall add but the fewest words. It has often struck me, in considering the reading of the Word of God, how many of us there are who would do well to subject ourselves to some simple self-examination of this kind. I am speaking now of the *intellectual* study of the Scriptures, though I do not forget the *devotional* use—What account could I give of some particular Psalm, say the 68th, "Let God arise, and let His enemies be scattered"—that test Psalm of the difficulties of interpretation? Or the 110th Psalm, "The Lord said unto my Lord," which, according to Dean Perowne, perplexed even the massive intellect of Thirlwall? Or, again, what account could I give of the first twenty-five chapters of Isaiah or Jeremiah, or of the prophecies of Hosea? I believe there are many of us who give very little *study* to those wonderful works, far less than we instinctively give to the works of Shakespeare, or than scholars give to the works of Demosthenes or Sophocles. Let us ask ourselves what is the immediate and special object of an Epistle—for example, of the Epistle to the Ephesians, the Epistle to the Hebrews, and the like. I am suggesting a few humbling instances of self-examination, but I cannot press them further, for the bell has struck its knell. But for this, I would have suggested that if a man is to be anything of a theologian, he must not be a man "of one book," even if that one book be the Bible. In support of this view I would cite the example and authority of Canon Westcott. There is no man living who has helped us more to understand that the true theologian, like Francis Bacon, "takes all knowledge to be his province"—the study of God and of man: the study of *God* as the God of the creation and sustentation of the universe; the study of "*God in History*," to use the expression made familiar to us by the late Baron Bunsen; the study of God, again, in the individual conscience: and then the study of *man* in all his complex being—of *man* whom we are always judging by our narrow standards, forgetting the infinite variety of his moods and capacities; man, believing himself devoted to freedom, yet habitually the mechanical servant of routine; passionately dedicated to ideals in the higher moments of his life, and, for the rest, servilely afraid to press them forward into action; having at one time his Christ moments, and then his Judas moments, and then, again, his brute moments; and yet never without conscience, never without hope of returning to the better nature which God has implanted in him. If we are worthily to touch the chords of human nature, with any adequate conception of that wonderful instrument on which we have to play, we can only do it by that sympathy which is engendered by wide-reading and patient thought, availing ourselves of every channel of knowledge which God has been pleased to place within our reach.

The Rev. T. D. BERNARD, Rector of Walcot, St. Swiithn,
Bath; Chancellor and Canon of Wells.

I AM told to speak about the Teaching Work of the Church in Doctrine and Ethics. I believe that this requires attention. We know this phrase in the reports of H.M. Inspectors, as that by which they delicately intimate failure or defect. In their sense I say this subject requires attention. In this line of work the Church has not, I think, made a proportionate advance to the advances made in other lines. The liturgical work of the Church has obtained conspicuous developments. Its evangelistic work

has launched out in new adventures and expansions. These require a corresponding advance in the teaching work for their own safety, health, or completeness, but I do not see that they have produced it. There are wrong tendencies in good things as well as right ones. As to liturgical work, it lies on the broad face of mediæval centuries, that ritual may be elaborated to the highest, while the teaching work of the Church is well nigh extinct. And evangelistic work, which gathers those who should be taught, sometimes seems to arrest the mind at the elementary and emotional, and that which aims to create contagion and tell upon the masses. It becomes more interesting to administer cordials to a multitude than to give to the men and women of the household their portion of meat in due season. Thank God for what is done to reach those that are without, but we have now to think of those that are within. It is a matter of large concern, for if doctrines mean what men should believe and hold, and ethics what they should do and be, then this teaching belongs to the whole Church, and the teachers are the clergy in general, and the audience are the congregations of England. Also it is in thoughtful, intelligent, instructed Christians that the life and health and hope of the Church must be found. These are its centre of gravity round which its weaker parts must cohere. Authority and organisation are less to be depended on than is an informed and settled faith. Again, Christianity is distinctively a teaching religion. That is its spirit and genius. Jesus Christ was first manifested as a teacher. He left the charge, disciple all nations, baptizing them, teaching them. The Apostles were teachers as well as preachers. We see how full, careful, and thorough their teaching was, warning every man and teaching every man in all wisdom and knowledge, to present every man perfect in Christ Jesus. That is our work still; and what do we mean by teaching? Not merely telling people what to believe or do on the ground of authority, our own, or that of the Church. We have a different idea from that in these days. Teaching, whether it be in an infant school or scientific lecture-room, means the engaging the interest of the mind of the taught, making them participant in processes as well as in conclusions, so that they may go along with interpretation, development, and application of what is heard, and assimilate it as part of themselves. Such is the kind of teaching presented in the epistles. Now, as to doctrine and ethics; why are they thus united? Because they are one; doctrine passing into ethics, ethics growing out of doctrine. In regard to doctrine the dangers (that of false doctrine being excepted) are that it may be vague and indefinite, or, on the other hand, partial and contracted. In many quarters doctrine is very hazy. That is according to the temper of the age, which likes open questions and to keep them open, and wishes to think of the revelations of God as it does of the speculations of men. Clergymen, like others, are brought up in their age and share the influences which tend to efface distinct doctrine. You hear sermons which have no doctrine in them at all. But if God has revealed things there are things which God has revealed, and we are sent to teach them. Also awakened souls feel the need of firm outlines and strong framework for their faith. But if teaching is distinct it may be partial and contracted. A man is impressed with certain parts of the great scheme of the Gospel. He has his special doctrines and texts, and hearers complain that it is always the same thing, that they get no further, and are not led into the more ample scenes or deeper recesses of truth. But we are ministers of the whole word of God, and the ministry to be faithful must be full and comprehensive. I would speak of ethical teaching, but I cannot enter on it for want of time. It must be sufficient to say that we must give it as the apostles gave it. How full it is in their epistles, how detailed, how interwoven with doctrine and springing out of it. I will give you a simple verse as an example. "If ye, then, be risen with Christ seek those things which are above, where Christ sitteth at the right

hand of God." Here are four great doctrines, the Resurrection, Ascension, and Session at the right hand of God, and the participation of believers in those facts through their union with their Lord. Then what a world of ethical teaching in the one expression, "Seek those things which are above!" where we read it in the light of the chapter which follows, with all the just principles, sweet affections, and holy duties, which show how things below may be changed into things above. There is the model for the teaching work of the Church in doctrine and ethics.

The Venerable P. R. ATKINSON, Vicar of Frensham, Archdeacon of Surrey, and Canon of Winchester.

WHEN I was bold enough to advocate the teaching of Church history before the subjects committee, and reaped the fruit of that boldness by being appointed, in my absence, to speak to the subject at this meeting, I never proposed to myself, for a moment, to enter into that wider field of erudition which, of course, belonged to the learned Professor who has treated it. The cause of my earnestness in desiring that this subject should come before the Congress was, that I believe that the Church has received immense loss, and continues, in these critical days, to suffer immense loss, because her avowed members are very ignorant of her past history. The revered Professor who read the first paper used some very pregnant words about ignorance. He said ignorance was an evil, as well as vice. The learned Professor who read the paper on this subject said he did not think the harm was done so much by ignorance as by part-knowledge; and I dare say he implied the conceited knowledge which people very often have who think they have come to the bottom of a subject when they have hardly got below the surface. I believe that ignorance is really the factor we have to consider. I read in the memoirs of the late rector of Lincoln, Mr. Mark Pattison, that in his day it was the custom, in a certain college in Oxford, to elect amongst its fellows men who were to be picked men of original minds; but that those picked men "were apt to think too little of the past because of their ignorance of it." I think that, without asserting that we are out of the ordinary run of people, or that we are picked men of original minds, we may transfer these words, and say that in the English Church a certain number of stock phrases have obtained, and have impressed a limited meaning on the public mind, because men have thought too little of the past on account of their ignorance of it. I would just mention, in passing, such a phrase as "the Established Church," which we will come to presently. Now, to my mind, the teaching work of the Church in history would not have its right foundations unless it went well into the ideas and the principles upon which its history is founded, and which are the life of its history. It was Cardinal Newman, I believe, who said "ideas are the life of institutions," and I think we may add that principles are the back-bone of institutions. The two principles out of many which, as it seemed to me, it would be germane to the subject to bring forward this morning, and the knowledge of which is perhaps most needed at the present time, are those of the continuity of the life of the Church, and the principle of adaptation. Let us take them first as regards doctrine. There are many of us, no doubt, who are very familiar with that description of the Eucharistic Service given by Justin Martyr, in the second century, and amplified by St. Cyril two hundred years later. What a hold on the fact of the continuity of the Church must be given to a layman if, when reading those descriptions of the Eucharistic Service, he found that in all important particulars with, no doubt, the difference between east and west, the very principles

which were held in those early ages have existed down to our own time, and are to be found in our own Eucharistic Service. Suppose, again, a man goes into the facts of history, and carries his mind back through the history of the present times, through the apathy of the eighteenth century, the intellectual stir of the sixteenth century, the alternating corruption and magnificent beneficence of the Church in the ages preceding; through the sagacious organisation of Archbishop Theodore in the seventh century, the mission of Augustine in the sixth, till he reached the Council of Arles, A.D. 314—which is, I suppose, the earliest historic point of English Church history—tracing in the verdure, perhaps in the vegetation beyond it, the stream of tradition that takes us through the time of Justin Martyr up to the days of St. John:—I say that, suppose a lay member of the English Church has mastered all this, he possesses that which a former speaker has justly called a foundation on which he can build his further knowledge, and I think such information will enable him to take to task the current phrases which would limit our Church life to the era of the Reformation. Then there is another principle which I think we want in these days, and it is the principle of adaptation. I would ask my clerical brethren who have held open in their hands that valuable book, Mr. Keeling's *Liturgica Britannica*, if they have not found in it a monument of the principle of adaptation which has marked the English Church, and which, I think, is very much needed in these days. Again, let me for a moment ask you to make a great stretch of imagination. Let me, by a bold anachronism, ask you to suppose a priest of St. Cyril's time, or of Justin Martyr's time, "exchanging duties" with a priest of the English Church now. What a contrast between east and west! what a witness to the fact of continuity! what an argument for the absolute necessity of adaptation! I think that if we act upon this principle of adaptation, it will enable us to meet many of the wants of the present day. These Congresses are, in my opinion, very often useful because they enable us sometimes to put into the air thoughts which are latent in the minds of the thinking laity and clergy of the Church of England. And I contend that, in preserving this principle we are preserving a principle that we may very soon need greatly; and moreover, that if we only guard the fountain-head of authority, adaptation, in whatever form it may be applied, may be thoroughly conservative, cautious, and moral. I maintain, too, that adaptation will give us that which is wanted, and which we shall want even more in our Church, namely, elasticity. I come now to a lower plane—to the history of the temporalities of the Church. But here I am reminded that the discussion on Church Defence, this evening, will very much take up that ground, although here we have phrases which I cannot pass over in treating of Church history. It is a duty incumbent on every son of the Church of England to acquaint himself in some degree with the history of the endowments of the Church of England. Now, just as we might say to a person who knows a little of Church history, and who talks about the establishment of the Church, "Will you be kind enough to tell me when the Church was established;" so I think, when we hear people speaking of the Church's endowments as "national property," we may fairly say, "Will you go a little into the history of these endowments, and then tell me how they are national property." I make no doubt this subject will be well debated this evening, and I will not dwell upon it. Let us take another question, namely, what is the present working power of the Church? Again, I think, with history at our back, we may challenge observation and attention by the query, "Will you look into and give me a fair answer to the question, 'Is the present working power of the Church a true beneficent force in the nation, or is it not?'" Again, there is the question, "What gain or loss would accrue to the nation by a sudden cessation of the history of the Church of England?" We might, I think, issue manuals of instruction on these plain points of

Church history. I do not know who would draw them up. It might be Convocation, which I am sure many of us wish to see reformed and enlarged. As it is, perhaps, it is a little too slow to be in quick touch with the nation; and it may, perhaps, be a little too fond of precedent and punctuation to be the exact machine that would do the work for us. If we could leave to the President of this year's Congress, and the President of last year's Congress, to appoint men to draw up these manuals, I am sure the Congress would receive the decision with satisfaction. But there is another subject which has been adverted to, namely, that of lectures. I am well acquainted with a parish in which lectures have been delivered for the last three years. They owed their origin to the pastoral of the late Archbishop of Canterbury, which you will recollect. I wish to speak with direct testimony to the good these lectures have done. In the Cathedral of Winchester, also, lectures have been delivered which have given great information and been of great use, and the Lord Bishop of Newcastle distinguished his last three months' residence as a Canon of that Cathedral by two courses of lectures on doctrine and the exegesis of Scripture. Is it too late? One does not like the words "too late." One likes to go back to those brisk and cheerful words of the Bishop of Carlisle yesterday, when he said he trusted that even in an enlarged Parliament the fair dealing and common sense embodied in the recommendations of the Royal Commission on Cathedral Endowments would secure their passage into law. I think we can bring these facts of Church history out as fairly as that Cathedral Commission has brought out the facts dealt with by it; and I trust we shall take every opportunity we can of getting our well-founded case, the history of the Church, and of the Church of England, as often and as widely into the air as we possibly can. Whatever the fortunes of the Church may be, I think we must not fear our countrymen, but that we must trust to that sense of fairness and love of justice which I believe distinguishes the majority of the new constituents. Nobody can prophesy what will happen; but this Congress ought to be a reservoir of spiritual force and information, and every member of it should go forth prepared to do his duty as a true son of the Church in these matters. He may go forth with confidence, because when we address the English nation we are addressing a serious, a conscientious, and a fair-minded people.

DISCUSSION.

The Rev. AUBREY L. MOORE, Keble College, Oxford.

WHEN I came here this morning I had not the least intention of speaking on this grand subject, and my only apology for doing so, is that I have been asked to address you by one of our secretaries, whose request I take to be little short of a command. In Oxford, we have an infallible receipt for speech-making. When a nervous man finds himself alone on the platform, and when he has got himself so involved in the complexities of English that nothing will extricate him but a noble defiance of the rules of grammar, he always manages, I notice, to bring in, appropriately or inappropriately, the name of Canon King, and he can then always reckon on two or three moments of applause. And so if I should be compelled to mention that name, a little incoherently perhaps, you will understand that I want a moment for reflection. Our subject is the teaching work of the Church, and I believe clergy, and laity, too, are beginning to realise more fully how important a thing it is that, "The priest's lips should keep knowledge." A long while ago, John Wesley said, "By all means give me the Bible. There is knowledge enough for me. Let me be *homo unius libri*." I say, and I therein follow Dr. Butler, that this is not what we believe to be true now. It is not that the Holy Bible does not contain all things necessary for life and

godliness, but the Christian priest has got to show how the Gospel of Jesus Christ touches life all round, leaving no region of lawful human activity untransformed; and, to do this, he must know something about the great subjects which are now interesting men. Let me say a word about doctrine, and a word about ethics. Do not let us lose proportion in this matter. Surely this criticism that we are teaching people—that which finds its noblest and most Christian expression in Canon Westcott—is necessarily a subject for the few, and even Church history, which Canon Creighton so eloquently commends to us, is not possible, except in a very popular way, for many people. But doctrine and ethics belong to all. One word about doctrine. Is not there just a little fear lest in these days, when we go about shaking hands all round, we should speak “with bated breath and whispering humbleness” of the great dogmas of the faith? By all means, make those dogmas living truths; show what they mean; show how they correspond with the deepest needs of human nature; but do not put in the background, as if you were afraid of them, the three Creeds of Christendom. By ethics, I understand not merely Christian ethics, but moral philosophy. I want to feel free in my dealings with moral philosophy. The Christian priest ought to be able to look round, and to take hold of all that is best and truest in the work of those even who are not Christians. Two years ago, a remarkable book appeared—the most remarkable contribution to ethics that this century has had—I mean the “Prolegomena to Ethics,” by Professor Green; and in this present year there has appeared another remarkable book by Dr. Martineau. The Church cannot claim the authors of these two books as her loyal children; and the question is—in our teaching of what we call Christian ethics—What are we to say about these books? What have we in common with those who are fighting, as surely they are, a noble battle? Is it not true that the fear lest morality should be put in the place of religion, has led the Christian priest very often to put on one side moral philosophy? We need to show people that moral philosophy, even apart from Christianity, has a true root in human nature; and then we need to go on to show how the full blossom from that root will be found only under the supernatural influence of the teaching of Jesus Christ. I will not run the risk of hearing a second time that terrible bell of the secretary, and so I will only just borrow from Canon Westcott three words of his. To define, as far as it is necessary to define, the difference between Christian and natural morality, I will say that non-Christian ethics, in the hands of men like Professor Green and Dr. Martineau, can teach us a great deal about *correspondence*; it can teach us a great deal about *progress*; but you must look to the Gospel of Jesus Christ for the power, and the force, the truth and the light which will make the *consummation* possible.

The Rev. R. W. RANDALL, Vicar of All Saints', Clifton.

I RISE with some confidence that no one in this hall will attach to me a character of which I am very much afraid—the character of being thought a learned man. It comforts me to think this, and for this reason. I remember very well, and the story is one which may soothe many an episcopal heart, that a certain very devout woman met outside the door of her parish church the bishop of her diocese, and she said to him, “My lord, I am so glad to see, and to have heard you in the church. They told me that you were a very learned man, but I do not believe a word of it, for I understood every word that you said. I know that our clergyman and his curate are very learned men, and I can never understand them.” And so I am going to try and say a few plain words to those, if indeed there be any such here, as unlearned as myself. First of all, arising out of our consideration this morning, there comes to my mind one golden sentence, which I should like to have engraved on the heart of every one here. It is this. History is the best of all cordials for a drooping courage. I am perfectly certain that, whatever we know with any accuracy of Church history shows us this—that though there have been battles, and there have indeed been great battles about the truth, yet that the truth has always prevailed, and in the end has come out in greater distinction. There have been, and there are at present, sad divisions in the Church of God, but here again a marvellous unity has arisen out of all those divisions. And everywhere, in the study of Church history, we shall become conscious that there has been one living person working in and through the Church of God who has won for her His victories, which have been the most marvellous ever won in the history of

the world. And so I think we shall gain what you, my lord, told us in a Congress sermon long ago, has been most needful in the history of the Church—the virtue of patience. You told us that you saw lying like a great bar across the shield of the Church the word “impatience.” And we shall gain also the great virtue of hope. Archbishop Tait said that there were some who complained of England and of the present time, and he asked in what country they would rather live than in England, and at what time they would rather live than in the nineteenth century. I know there are some persons who seem to be troubled with a kind of fear that, after all, it will not do to take up the book of history and examine it. There is a living writer of whom I grieve to say it is reported he wrote this sentence, “The appeal to history is a treason against the authority of the Church.” I deny it. The appeal to history is the greatest act of loyalty that could possibly be to the authority, the true and rightful authority, of the Church of God. We have no bogeys of whom we are afraid, no skeletons in cupboards which we fear might be inconvenient if they were exposed. The more truly and thoroughly the Church goes into history the more her members will love her, will hold to her, and will see in her the representation, or rather the truest reproduction of the ancient Church of Christ. I know there are certain difficulties in the way of the study of history. I cannot forget how, in my early days, when I had a dream that I might be a learned man, I took up an article in the *Christian Remembrancer* which told me that to become learned in Church history it was necessary to read the “Annals of Baronius,” and the “Magdeburg Centuriatus,” and “Natalis Alexander,” and many such voluminous works. I bought them, and I am afraid that many of them are still unread. The vast range of Church history is discouraging to others as it was to me. In my perplexity I went to my dear old master, from whom I learned more than I can say, the dear, the genial, the true-hearted bishop of the Church who has lately been taken from amongst us, and for whose loss we are mourning—our dear old head-master at Winchester, Bishop Moberly. I said to him, “Put me in the way of studying Church history.” He said, “Do this. Take up some very brief sketch of Church history,” and he mentioned a small history of the Church, “Palmer’s History,” “or take up ‘Archdeacon Clementson’s History of the Early English Church,’ and then, having got the facts before you, fill in with biographies.” Thanks to the Society for Promoting Christian Knowledge we have now some excellent biographies, such as Canon Scott Holland’s “Apostolic Fathers,” and that remarkable “History of St. Leo,” written by one who is present with us to-day, Mr. Gore, and the many other biographies under the title of “The Fathers for English Readers,” published by the society. Only in our study of Church history let us beware of one thing. I learnt this from the present Bishop of Lincoln. Do not read Church history down to the fourth or fifth century, and then jump straight on to the Reformation. Study the history of all centuries, and you will see how the presence of God with His Church is to be found. We must omit no single period of Church history, aye, even in the darkest times of the middle ages. How strange it is to those who have not been prepared to expect it, to notice how the mind and the heart of St. Thomas Aquinas was seized and conquered by the love of Jesus Christ, and in the pages of St. Bonaventure to discover that there are still to be found prayers such as show that the power of Christ was exercising its domination on his mind. There is much that may be learnt with respect to this from the histories of the Church that have been recently written, one by a Lutheran writer, Philip Schaff, and the other by the late Bishop of Lincoln. In the first of these the writer’s aim has been to show the continuous working of God the Holy Ghost in the Church. In both of the histories one Living Person is presented to us as ruling in the Church. One great name, one great power is displayed as acting still on the world in us through the Church. The main idea of St. Luke in writing the Acts of the Apostles is carried out that our Lord, who worked visibly before the eyes of men while He was seen amongst them in the flesh, is as truly and really working amongst them invisibly in His Church since He has been taken up into glory.

The Rev. C. H. H. WRIGHT, B.D., Dublin.

I WILL try to say a few words urging upon my brethren of the clergy the great importance of studying the exegesis of Holy Scripture. I think in the present day, while other matters are being prominently brought forward, this one, which has been so well pressed upon us by Professor Westcott, has not received as much attention as

it should. It is of the highest importance not only that Scripture should be studied as a repository of texts for preaching, but that every bit of the Bible should be studied as a whole, that its peculiar force and meaning may be apprehended. And whilst it is the business of the interpreter of Scripture first to see whether he understands the text before him; it is also important for him to see how the books which were important in the old days can be brought to bear at the present time. We cannot forget the remarkable impetus to this work that was given in the sixteenth century by the work of Luther on the Epistle to the Galatians, in which he not only explained the meaning of the book, but applied it to the circumstances of his day. Let us take, for instance, the Book of Ecclesiastes as a whole, or the Epistles of the New Testament. Let us understand the general scope and meaning and let us not make use of texts which will not bear the meaning we put upon them. I could give you many illustrations, but I will content myself by urging my brethren not to seek to establish the doctrine of eternal punishment, by a reference to the words of Isaiah, "Who shall dwell among everlasting burnings?" I maintain that, in our seats of learning more especially, there should be due attention given to the study of the interpretation of Holy Scripture as a whole, and that, while our attention is directed to the study of the language of the Bible, we should not forget exegesis.

LECTURE HALL,

THURSDAY MORNING, OCTOBER 8TH, 1885.

The Very Rev. the DEAN of YORK in the Chair.

THE CHURCH AND THE PRINTING PRESS.

PAPER.

A. H. HALLAM MURRAY, Esq.

THE subject before us covers so wide a field that it will be possible, in the short time at my disposal, only to consider a small portion of it.

I propose to limit my remarks to the Newspaper Press.

The Church and the Press must always act and react on one another, either for good or evil; and I shall try and point out how this mutual action may be beneficial or the reverse to the Church.

Times have changed indeed since the days when the Archbishops of Canterbury held and exercised absolute and arbitrary power over the Press, when in the fifteenth and sixteenth centuries warrants were issued from Lambeth to the text-writers or stationers, requiring them, under pain of forfeiture of all their rights, and of penalties from the Church and punishment by the State, to seize such publications as were deemed seditious, and to burn them.

It was in allusion to this practice that our late lamented Archbishop (Dr. Tait) most aptly said, "As far as the clergy are concerned the tables have been turned, for my experience leads me to think that the Press is rather in the habit of being censor of the clergy, than the clergy of being censors of the Press." That is very true, and is the natural

result of the freedom of the Press of which we are justly proud ; but it is a question whether, in some respects, this Press of ours does not abuse its privileges and carry its censure of the Church beyond the limits of justice and propriety, sometimes, by officious criticisms, stultifying much good work, and sometimes threatening its very existence as a National Church.

At the same time, it is only fair to acknowledge the good service rendered by the just criticisms or timely warnings of the Press, and by the indications of public opinion it conveys.

Much injury is done to Church work and to the Church in general, by the bitter and uncharitable spirit in which controversy is conducted in certain Church papers. This evil is by no means confined to one party ; all extremes are alike culpable, and the harm done in this way is too obvious to need comment.

One of the first physicians of the day, when congratulated on the amicable way in which he agreed with the other doctors at a consultation over a sick-bed, remarked, " We agree well enough, we leave all quarrelling to the Doctors of Divinity."

It is, I suppose, inevitable that parties in the Church should exist, as they always have done from the first days of her history : still, the ideal state of things would be one in which the members of all parties, within the wide limits of loyalty to the Prayer Book, while holding their own opinions strongly, could yet live and work together in mutual toleration, forbearance, and sympathy.

It is melancholy to see Churchmen wasting their time and strength in bitter party quarrels and unhappy divisions, whilst their whole force should be united in resisting the common enemies of Christianity. This seems the more incomprehensible when we see the vile poison of such blasphemous papers as the *Freethinker*, etc., spreading far and wide, and while the mischievous doctrines of the *National Reformer*, the *Socialist*, the *Liberator*, and the *Labourers' Chronicle* are propagated with so much industry, and are believed by hundreds who have no opportunity of hearing the other side of the question, and do not even know that the arguments which these papers advance have ever been refuted and their assertions disproved.

In these days of universal education, all working-men can read. Many of them are very capable of understanding both sides of a question, hold very decided views on many points, and know how to give expression to them when occasion offers ; still there is a large class who do not mind what paper it is they patronise, so long as they understand it, and to the views of this paper they pin their faith. In our densely populated cities, however, few find time, throughout the week, to interest themselves in a daily paper ; but when Sunday comes, their day of rest and leisure, they all turn to their Sunday newspaper which occupies their interest and attention, and from it they form their opinions.

It is interesting to notice the circulation of some of our Sunday papers, in order to realise how vast their influence must be ; for instance, the weekly circulation of *Lloyd's Newspaper* is 639,000 copies ; of *Reynolds's*, 300,000 ; of the *Referee*, 125,000, and of the *Weekly Dispatch*, 230,000 to 250,000. Roughly speaking, these four papers alone have more than a million and a half readers every Sunday.

What I have just stated is enough to show what an enormous power for good or evil the Sunday press possesses amongst British workmen ; and it is to their own interest and to the interest of the country and the Church, that they should be supplied with good wholesome periodical literature, and should be defended from such publications as tend to lower and demoralise rather than to exercise an elevating and Christianising influence amongst them,

The upper and middle classes have not so much to complain of as the lower with respect to a Church paper ; they have *Church Bells*, edited in so true a spirit of moderation as to avoid all bitterness of party feeling ; the *Guardian*, too, and some others have always held their own in the first rank of Church papers, but these papers are distinctly not intended for the lower orders ; it is for the people that a Church paper is wanted, and it is about such a paper that I should like to speak.

There are in existence both Church and Dissenting periodicals of various kinds, suited to the tastes of the people, such as the *Christian World*, with its circulation of 100,000 a week ; the *Church Evangelist*, of Lichfield ; the *Gospeller* ; the *War Cry*, etc. ; but these, being purely religious papers, appeal only to a class which has already accepted Christianity in some form or another ; they do not come near the great mass of those for whom a paper is required.

In densely-populated cities, even where the clergy are very active and do all that lies in their power to Christianise the masses, the proportion of their followers to those who have no distinct religious creed is very small indeed, perhaps not exceeding 5 or 10 per cent.

The great mass of people are not, as a rule, opposed to the spirit of religion, though they may have made no decided profession of Christianity. They are distinctly tolerant, and ready to imbibe it if put before them in an attractive and comprehensible form.

Now amongst the working-men's Sunday newspapers of large circulation, there are none which show any religious tendency. Those I have named are simply secular papers, and the great desideratum seems to be a newspaper which shall advance distinctly Church principles. It must do so with a firm but impartial hand—free from party bias—and, though carefully avoiding the evil of frivolity, must be equally careful not to soar above the heads of the class for which it is intended. Considering, however, the heterogeneous class for which such a paper would have to cater, it must not bear on its face the *stamp* of the Church, as that would probably ruin it at the outset. It is a well-known fact that the working-man—for the most part—is decidedly opposed to anything like clerical despotism, and would not support a paper that bore the imprint of the Church ostentatiously upon it.

It should be taken for granted that everything must be regarded from a churchman's standpoint : the reader would thus be brought into an atmosphere in which he would unconsciously assimilate wholesome religious doctrine.

A newspaper such as is required must appeal to the interests and feelings and imaginations of the people ; and to this end we should ascertain what is the character of those papers which are chiefly read by the masses, and from most of them there is something to be learned : for even if we do not approve of the vehicle with which they paint their subject, we

can learn what the subjects are which suit the tastes of the people, and when the time comes we can display them in a purer light.

First and foremost amongst Sunday papers must be mentioned *Lloyd's Weekly Newspaper*. It has now reached a circulation almost as large as all the other London Sunday papers put together, and, as I have already stated, prints weekly 639,000 copies. It is respectable in tone, moderate in politics, and is altogether a wonderful example of editorial skill; but it lacks the one thing which seems needful, and which I believe would be highly beneficial to its readers, and that is religion; nevertheless there is much to be learned from it.

Of most of the other Sunday newspapers I cannot speak highly: they incline to pander to the worst tastes; and what the *Saturday Review* says of one of them seems more or less to apply to all, viz., "That the spirit of it (the paper) is, that a man who owns property, who has had any education, or who can name his grandfather, is on each of these grounds an enemy of the commonwealth."

These papers are found in every little news-shop throughout the metropolis, and in many of our large towns; and where they are, there should such an one as I propose be also.

In the construction of the proposed paper writers should bear in mind that those who wish to influence the people need not descend to their level; they should merely put their views in the simplest language. Church matters should form, so to speak, the armament, the floating material being composed of general news.

Besides containing a great deal of that kind of news which we already find in existing Sunday newspapers, the paper might from time to time give correct information as to the elementary facts of Church history, past and present; as to endowments; the incomes of the clergy; the advantages of Church schools, etc. To clothe such facts as these in an attractive and simple form is no easy task; but it has in many cases been successfully attempted. It should also contain lives of Church worthies, short accounts of Church work at home and abroad; for the people show great interest in these subjects when suitably brought before them; they also delight in good simple poetry and ballads, such as those of George Sims. Good poetry may be difficult to procure, but if it were shown that the demand existed, the supply would be forthcoming. The *Weekly Budget*, a mere story paper, sold by tens of thousands, shows how thoroughly fiction is appreciated. It should also contain entertaining information in natural history and science; and, by giving descriptions of interesting spots in our own Old England, and in the Colonies, might stir up feelings of that patriotism which in these days it is all-important to encourage amongst the working classes.

The greatest difficulty to be grappled with is the treatment of politics; the paper must of course discuss this subject, but yet must avoid the fatal error of following one party to the prejudice of another. A very high line must be taken in this matter, keeping the principle constantly in view that it is "measures not men" that are to be considered. That this can be done I feel assured from the very moderate and unbiassed manner in which politics are treated in *Lloyd's Newspaper*.

Many attempts to establish a suitable Church paper for the working classes have already been made. How is it that none of them have met with success?

The reasons generally given are, want of funds, and inadequate support at the outset from the clergy and the laity of the upper classes. But I take it that the true reason why a poor man's Church paper has never been supported, is because the clergy have never found one worth supporting. They show their anxiety to possess something of the kind by the almost universal practice of taking in and distributing, with their own imprint, a parish magazine; but these monthly magazines do not meet the exigencies of the case as a Church Sunday paper would do.

What clergyman would not thankfully support a paper which he knew received the sanction and authority of the English Church generally? Clergy and district visitors complain that they have no paper which they can lend indiscriminately, without reading it through themselves first to weed out unsuitable numbers; such a paper as I advocate would doubtless be of great service to them, if circulated in densely populated districts, and might influence for good a large class outside their reach.

I contend that it is the duty of the Church to supply this need, and in these days of cheap printing, with energy and perseverance and with capital, it could be done, possibly by subsidizing one of the already existing Sunday papers.

To be a real active force, such a paper as I have indicated must have vitality; to succeed morally it must succeed commercially, and for this purpose it will require certainly a large outlay of capital; but what is essentially required to keep it going is advertisements. The pulse of a newspaper is ascertained by turning to its advertisements; if it displays many, we know it is flourishing; if the reverse, we are aware that it is in a weak and critical condition.

Surely the clergy could help here.

When once it has taken a hold—has “hit the tastes of the public,” increase of circulation and increase of advertisements will act and react, and success will be secured. But what is even more important than either capital or advertisements, is a good editor. If the success of the paper depends, to a great extent, on the support of the clergy, the assistance to be rendered to the cause by laymen is at any rate not less essential. A good example has lately been set them in the action of a partner in a well-known business firm in the west end of London, who has subscribed for one hundred copies a week of the *Banner*, in order that that champion of the rights of the Church may lie in the bar of every public-house on his estate in the country.

Every one who has had anything to do with journalism must be well aware what a costly and difficult task it is to float a newspaper, what untiring perseverance, and tact, and interest it requires; but if churchmen of all parties would combine to support such an undertaking, with all the manifold resources which they could bring to bear upon it, these difficulties would soon disappear, or would at any rate prove less formidable than in most similar cases.

Could not the Society for Promoting Christian Knowledge, whose high principles and motives no one doubts, be persuaded to turn their thoughts in the direction of such a great work as this, where an enormous field for good is open to them, instead of spending so much of their energies in publishing numerous little good-story books and

epitomes, which, though remunerative perhaps, and very excellent in themselves, might just as well be published elsewhere.

On reference to "a short account" which this society publishes of its work and organisation, I find these words—"The Society has often risen to meet a great emergency in the Church. The important Education Act of 1870 may be referred to as an instance. . . . The Society was enabled in that year, and in 1874," to make grants to the amount of £15,000 to supply the then existing wants of our Church schools.

Having come so nobly forward in this emergency, is it expecting too much to look to them with confidence that they will continue this work of education by providing the people whom they have taught to read with this much-needed Sunday newspaper?

It is well known how extensive are the resources at the command of this Society, whose avowed objects are (I quote again): "to do our endeavours to promote virtue and religion amongst men, and to leave the success to God." What better field for the exercise of this object could be found than that which I have endeavoured to indicate.

ADDRESS.

The Rev. EDMUND MACLURE, Editorial Secretary of the Society for the Promoting of Christian Knowledge.

I RISE under somewhat of a disadvantage, as most of the thoughts that I had on this subject, have been anticipated by the very able paper of Mr. Murray. His views on the subject of a newspaper for the Church are really my own views.

The literature which, it seems to me, will have great influence in the future of the Church, is the book and magazine literature. The number of such publications devoted to Church purposes is much greater than is generally believed. In periodical literature alone the Church has a large representation. In addition to the weekly papers, we have our Church Monthlies and Quarterlies, and we have also that great Annual which sums up the operations of the Church of England, and of bodies in communion with her throughout the world, namely, the Official Year Book of the Church of England, a work which furnishes an amount of information that is simply astounding. Any one taking up that book for the first time, cannot fail to see that the Church of England is doing an enormous amount of work. I wish the book had a circulation commensurate with its importance. In addition to periodicals there is also the miscellaneous literature, published by the recognised Church societies, such as the Society for Promoting Christian Knowledge. The work done by that society is not adequately recognised by the Church at large. Mr. Murray himself labours under certain misconceptions. The Society does *not* confine its work to the publication of fiction. No doubt fiction—juvenile fiction—forms an important part of the Society's publications, because, if we take the statistics of the public libraries throughout England, we find that more than one half of the books taken out by the people are works of fiction. If we are to reach the people we must take human tastes as we find them, and use existing tastes to lead to better things. If we find that fiction is in more demand than other literature, it is the duty of the Society to put forth such fiction, making it the vehicle of such instruction and guidance as will be for the spiritual or moral benefit of the readers. The Society for Promoting Christian Knowledge not

only publishes works such as I have mentioned, but a vast amount of edifying literature besides, such as treatises on ecclesiastical history, and works of original research in most departments of human knowledge, going into the wide field of nature to draw thence important lessons. Of such works the Society's publications on hygiene are important instances, a subject which can hardly be over-rated at the present time. The Society feels, in putting forward such works as these, and thus enlightening people in the laws of nature as well as in those which bear upon social progress, that it is putting forward the cause of Him in whom all knowledge centres. With regard to the Parochial Magazine, I believe it is one of the most important agencies the Church has at present. There are now several such magazines in existence, all doing excellent work; and I undertake to say that the circulation, monthly, of these magazines amounts to something like half a million, if not more; and when we take into consideration that these magazines are really circulated and read in thousands of parishes throughout the country, we see what an opportunity we have of influencing the masses. At the present time, owing to the extension of the suffrage to two millions of people, it is more necessary even than ever to make use of this important agency. Every parish in the land ought to have its Parochial Magazine; and if we had such a Parochial Magazine as would enlighten people on matters of current interest, matters affecting their temporal and spiritual welfare, we would find that this agency would be amongst the most important perhaps which the Church possesses. And this leads me to the subject which Mr. Murray has also touched upon, and that is the indifference of the secular press to matters affecting the Church. Might we not take some of the blame on our own shoulders in this matter? Are Church matters to be regarded as matters solely and directly of a spiritual nature? The care of souls imposed upon the Church covers a much wider ground than is ascribed to it in manuals of pastoral theology. There are numbers of subjects outside the purely spiritual sphere which indirectly affect our moral and spiritual well being. Look what a field the Church has in social questions! Take, for instance, the instruction of the people in thrift—their enlightenment in hygiene, and in great economical laws. Consider the need for spreading knowledge among the masses of the people about sanitary dwellings; and think of the many other questions of national concern upon which the people need enlightenment. If the Church were to give more attention to such subjects, would not the secular press devote more attention to its operations? I think the Church ought to extend its limits of action so as to take in such social questions as I have referred to. Every clergyman should try and enlighten his people on these topics, for they bear upon the moral, and ultimately the spiritual welfare of the people; and I should say the time has come not for a Church weekly paper, but for a Church daily, and if the Church is to have a paper to enlighten the people, to express the Church's conscience upon all matters of national import, I would recommend that the venture should be in the shape of a daily and not a weekly. We are face to face with great social movements, movements fraught with momentous issues. The formation of public opinion upon the great subjects of the times should not be left to the secular press alone. We want to see the questions of the day dealt with from a Christian aspect—from a Church aspect—and until we have a daily paper to throw the Church's light upon them, we work at a disadvantage. I commend this great work respectfully to the notice of the rulers of the Church, suggesting that it should be taken up as a Christian question, that party spirit should be put aside, and the aim should be to put forward a periodical, attractive and interesting, giving views on the questions of the day, especially on matters of social importance, and all from the stand-point of the Church of England. In addition to the daily paper, I think every parish should

have its Parish Magazine published monthly. We might also advantageously increase the fiction published under the auspices of the Church of England. Instead of limiting it, as Mr. Murray would suggest, I should say it ought to be extended. We ought to have something healthy to supplant the vicious novelettes which circulate by thousands. We cannot, if we are true to our mission, allow this great agency in modifying views of life, to fall altogether into the hands of those whose interests are mainly commercial.

PAPER.

The Rev. CHARLES BULLOCK, B.D., Editor of "Home Words,"
formerly Rector of St. Nicholas', Worcester.

THE churchwardens of a certain parish on one occasion are said to have made a pilgrimage to the bishop of the diocese to urge the complaint that their clergyman had for several weeks only repeated the same sermon. The bishop expressed his sympathy, and promised to give the matter his "best consideration." After some further parochial conversation, his lordship suddenly remarked, "By-the-bye, what is the text of the sermon that has been so often repeated in your church?" The puzzled churchwardens shook their heads in dismay. The bird had flown. "Well, well," added his lordship, "perhaps it may be better that you should hear the sermon once more, and then I will give you another interview."

The story is my apology for acceding to a request for a third Congress paper on our Church's use of the Printing Press. All I can plead is, that, whatever may be said of my text, I don't seem, as a practical worker in this field for more than twenty years, to have "done the sermon" myself; and possibly, before I finish, some of my brethren may not be indisposed to share my confession.

When one has too much to say, the inclination often is to say nothing, just as when one has "really nothing to say" the probability is—except at a Church Congress—that a long address will weary the audience. I have certainly "too much to say." I will not, however, "say nothing," but will do what I can to compress my remarks within the Congress limit.

Our topic is, "The Church and the Printing Press." Since the printing press is instrumentally the power that chiefly guides and governs the civilised world of thought and action, the Church's relation to it is assuredly a very momentous question.

The *Record* says:—"The press, next to the pulpit, commands more power than any other agency over the souls and destinies of men in countries like Great Britain." I am not sure that I should say "*next* to the pulpit." The Bible—the "Book"—the only revelation of Divine truth—our one rule of faith and practice—owes more to the Press—the hand that holds ten thousand pens—for its circulation, than even to the pulpit. Where would the Revised Version have been at this moment but for the printing press? Or what indeed could we teach in the pulpit as absolute truth without the Book? Apart from the Book we can only have "schools of thought," or opinions about truth, which are

religiously of no value. Where, too, would the Temperance movement be without the press disseminating its principles through the land? Why, I suppose our own *Church of England Temperance Chronicle* addresses every week a body of readers equal at least to a hundred of the largest meetings the society could gather together. But, another thought—if by some marvellous means it became possible for a voice to be heard daily at one and the same time in every pulpit in our land, we should have at least an illustration of the work done by God's modern miracle—the printing press. Russell Lowell says of the daily newspaper: "It is the pulpit which the editor mounts daily, sometimes with a congregation of fifty thousand within reach of his voice, and never so much as a nodder amongst them." Lowell should have said a congregation of hundreds of thousands, if he had remembered the *Daily Telegraph* alone, with its 250,000 circulation, probably reaching a million and a half of readers every day—about one of every twenty of the entire population of Great Britain and Ireland.

The *Guardian* says: "If the Church is to meet the wants of an age in which the printing press has *almost superseded the pulpit*, she must adapt herself to this changed state of things." This, too, is a strong remark. I should hardly say the printing press has "almost superseded the pulpit" (at any rate where the pulpit proclaims the Divine Gospel in all its fulness and simplicity). We need not dethrone the pulpit in order to enthrone the press. But I do think the clergy will do well to remember that the press may at least be utilised as a "second pulpit" for reaching the multitude who have hitherto been, and still are, unreached by the pulpit in the Church.

But now, passing to the practical question, What is our Church doing in its use of this "second pulpit?" I know the other pulpit is filled twice every Sunday by probably 20,000 preachers, at a necessary cost—to say nothing of Church structures and their maintenance—which it would be difficult to calculate. But the printing press pulpit is left—I was going to say to the "voluntary principle," but I should rather say "the self-sustaining principle"—or perhaps I *might* say to the "Kilkenny cats" principle. The workers, too, I must add, are not only comparatively few in number, but officially they are unrecognised by the Church whose interests they serve. They have, officially, no "fatherly bishop" to restrain their sometimes erratic wanderings. They are left entirely to themselves. The press may and does help the Church, and rightly used might render incalculable service; but the Church of England, as a Church, knows nothing of the press. Even the Congress at Carlisle, as the *Bookseller* reminded us, in the discussion on pure literature, forgot to recognise the distributors of literature, the booksellers throughout the country, who exert an enormous influence upon the character of popular literature, and this as a rule in favour of what is good and wholesome. And I am not sure that when the bishop said at the conversazione, "everyone was 'buttering' everyone else," that even a "pat" was offered to the newspaper press for giving wings to convey Congress words, that would otherwise not have travelled far abroad, to the very ends of the earth.

Officially, then, the Church of England leaves the Fourth Estate to manage its own affairs. I do not know that our Church press would get on any better if its representatives did become an integral part of

the Church as a corporation. I do not know what a press bishop might do for them. He would find it, I fear, a troublesome diocese. But lacking this episcopal or official supervision, I think we shall all see the *increased* importance of energetic action on the part of the individual members of the church—clergy and laity—to utilise the press to the greatest possible extent.

Power there is in the Church to do this—immense power. What might not 20,000 clergy, surrounded by earnest helpers, Sunday and day school teachers, district visitors, lay workers, not do to make the press a minister for God and truth and purity in the land? The tongue is a little member, but, touched with the live coal from the altar of God, who shall limit its power for good? The so-called Salvation Army, wise in its generation, charges all its members to promote the sale of the *War Cry*, and the result is seen in a circulation of, we are told, 300,000 copies weekly. What, then, might not the tongue of 20,000 clergy, with all their helpers, do if each, in this press war, were a general marshalling his forces for the fray?

But I must arrest my introductory remarks, or I shall never get to practical suggestions. I am here simply as a worker, and I want to help other workers.

1. My first suggestion, especially to the clergy, is — *Utilise the Provincial Press.*

The provincial cheap press, in promoting a taste for reading and supplying the material, has done almost as much for the education of the people as our schools have done for the education of the children. But, morally and religiously, the provincial press might make us still more its debtor.

An example may best convey my meaning. For several years a series of lectures on the Christian Evidences have been given on Sunday afternoons in a hall at Deptford, where Mr. Bradlaugh had scattered some of his poisonous seed. Five or six hundred hearers have thus been gathered together weekly. Such a gathering would not easily be secured in a church on Sunday afternoon. But the main point to note is this: The editor of the *Kentish Mercury*, Mr. James Watson (I think the father of the movement), arranged to publish these lectures in that journal. Since the *Mercury* circulates over 16,000 copies, we may conclude that at least 100,000 readers are thus reached. The population of the area in which it circulates chiefly may be set down at 300,000. Hence the paper is seen by one in three of the entire population. I question whether all the churches and chapels put together reach as many? The lectures, if printed separately, would require an outlay of £50 weekly. So that the *Kentish Mercury* is really doing most important Christian work for nothing, the cost of which, if it were met by the Christian public for a year, would represent £2,500.

Could not this noble example be followed in other districts? The best society for evangelising the masses is a Christian press. In America this is fully understood; and to a great extent by Nonconformists at home. The widely-circulated Dissenting papers all give prominence—not to the filthy details of crime—but to the religious and family element. Now I believe in many cases the clergy might without much difficulty obtain the use of a column in their local papers, and if wisely and judiciously filled—not of course with sermons, but with

"words in season" that are better than sermons out of season—facts, anecdotes, social hints, life-lessons of heroism, anything that is of "good report"—these press pulpits would do almost as much good as their Church pulpits. In some instances I know the clergy localise a London paper for themselves. This has been done by the Rev. W. Talbot Hindley, Vicar of Holy Trinity, Margate, who I have no doubt would gladly give information.

One further thought. Might not much good result from a watchful comment or protest addressed now and then to newspaper editors both London and provincial? The encouragement the press gives, indirectly at least, to gambling and betting is a very painful sign of the times. Mr. C. B. Strutt recently gave figures in the *Publishers' Circular* as the result of an analysis of the contents of the London morning newspapers for one week. The seven papers devoted 391½ columns in the week to general news, whilst the sporting news alone absorbed 136 columns. More than one-third of the news of the day was thus associated with betting and gambling. What is more painful still, a letter of remonstrance, able and courteous, addressed by a London layman to twelve leading daily papers was left unnoticed by all, and the same letter, afterwards sent to about 250 London and provincial papers, only found insertion in fourteen. Advertising and other interests were said to be too deeply at stake. Might not the *Times*, which has avowed its conviction that "gambling is an abominable vice," show that it has the courage of its convictions by taking the lead in a crusade against the London gambling establishments which are wrecking so many of our young men, and bringing ruin upon so many families?

I would add further, that I think our great Religious Societies would greatly gain by seeking to utilise the general press more than they do, especially in May. A crowded meeting in London is but a drop in the bucket. Even 2,000 hearers only represent one out of each 2,000 population. I remember a C.M.S. meeting when Lord Cairns gave an address, which, if printed in the *Times*, would have arrested the attention of the world of business men. The next morning there was a long three-quarter column report of a Liberation Society meeting held the night before, but not till the succeeding morning were the readers of the *Times* informed that Lord Cairns had made a speech—and that was all! Surely the *Times* would have yielded to a little C.M.S. pressure, or if otherwise, an outlay of £20 to secure the insertion as an advertisement of the Lord Chancellor's masterly vindication of the mission work of our Church, would have been well-spent money. To print it separately and distribute it to the constituency of the *Times* would probably have cost £500; but even this would have been wisely spent to reach such an important body of readers—an Exeter Hall crowded audience multiplied a hundred fold. Of course this suggestion is applicable to reports of local religious meetings everywhere. Commander Dawson, the model Secretary of the Missions to Seamen Society, knows how to utilise the provincial press. The meeting may be small, but a carefully prepared and anecdotal report is sure to be provided, and by a little trouble, inserted without cost in the newspapers for the benefit of the thousands of readers who never go to meetings.

II. As a second suggestion—*Find out what books, magazines, and papers are read in the home.*

I once went into a shop in a populous neighbourhood, and asked the shopman for "the worst things he had." I got them—very unwillingly served—and then I asked, "Would you like your children to read these papers?" I need not give his answer, but I know my words of advice were not lost upon him. Now let us bear in mind that what is sold at the newsagents' gets into the home. I believe we have little idea of the moral filth which is thus defiling our parishes. No wonder working people don't come to church. If we would win them we must look well to the printing press.

But in *all* homes this moral filth—and atheistic teaching too—widely circulates. Canon Lefroy, of Liverpool, justly says:—"These days are characterised by a phase of literary disease of a domestic kind which was unknown a few years ago. Infidelity at the present moment is domesticated in the homes of England, and publications—high-class, so called—which sap the very foundations of religious belief gain an entrance to the drawing room." The Rev. W. O. Purton, in a valuable paper in the *Churchman* (which all churchmen ought to read), describes these publications as "*mingle-mangle*." "In one part you will find infidelity, in another infallibility; one article is sceptical criticism, and another apologetic." The *Art Journal* also says of our popular novels, so widely read by the middle and upper classes, "They aim to make vice look respectable, attractive, glittering, and enviable." But let me quote words more weighty still. From the open grave of one whom all England mourns to-day—a philanthropist whose memory will never die—our Earl of Shaftesbury—I seem to hear again the testimony he bore in life—"There is no greater danger that threatens us—I allude to it wherever I go, and I shall never cease to allude to it, so long as I have breath—there is no greater danger threatens us than that abundant, attractive, poisonous literature of a sensational character, which is spreading over the whole surface of Society." If any think this is exaggeration, I urge inquiry. Facts are facts, and it is no use to live in "a fool's paradise."

Then I think the clergy should have a pure literature sermon once a year. An Ephesian bonfire would purify the parish. Mention books that ought to be found in every home. Fill the basket with good wheat, and there will be no room for chaff. A good illustrated family Bible; a simple, earnest family Prayer-book (there are none better than Dean Vaughan's, Mr. Everard's, and Mr. Gordon Calthrop's); a home Hymnal (to get music into the home); biography for young and old; magazines of general interest; and Sunday tales—"earthly stories"—after the model of the Parables, with "heavenly meanings," to brighten and gladden the Day of Rest to the olive branches. Such a list of other books, by the way, might well form an item for the cover of the local magazine.

III. And this brings me to a third suggestion, which I will give in the words of the late revered John Deck, of Hull—*Every Parish ought to have its Magazine Society.*

It is wonderful what some of the clergy have done in this direction. The Fulham Magazine Society, founded by the Rev. G. S. Batty fifteen years ago, has 100 canvassers. These sold during the last year no less than 27,246 periodicals, making a total of nearly 850,000, to the value of £2,860, since the formation of the association. The Rev. R. Ross,

of Forest Gate, says :—"We have circulated about 60,000 copies of our magazine during the past ten years. The influence for good is incalculable, and it has brought large help to the Church and other institutions. It assisted in raising the vicarage, and in enlarging the church. It lent a helping hand in the erection of two other permanent churches, and two iron churches, and also in providing a large part of £2,000 towards the building of our Church Institute. Besides, it has aroused interest, and supplied wants in many directions."

These testimonials could be multiplied indefinitely. Rightly worked, the Magazine Association is a Missionary Association throughout the parish. The Pure Literature Society, I may add, supplies admirable rules, and gives valuable help in starting these associations. There need be no loss incurred. There may be gain. Anyhow the cost of tracts—often not read, because given—is saved : Parish printing is avoided ; and many contributions secured. But in any case no organisation can be so inexpensive, and if there should be a deficiency, a collection after the Pure Literature Sermon would meet it ; and ought also to supply the clergy with a book fund for Confirmation and other gifts, which too often tax the pastors' purse. The early part of December is the right time for starting ; and the canvassing work is found to be most willingly undertaken by many who would hesitate to engage in higher and more spiritual work.

The Sunday School, is, of course, a great help in this matter. Magazines with pictures are always in favour with the young. An offer of magazine volumes at *half the half-price* (at which half-price they can often be obtained)—the shilling book for three-pence—would often arrest stray pence on their way to the miserable low-class music halls, where Sunday scholars are not unfrequently found. £5 might thus put into circulation books worth £20 ; and books, remember, are more immortal on earth than preachers or teachers.

The Parish Almanack also affords a good opening for district visitors, especially when the distributors take the "tacks" with them, and fix the Scripture monitor for the year on cottage walls. The magazine or weekly newspaper, as a slight recognition of the services of a choir, has also been found most heartily welcomed.

The use of the magazine local cover is a most interesting study to those who see many of them. If bishops and patrons are looking about for hardworking clergy to fill "good livings," they cannot do better than examine the various covers of parochial magazines.

IV. As a fourth suggestion, in large centres of population, I would recommend the formation of a *Caxton Brigade*.

It was my privilege to make the first experiment of a Caxton Brigade in London. But the main success has been achieved in Manchester, Nottingham, Sheffield, and other large towns. In Manchester, Mr. Gilbert Kirlew states that in one year about £3,000 passed through the hands of 400 boys, and £10 more than covered the losses incurred through dishonesty or poverty. The boys earn from 5s. to 15s. a week, and dispose every week of from 300 to 350 shilling books, in addition to more than 8,000 penny publications. Any lady wishing for a sphere of usefulness should commence with one boy. Certainly every small parish should have its Caxton boy, and every large parish its Caxton Brigade.

V. My fifth suggestion is the *establishment in villages of a Book shop.*

I have often wondered how many parishes there are without a book-seller's shop, as compared with the number possessing a public-house? I do not say "a baker's shop," although I suppose food for the mind is really as *necessary* as food for the body; only nineteenth century "progress" can scarcely be expected to take this in at present. Ladies and others, in rural parishes, might do a world of good by a very little outlay in promoting and aiding the opening of *cottage book shops*, in the windows of which tempting and attractive books and papers might be displayed. Even if none were purchased, the villagers would look at the pictures, and read what they could for nothing; and a daily change would make the window a kind of pulpit for diffusing useful and interesting information all the week round.

I think this thought is worth pursuing. The thing could soon be tried if a dozen clergymen would undertake it. Something done, and less planned, is the need of the age.

Let me, in closing—with a side glance at the coming election—just call attention to a recognition of the existing need of utilising especially the Newspaper Press which appeared in a recent number of the *National Church*. The writer says: "There cannot be the least doubt that churchmen and Conservative politicians have too long and too completely ignored the influence of the printing press. If, thirty years ago, when penny papers began to develop, churchmen had taken them up as Radicals did, the present aspect of parties in Parliament would have been very different."

Now, I deprecate as a mistake confusion of politics with attachment to the Church of England. As the National Church, I see no reason why it should not include, as it certainly does include, those who honestly differ on political questions. But I am not the less glad to find the *National Church* so thoroughly alive to the "influence of the printing press." I wish this could equally be said of our Church itself. But *can it* whilst we know that several Nonconformist papers possess a circulation equal to, if not in advance of, the entire circulation of all our church newspapers—and one weekly paper, *Lloyd's*, whose politics, to say nothing of religious principles, few of us would endorse, claims a circulation of 600,000 copies weekly, reaching, I suppose, at least three million readers? I doubt whether all our Church papers could give an aggregate of 100,000 circulation.

I fear, therefore, the clergy, with happy exceptions (for we are not so sleepy about the press as we were—the Disestablishment cry is in the air), have yet to be aroused to the practical action which is so needed. Many evidently forget that, whilst in the Church pulpit, they reach, comparatively speaking, a handful of hearers—who least need teaching—they might, by utilising and recommending the Christian newspaper or magazine, reach and influence the whole body of their parishioners. If a clergyman were asked to preach to a congregation of ten thousand worshippers—assuming the possibility of his voice reaching them—he would appreciate the opportunity; or if, as an author, he could hope to secure a circulation of even a thousand copies of a volume of his sermons, he would know how to esteem his unusual experience; but the duty of rendering active and energetic support to Christian newspapers,

which every week place a large amount of religious truth before ten thousand times ten thousand readers, is only realised by a few.

May the day be hastened when that duty shall be thoroughly and heartily recognised by the many: when we shall all be very hard workers in using the press: for without hard work no *good* work is ever done. Then will the printing press become what it really ought to be—not only a mighty political and educational power in the world, but, emphatically and distinctly, “The Church’s Lever.”

DISCUSSION.

The Rev. G. EVERARD, Vicar of Christ Church, Dover.

I REMEMBER that every year the Christian Knowledge Society puts forward more than twelve millions of publications, many of them large and important books; that another Evangelical agency—the Drummond Tract and Book Depot—puts forward nineteen millions; and I also remember that the Religious Tract Society puts forward each year seventy-one millions, including cards and other publications; but when, on the other side I remember, the large number of ungodly, atheistical, and impure publications that are spread over our land, I think we cannot imagine that we have risen yet to our duty in this matter. In urging the importance of the printing press on the Church, how grateful we ought to be to those gentlemen who have oftentimes, at the cost of wonderful labour and self-denial, taken up this work; I am sure this has been the case with Mr. Bullock. May I just throw out a few practical suggestions? I believe example is better than precept, and I should like to mention a few examples of noble action, with reference to the printing press. First, then, a dear brother in the ministry, six feet six inches high, with a large head, goes out at half-past five, morning after morning, with his pockets full of striking papers he has written suitable to those whom he meets, blacksmiths, factory workers, etc., giving each a paper with a hearty, loving word. Sometimes, before going home, he is in the workshop kneeling down with one to whom he has given a paper. Another instance of this good work, namely, a dear old Canon of Oxford, who for years and years gave away to the undergraduates, valuable books worth 5/-, 6/-, 8/-, and 10/- each—giving them away by hundreds, and many are in the hands of clergymen to this day. I may mention a young lady, shut up in her bedroom for fifteen to twenty years, and out of that room there have issued no less than some 250,000 letters which she has sent to all quarters of the world. I may mention, too, an aged clergyman, who can no longer work or preach as once he did, but who sends out year by year, I should suppose, hundreds of pounds worth of books to his poorer brethren in different large parishes in the metropolis and elsewhere. I might also refer to a London merchant—George Moore—a name known to many of you, who used every Christmas to give away 2,000 valuable books to those under him, and to the London City Missionaries, many of those books costing him from 4s. to 5s. each. And there is a gentleman, well known to myself, who has an estate on the banks of the Severn, which he throws open to visitors for 20 or 30 miles round in the summer time; and Sunday School teachers and scholars go there from all quarters, and he never lets them go away without a book to take home with them. I have seen his library piled up with books published originally at 1s. each, which he gives to these Sunday School teachers and others. These instances will show the wonderful doors open to those who have the means of aiding in this work. I might throw out a few suggestions to my brethren of the clergy with respect to ways in which we may utilise the printing press. I think it is important for us to look round our parishes, to look at the various classes under us, then see how in different ways we may circulate amongst them what may be helpful. For instance, how important it is in our parishes to have the right book to give one. I have found “God’s Light on Dark Clouds” inestimable to put into the hands of a Christian lady or gentleman who has lost some near and dear relative. I have found, for the last ten years, that lending tracts has (to some extent) done its work. But we should do our utmost with our parochial magazines; then each month it is well to send round something to every house in the parish, something

they are to keep—perhaps a letter or some little paper—especially at the New Year, wishing them the blessings of the season, and giving them a few words of Christian counsel. Then I find that our Bible classes afford us great opportunities for the circulation of Christian literature. At seasons of Confirmation and First Communion, it is most important to give a book to young people. For instance, what an inestimable blessing “The Pathway of Safety” has been to hundreds and thousands of such. Again, could not we, from our own shelves, again and again lend the members of our congregations books that have done good service for us. As to existing papers, I think the whole Church is under a debt of obligation to the *Record* for what it has done with reference to the Disestablishment of the Church. I hear frequently, at Church Congresses, of the bitterness and uncharitableness of party newspapers. I am sure this is not true of the *Record* in its altered form. Whilst holding fast by Reformation principles, I believe it is almost wholly free from such personalities and uncharitable remarks as are contrary to the mind of Christ.

The Rev. AUGUSTUS JESSOPP, D.D., Rector of Scarning,
Norfolk.

I CAME here this morning rather from curiosity than with any intention or desire to take part in the discussion of this question. There are so many points connected with the subject, that it is impossible for any one man to touch upon them all in the time allotted to him; and it seems to me that it is only by emphasising one or two points that one can help forward a discussion of this kind. The one point which seems to me important is the advisability of starting either a Church daily or weekly paper. In starting such a paper the question would be, of course, as to what is specially needed in order to give it wide circulation. One speaker insisted strongly on the necessity of starting first and foremost upon certain grand principles. In my young days I accepted Edmund Burke as one of my great teachers, and one lesson I learned from him was that “Men, not measures,” was a safer maxim than “Measures, not men.” What we want in carrying forward any great warfare in politics or anything else is having men whom you can trust.

“If being right’s the first concern,
The ‘fore the first’s cast iron leaders.”

In journalism your first requisite is, not first a good flag, but first a good chief. You talk of the great success of *Lloyd’s* newspaper. How has it come? You talk of the circulation of the *Daily Telegraph*. How did that circulation grow? Not from the principles on which those papers started. The proprietors found the editor whom they could trust, and, having found the man, they left him alone. A man who is not fit to be left alone is not fit to be there. First and foremost, then, you want your editor, and there is your difficulty. Give me my editor with such powers as Mr. Maclure, who is sitting there, and I guarantee the success of your paper, just as I may say, give me such a Secretary as Mr. Maclure, and the vast development of the business of the Christian Knowledge Society is assured. The second thing you want is money. The sinews of war are after all in the cash-box. But if there be one thing we as clergy ought to know, it is that if we are to raise any large capital it certainly won’t come from us. We have wanted and always do want to keep things in our own hands. I, for one, am sick of that; I do not want to direct and advise, and teach and preach to the whole body of the laity. I want to be taught by them. And I do not want to manage all the financial affairs of the Church at any rate. God forbid! I want to have that done for me by shrewd men of business who know what success is, and are not afraid of failure. Again, when you have got your editor and your money, the next thing is to fill your paper. I do not believe in volunteer contributions to the press or anything else. I know that they have been tried two or three times. I have more or less myself written nonsense for nothing, and had it printed—so much the worse for the editor! I have known several very benevolent efforts made to sow truth broadcast in the world, and to do that thing which will cost nothing, at the cost of nothing, and with the results of nothing; but I am quite sure of this, that any newspaper which is to succeed cannot succeed upon the benevolent principle. You must, having got your good editor, get your good men, and the best men are not those who

have leisure, but men who in point of fact earn their bread by their pens. First, then, the editor, secondly the money—that will come when you have got the right man—and thirdly, the contributors, who must not be those random gentlemen who occasionally send in an article, and, having tired, stop short, but regular contributors having their regular work. What should these writers contribute? When I was young we used to be warned against reading novels—it was a dreadful thing to read novels—reading novels was a sinful waste of time. We don't think so now. One of the great blessings of Almighty God to the literature of this country has been the inspiration of some of our highest *fiction*. There is nothing, it seems to me, which we, as churchmen, as men, have to be more grateful for than the immense *lift* that has been given to the literature of fiction in this country during the last half century—a literature in the main so healthy, so manly, and so good. It is said there has been a corrupt stream running through it, but if so I do not believe it has been so deeply quaffed of. I believe the great engine for disseminating right sentiment, and for raising the tone of sentiment throughout the country, has been the prose fiction of the country, and if you are to pooh-pooh fiction I think you will prove yourselves blind to the logic of facts. Science, too, has its mission in our time, natural history, astronomy, and the like. Open your eyes to the logic of facts, and see where the currents are running. And as to politics—well—I know nothing about politics, but principles, even political principles, admit of being formulated in varying terms with the change of times and circumstances, and everything admits of being studied in different lights. But, as I said at starting, right principles are not the first conditions of success in journalism, but the right man in the right place.

H. ALGERNON COLVILLE, Esq., Lay Evangelist, Denstone, Uttoxeter.

I THINK this is an important meeting, and I am sorry it is so poorly attended. Well, I think this—knowing a good deal about the working-people—that very few people have any idea of the awful literature that is spread among them, and the harm done thereby. As to Church newspapers, some twelve months ago I got the consent of my own Bishop to let us try in our diocese to start a cheap newspaper for the people, giving interesting Church matters, and interesting news for the people; and we started, in connection with our Lichfield Church Mission, a paper called *The Church Evangelist*. People thought it was one of my go-ahead sort of things, but I stuck to it. We had no money to start with. I had no money myself, and our friends were poor; but we started it, and so far it has been successful. It is a half-penny weekly Church paper for the people, and, I am thankful to say that I know cases where that paper has been made a great blessing to people. We have now a circulation of something like 22,000 copies per week. We have paid all the expenses of bringing it out, and we are now making a small profit towards the mission work of the diocese out of that newspaper. My object in asking to be allowed to say a few words, was in order to try to do a little advertising at the Church Congress. I wanted to bring that paper before the notice of the meeting as admirably suitable for circulating among the working-classes. The thing is to get it sold by boys in the market-places and streets, and from door to door, and spread it about. We have not got money to pay able contributors to the paper, and we are glad of contributions from any friends who will send them in gratis—especially interesting matter in connection with mission work. If any clergymen would send us short, telling accounts of mission work, we should be obliged. As I have given the advertisement, I have said all I wish to say.

The Rev. S. HOBSON, Vicar of Uppington, Shropshire.

I WILL try to do what a former speaker has done, and that is, to keep to the one point on which I wish to address you, for I quite appreciate the impatience of an audience when a man gets up to make general remarks about everything, and spends a few minutes talking about nothing till the general ideas come; and my one point is the utilisation of the local country papers. Reference has been made to the nature of many of the chief journals circulated among some of our poor, and rich too, in

our large towns; but I wish to speak of the papers that go to almost every house in our country villages, and our mining villages, too—the local papers that come out once a week. Those papers have a very great influence, and are much read, and I think we Church-people are apt to undervalue them. I wish to say this. I have read a great many of them, and I read my own local paper regularly, and what surprises me most is the absence of matter to which any honest person could fairly take objection. A neighbour of mine sometimes comes in, and takes up the local paper. He picks it up as if it were red hot, and says, "Why ever do you take this in? Look what a paltry tale!" I say, "The tale may be paltry, but it is not harmful," and there are, besides other things, reports of our missionary meetings, and so on. I send an account, or get some one to send an account of our own meetings, and of any special service we may hold. My people have often spoken to me about it, and said, "We take the paper every week—we Church-people—and we like to see the notices. We see notices of the harvest festivals in the chapels, and like to see our own as well." Papers cannot afford to send special people to collect information from every village, and they have to depend, whether about church matters, or chapel matters, or general matters, on some of the local people for information. If you treat the newspaper people fairly, and help them fairly to report what goes on in the Church, I say they will treat you fairly. I have always found it so. And I do feel, also, that we owe a very great debt indeed to many country newspapers for the noble way in which they have often resisted a temptation, which some London papers have not always resisted, and those, too, journals which made special claims to the championship of virtue. They have resisted the temptation to indulge a craving for filthiness, while professing to expose vice. I say to all, try each in your own neighbourhood to make your influence felt—try to make the Church's influence felt; and do not, in doing this, forget the day of small things, and the enormous power exercised all over the country by the printing press, through the circulation of the local paper. That paper penetrates into every home, and must have vast influence.

The Ven. WILLIAM EMERY, Archdeacon and Canon of Ely;
Permanent Secretary of the Church Congress.

I HOPE I may be pardoned, though I am permanent secretary, and my voice is often heard in official announcements, if I speak simply now as a member of the Church Congress on this subject. I desire to follow the last speaker, because he seems to me to have decidedly touched the right point. The Church of England, as represented by the clergy and laity, have not, up to the present time, made that use of the press which they ought to have done for the sake of true religion, and for the sake of the Church they love. Our eyes are now being opened by current facts, and the facts which have been given you by the last speaker should be laid to heart. There are thousands of local papers of various kinds, circulated through the country, and what he has said of the one paper, is true of almost all. You would imagine that, instead of the Church people being as worshippers, half the nation, and that another quarter of the nation consists of those to whom the Church is missionary, you would think from the papers that the whole of the population nearly were Nonconformists. You would suppose, too, that Nonconformist bodies were doing most of the religious work of the country; that they were the preachers, the upholders of harvest, choral, and other festivals, while Church-people comparatively had not the cause of God and man at heart. What you have just been told is true. Look through any local paper, and you will find a sad absence of the work which the Church of England is doing in her parishes, and in various ways, to meet the wants of the people. Not, indeed, that the Church of England is not doing it, but the clergy, and the laity too, of the Church, are too modest to notify publicly what they are doing. I spoke to an editor in a certain important town, of a Church paper. I said, "Why don't you put in your paper the information from my Archdeaconry? I know there is important work going on, but I seldom see it mentioned?" "Well," he answered, "it is because the clergy won't send us the information, nor anybody else connected with the Church, and whenever they do send information, they send such long statements, and so dry, that we are obliged to put it aside and insert the shorter and more interesting pieces, supplied from other quarters." "We are," he continued, "most anxious to get

Church information, but the clergy and our correspondents must remember we cannot give much space for any particular parish. We can only give the substance, and we must expect our correspondents to give us, in as short a way as possible, what they wish to inform the public about." I look through the papers and see often sermons printed there. But who are they preached by? Nonconformist preachers and American preachers generally. Yet we have as godly and powerful men in the Church of England as are to be found in any other body. Why don't they furnish various publications with some of their sermons and addresses. I met, some time ago, the editor of a largely circulated paper, a Congregational minister, and his conversation with me showed that papers were quite willing to put in interesting religious matter if supplied with it. He showed me his own paper. He said, "We put in sermons by the divines of the English Church, as well as of preachers of other denominations." Well, friends, we are taught that we cannot give the benefit of our thoughts to too wide a circle in the present day if we wish for good to influence the masses; and we ought, therefore, to take a lesson out of the experience of others in this matter. So with harvest festivals. Try to give the substance of what is being done for the encouragement and assistance of others. The influence of your good work and example may thus be widely spread. Again, take another matter. We are now much agitated with respect to attacks made on our Church. We ask what is to come—what are we to do? Well, I know what others have done and are doing. The Liberation Society, of which I always speak with respect—because members of it are thoroughly in earnest in what they do—has for the last forty years and more, especially the last ten years, circulated without stint, information of their views concerning the union of Church and State, till every village and town is permeated with it. I was at Brighton not long ago, and it was full of the leaflets of the Liberation Society, and now when the whole country is permeated with real error concerning the National Church, and country populations have got extremely wrong notions in regard to the matter, now we are waking up when we ought to have awakened long before. I will give you two or three personal instances to show what can be done. A gentleman called a meeting for a highly religious purpose in London, some time ago; he circulated a notice of the meeting. Nobody came but a good lady and a gentleman who looked like a dignitary, but who turned out to be a reporter. The gentleman was in a fix. But the reporter said, "Sir, if that lady will form the meeting, I will be the reporter, and the public shall have information to-morrow." The lady agreed, the reporter took the notes, and next morning it was stated in the papers that at a meeting not numerously attended, So and So made an important statement with regard to a certain mission, and this brought in much which did valuable work. Once more pardon my egotism for a moment. I started the volunteer movement in Cambridge, and through it widely in the country. I called the first meeting, with help of others, and got town and University to move in the matter. But the Lord Lieutenant resisted, and no county movement seemed to follow. So I got a paper printed without name, and merely headed it "County Volunteer Corps—Is it to be Infantry or Cavalry?" I circulated that paper by my agents, in the market and other places on the Saturday. What was the result? In a fortnight afterwards the Lord Lieutenant called a meeting, and we got a splendid county corps in addition to those of the University and town. Again, the Diocesan Conferences have been started, and I have been called the father of them. How were they spread over the country? With all respect to the right reverend bench, I must say they hesitated a good deal—not the present Bishop of Winchester, then of Ely, but a good many others. Well, I happened to meet at the moment a good fellow, since dead, who was a writer in the daily press. I was full of this matter. He said, "Excellent work, you write me some information about it." I said, "Don't use my name; I can't write articles." But I wrote an account for him. Two days afterwards I found a head and a tail put to my account in the *Globe*. I had slips printed off, and widely circulated it. Conferences came, and now all but the diocese of Worcester has a Diocesan Conference. Churchmen, "Awake, awake!" and do what others are doing for what you believe to be right.

THE REV. ROBERT R. RESKER, Vicar of Purley, Surrey.

I ONLY venture to address this meeting as a parochial clergyman, who for sixteen years has used the printing press to a very large extent, and has found the benefit of so doing. I should like to speak of the value which I have derived from the Magazine

Association. I found in the little bookseller's shops in my late parish in South London, literature of a description with which some members of the Congress possibly are familiar, but to which others are happily strangers. The Magazine Association has done good service in taking to the homes of the people, and putting in the hands of our Sunday and day scholars, good and interesting literature; and it has done much to lessen the circulation of "penny dreadfuls" and books of that description. The Magazine Association can be worked without any loss whatever, and I have found that it has this advantage, that it enables you to employ as church-workers some who may not be altogether fitted for teaching in the Sunday School or for other work in the parish. Many of my people in South London have been most useful in acting as magazine visitors and canvassers. I may mention that we have circulated in a parish which can hardly be said to have a "reading" population, from 18,000 to 20,000 copies per year of pure literature. In connection with this, we had a parish magazine. I do feel that every parish with a sufficient population ought to have some means whereby the pastor of the parish may communicate with his people. During the last month or two I have found the magazine of great service in supplying information about the Church of England, specially with reference to the question of disestablishment; and I am sure, from what I have been told, that the facts communicated were altogether new to very many of those before whom they came. There is the question of expense, and if local matter is employed to any large extent the ordinary penny cannot cover the cost. No doubt part may be met by advertisements; but there is rather a difficulty in some of our poor London parishes, where the magazine has to be managed by the clergy, in their seeking advertisements from tradesmen in the parish. But what I should like to throw out would be this, that recognising the importance of the local matter, the magazine should be reckoned as a distinct agency in parochial work, and that some of the parochial funds should be set aside for that purpose. It has occurred to me that if a somewhat shorter but equally attractive magazine as those in circulation could be published at a cost which would allow the magazine and local sheet to be sold for a penny, without the trouble of getting advertisements, it would be a boon to many parishes. On leaving my London parish last week, I had to get something like £18 to wipe off the arrears on the magazine account. At the same time, I believe the money to have been well spent. With all due respect to the Christian Knowledge Society, the *Dawn of Day* is not exactly the magazine we want; something more in the style of *Home Words* would be of very great service indeed in enabling us to provide this desirable agency in communicating with the homes of the people, without the financial difficulty referred to. There is one further difficulty that, after all, a great number of our parishioners do not purchase the parochial magazine. I think it would be well occasionally to print an additional number of the local sheet, and send them round to every family which does not take the magazine. One further use I have made of a different kind of printing press. Occasionally, at the new year, or at an annual gathering for former confirmation candidates, I have sent round a letter lithographed by the papyrograph or cyclostyle, which has been of great service. I venture to commend to the notice of the Congress what I have found of great use in furthering the parish work.

STEPHEN BOURNE, Esq., Wallington, Surrey.

I AM ashamed to appear so often, but as a speaker, understanding that no layman was in the field, I am asked to address you on this subject; and though I have not much to say as to the use of the press for the prosecution of religious or philanthropic efforts, I have all my life long found it to be exceedingly valuable in disseminating the particular branches of information with which I am more immediately concerned, that is, in matters connected with the trade of the country. I believe it is the true policy of the Church to enquire into and examine the methods used by ordinary men in the prosecution of their ordinary work, and follow their steps when they find it to be successful. I know this, that oftentimes an account of a paper which has cost a great deal of time, and on which a great deal of attention has been paid, is circumscribed in its influence unless it finds its way into the periodicals of the day, or its information disseminated through some established journal. With regard to the newspapers, there is no more powerful instrument for the diffusion of knowledge than by the employment of that agency. It has happened to myself to find that an expression, a single statement, has been reproduced over and over again by those who knew

nothing of its writer, and who, if they had known, would not have used it. With regard to the trade of the country and the temperance movement, there was not long ago a remark made by a Cabinet Minister in the House of Commons, which word for word might have been found written in the pages of the *Temperance Chronicle*. So if we want to disseminate true knowledge relating to the movements of the Church, and the renewing of our national life, or if we want to attack or expose the attacks of those who are her enemies, we need to follow their example in using the printing press for the promulgation of the truth in opposition to falsehood. There can be no doubt that the spread of religious truth has been influenced by penny journals, such as the *Church Bells* and such as the *Christian*. To speak of another branch of Christ's work, the various magazines, periodicals and others—these find an entrance into the servants' hall, and into the cottages of the poor. They may thus fall into the hands of those who, in our great cities, from time to time find an opportunity for reading, and who would read a small leaflet of paper when they would not pay attention to a large book. I believe we live more by the fleeting literature of the hour than by the sounder works of the day. I know all this involves expense. I have found it to be so with subjects which, perhaps, are not of general interest, and which we cannot expect to be attractive to the general body of readers; but surely all that relates to the Church and her teachings in this world is worth being distributed much more largely than at present. There are some of the periodicals which report sermons of the leading divines, but generally confine themselves to giving reproductions of those who are popular, and whose names will help to sell their papers, rather than to the many excellent and beautiful sermons or writings which emanate from those not so well known to the public, when the more solid writings of those less known would have made more practical effect. I feel that the experience of all our societies shows that expenditure of money in printing is absolutely necessary. It is said in the present day that no trade can succeed that does not advertise largely. Take, for instance, an advertisement of which we may be sick and tired; we are told that it has been the means of establishing a most lucrative trade, which depends upon this for its continuance, and it is a shame that mere matters of trade should be thus made prominent, be thus advertised, when those of the highest interest concerning our homes, our morals, our social relationship, and the condition of our spiritual life, should be so sparsely disseminated by this means. Take the Temperance Society. It has its *Chronicle*, and I have found that journal to have been a medium by which the knowledge of the truth, and the facts which support the temperance movement, are constantly being conveyed. Let me beg that those who are interested in this movement, and other movements concerning the real welfare of the country, will take courage, for, by spending more money in printing that which is suitable for reading, I believe their efforts will be made successful to a much greater extent.

The Rev. A. R. M. FINLAYSON, Association Secretary, Colonial and Continental Church Society.

WHEN I sent in my card, I ventured to hope that I might contribute something fresh to this important discussion, but since the speeches of Archdeacon Emery and Mr. Hobson, I feel very much in the position described by the fabulist Æsop. He was in the market-place with other slaves waiting to be sold. A gentleman coming in and looking at a man immediately on the right of Æsop said, "Well, my man, if I purchase you, what can you do?" "O, sir," replied the man, who was anxious to obtain a good master, "if you purchase me I can do everything." Turning to a man to the left of Æsop the gentleman asked, "If I buy you what can you do?" The man replied, "Sir, I can do anything." Then turning to Æsop, the gentleman said, "And what can you do?" Whereupon Æsop replied, "Sir, if this man can do everything, and that man can do anything, what is there left for me to do?" Similarly I feel that coming just after the speech of Archdeacon Emery, who has, in few and weighty words, wrapt up everything that need be said on this subject, and after the speech of Mr. Hobson, who has said anything which, through lack of time, had been omitted by previous readers or speakers, "What is there left for me to do?" In discussing the "Church and the Printing Press," I feel strongly that we should place in the forefront our deep obligations to the press of the United Kingdom. The secular press deserves largely the thanks of this Church Congress, and of churchmen

generally. And because I thought that sufficient prominence was not given to this in the early part of this meeting, I was anxious to remedy the omission which Archdeacon Emery had just so happily supplied. Complaints have been made as to the meagre ecclesiastical information supplied by the secular press. I cannot speak for the London press, but I can say from some experience, that the secular press in the provinces is not indifferent to Church work. The Manchester and Liverpool papers will give column after column of reports of the Church Congress, and in Birmingham, the stronghold of Radicalism, the work of the Church is not ignored by the Radical newspapers. In the consideration of this question we ought to feel grateful to those nonconformist editors who, with a large-hearted liberality, give us so much space in their papers, many of which are, though we may disagree with them, doing a most valuable and important work. Dr. Arnold used to say, "I rule England, because I rule the boys, who rule the mothers, who rule the men, who rule in the Houses of Parliament," and the same influence may fairly be claimed by the gentlemen of the press. Many recognise this solemn responsibility. And if the London papers do not give as much ecclesiastical information as we would wish, may it not be owing to the fact that such information can always be found at length in the special class papers which are published in London. I overheard a gentleman who was qualified to speak on this subject, say that the only London daily paper which published sermon reports was the *Pall Mall Gazette*. Those who have read the reports of Canon Liddon's sermons in that paper will bear out this assertion. In America the press is more domesticated, and the Monday papers generally contain a sermon. I am speaking subject to correction, but I oppose entirely the project for the formation of a special church daily paper. Such a scheme will be a distinct failure. It has been tried and failed. Nor is it desirable. If you have a special paper your outlook will be small, your horizon limited. Such a journal could never influence those we most wish to reach. It would lose its *raison d'être* if it did not look at certain questions through the distorted rays of ecclesiastical lenses, and we should find such a journal advocating class interests or party questions. When the Church is disestablished and sinks to the level of a sect, such a paper may be useful. But while she remains the National Church, let us utilise the papers of the nation. They are in touch with the masses, have a grip on their constituency, and instead of seeking to dislodge it, what we ought to do is to co-operate with these papers and utilise their influence for good. Please do not start a new church paper! I make it part of my duty to go down to the club one afternoon every week and look at more than a dozen Church papers, and sometimes it is very hard work. There are many others in the same position. We skim all and read none. We have a sufficient number of class periodicals to meet the wants of all without establishing any more. Is a man a clergyman? Then he will find in the *Clergyman's Magazine* much that will be useful in his work, both spiritually, mentally, and professionally. Where can you find a better magazine for Sunday School teachers than the *Church Sunday School Magazine*? The Church is alive to the power of the printing press. There is not a subject of any importance which is not represented by some periodical. Take the question of Church Defence. For years the *National Church* has done valuable work in this direction, often amid opposition from those who might have supported it. And here let me say that churchmen of all schools of thought owe a debt of gratitude to the *Record* for the very able manner in which it has brought the question of disestablishment before the country. Mr. Hallam Murray suggests the establishment of a Sunday Church newspaper for the working classes. But is not Mr. Murray's suggestion anticipated by the *Fireside News*, which has already obtained a large circulation amongst this class. It is not, I understand, a working man's paper. But it contains precisely what we would wish to put into the hands of working men—sound Church teaching and interesting social information. In its pages you may read how to peel a potato—and the late Dean of Manchester, speaking at the Social Science Congress, said, "there was a great art in peeling a potato," and you will find social questions discussed by men of thought, and sermons by eminent divines, and I maintain that by circulating a paper which, bearing on its face no narrow title, finds an entrance into many a cultured circle as well as many a poor man's home, you are best advocating the principles of our National Church, and befriending the working classes. While speaking on this question let me add a word on the power of books. Let us circulate good books. All honour to those London publishers who at first have often taken up books at a loss or under difficulties largely because they believed in the principles set forth in these works. These are days when, thank God, men are seeking for a "higher life." Often are we indebted to Nonconformists for works of piety. But there is a little book, "Thoughts on Christian Sanctity," by Handley Moule, which I know is being largely circulated and read by

Nonconformists who, as they draw nearer to the "Sun of Righteousness," are drawn nearer to ourselves, just as the spokes of a wheel meet in the centre. The Bishop of Liverpool knows well the power of the printing press. Dr. Ryle wrote a tract entitled, "Are you forgiven?" It was translated into Spanish, and fell into the hands of a Roman Catholic priest. He began to study his bible. A brother priest joined him, and thus two souls were brought out of darkness to light. They began amid great persecution to preach the Gospel, and now there are in Mexico some forty thousand professing Protestants, as the result, under God, of the Bishop's use of the printing press in the issue of this tract. These are days of prayer meetings. In every parish let there be definite prayer for the editors and writers of the press, and, if in this way we send up a cloud of prayer, the answers will return in showers of blessing.

WILLIAM STORR, Esq., Parliamentary Reporter.

THE papers and the speeches appear to indicate aims and objects which, although they may be of a kindred character, may yet admit of judicious separation in considering the means by which they are to be attained. There is first the attainment of local publicity. It is, of course, impossible that a newspaper, however local its character may be, can open its columns to the details of parochial or congregational work, for the record of which special provision must be made according to the character of the communication required. But when events take the character of news of local interest, it is most impolitic to rely upon any restricted or exclusive publication. Professional knowledge accords with the experience of some of the clergymen who have spoken, that their desire for the dissemination of news is surpassed by the desire of the newspaper proprietor and the editor to obtain it. There cannot be a greater mistake than to suppose that the politics of a paper interfere with the insertion of news, communicated early in a proper form; and the commercial instinct alone is sufficient to prompt an editor to insert anything that can be fairly regarded as local news. If a paper identifies itself with the Church, or with dissent, it may please the majority of its readers by giving longer reports to one party than another; but even such a bias rarely operates to exclude the news of the minority of its readers. There is, therefore, true worldly wisdom in the advice which has been given to cultivate friendly relations with local papers, regardless of their politics, by giving early notice of events, and by voluntarily communicating paragraphs of information, as early as possible, in a reasonable form; and embodying statements of fact as to what has occurred untinged by opinions on the part of the contributor. Many contributors are unreasonable in expecting to commit a paper to their individual opinions. It is the object of a paper to state facts, and record events as free from individual opinion as possible. Ventilation of opinion on controverted subjects must take the form of signed letters, or sometimes of articles "communicated." But letters should be short, and should be sent very early in a newspaper week; and a local newspaper should hardly be expected to discuss a large national question in letters, unless they are made locally interesting by local illustrations of the arguments used. A second use of the press is indicated by class journalism, and class journals may be either select or popular. A journal must be more or less select, and limited in its circulation, which puts on record everything that leaders of thought may require to read. But many documents and speeches need to be dealt with quite differently in a cheap and popular journal; and it must omit many items that cannot be ignored by one of a higher class. It is difficult to combine these two objects—the aptitude required by the few, and the brevity desired by the many, in one journal. Private enterprise is doing much to meet varying requirements; and the opinions expressed as to the existing papers, seem to show that it would be impossible, by any kind of co-operative effort, to produce a class paper that should give anything like general satisfaction to all sections of Churchmen. The difficulties of a class-daily would be greater still. There is in the minds of Englishmen an invincible prejudice against a paper that seeks to serve class purposes in supplying the news of the day. An effort was made some years ago to establish a daily paper of a distinctly religious character, to be called the *Dial*. Meetings were held all over the country. At one of these, the chief founder of the *Daily Telegraph* made this comment upon the speeches of the promoters of the movement:—"It is all bosh: it is not principles that sell a paper; it is news." The weekly *Dial*, instead of being a daily, was merged in the *Morning*

Star. That paper was supposed to be subsidised by the Manchester party to support the views of Mr. Cobden and Mr. Bright. That supposition diminished its influence. It never commanded the confidence that has been won by papers that were believed to be independent of party support. The collapse of this paper was made the subject of the bitterest satire in newspaper comments which, in many cases, were headed with the opprobrious words "Kept papers." Whether the attempt to establish the *Hour* failed in part from similar causes, others present may know better than I do; but certain it is that general newspaper readers do not take kindly to enterprises of the kind; while those which are independent, and are managed in the interests of private or co-operate owners on business principles, gain that commercial foundation on which alone permanence can be secured. Many possess that foundation already, and furnish collectively the means of reaching a circle of readers far larger than could be reached by the most successful Church paper that could be launched. If it were conceivable that the success of such a paper could diminish the attention paid to Church matters by the existing dailies, the loss would be greater than the gain. The conclusion is that, with important dailies, as with local weeklies, it is the true policy to make the fullest use of the journals that are established, and which are conducted on the principle of supplying the news which they believe to be required by their readers. It is obviously for the public good that secular news should be accompanied by a leaven of Church intelligence; and the advantage of churchmen accepting secular news from secular organs, is that they can absolve their class journals from secular details. There is economy in the concentration of energy and attention. Secular work is best done by secular papers, and church work by church papers; and, whatever combination may be possible in a high-priced weekly, in a daily it would be misdirected effort, because it would disparage the help afforded by all other dailies, which it could never supersede; while a daily class paper would over-tax the time and the pockets of those expected to support it, seeing that it must be an addition to the dailies or weeklies they now read. The tendency of the time is towards dealing separately and specially with matters not delivered by the ordinary daily papers, to accept their help as far as it goes; to regard the daily paper as an index, rather than a record; and to rely upon special publications for the fuller record required for the purposes of exhaustive discussion and propagandism.

The Rev. HENRY ROE, Poyntington, Somerset.

CHURCH papers are excellent, but for whom are they written? The very people whom we do not want to reach. They are already attached members of the Church, and we want to reach those who are not. Let us go straight for the open press. I say we can, if we will exercise the very greatest possible influence, if we only ourselves wrote for the general press. Why don't we? Because we are over modest. I am a very modest man myself. We fancy everybody will look down upon us if we say a simple word for ourselves, and we say "mum." Then, again, we are too indolent. I am perfectly certain there are scores of clergymen scattered throughout our various dioceses, who could write brief, capital papers that would find their way into our local press, and would work wonders in correcting the errors gone into. I go further, we are all too high-flown. We do not speak down to the level of the people, who have to read what we have got to write. Our sentences ought to be thoroughly to the point, carrying conviction to the hearts of those who read. That is what we want. I say we are too high-flown; and I think we lose, because we have not faith in our work, and more faith in ourselves. There are a good many people who require to put their foot down firmly and say, "thus far and no further," and mean it. Why should we not get rid of our excessive modesty? I was told the other day that the Church Congress was going to be paid out of the rates in Portsmouth. That is only akin to the story that the clergy are supposed to be supported out of the rates and taxes. What have we got to do? We have got to remedy this error, and through newspapers, write in such a manner as the public may understand. On Monday there was a gentleman in the carriage in which I was, and I chanced to say to one who was by my side, "We are going to hear some capital preachers," and this man looked up and said, "Christ was a great preacher." I said "Yes." "Paul," he said "was a great preacher." I said "Certainly." He said, "Did ever Paul preach for

money?" I said "No, but I think there is one thing he said, that they who preach the Gospel should live by the Gospel." "Oh," he said, "but that doesn't mean he is to have money for preaching it." But you and I have to get some earnest thoughtful support; let us write for the press.

Mr. J. CLISHAM, Quarter-master, Royal Scots Fusiliers.

WHEN I entered the hall I had not the least intention of coming on the platform, but the question of the distribution of tracts being mentioned, I thought I would say one or two words on that subject. One of the speakers remarked that a lady distributed 20,000 tracts, but I would ask how many out of that large number gave any information as to the teaching of the Church's doctrine. Men are joining the army day after day, and I assure you when spoken to (I mean churchmen) on that subject of the Church's service, they are quite ignorant on the matter. What we require are leaflets or small books to put into the hands of men, giving them some idea of the Prayer Book, and the rest will follow. All honour to our friends the Dissenters, who are always holding out the right hand of fellowship in that way to the men in the army. At my present station (Portland) the tracts which I receive are from our Dissenting friends, to distribute among the men in hospital. My reasons for speaking was to bring this to your notice as churchmen, so that if at any time you can spare a few tracts, on the teaching of the Church and her services, you will remember that she has children in the army, who require instruction and guidance in the Church's doctrine.

The Rev. G. N. GODWIN, Chaplain to the Forces.

I was very glad to hear the remarks of the last speaker. I wish to speak of the great importance of Church literature in the Army. I must say that we are doing something in this matter. We are very much indebted to the press—I am personally—for literature sent to the largest military hospital in England—Netley Hospital: but there is more wanted. And I am sure I am endorsing the sentiments of my brother chaplains when I say that we do love our men; that we do not keep them at the distance which some say that we do; that we do love them, and that they love us in return; and if you will only send us any quantity of literature it shall go direct into the hospitals, and sick men will be grateful for it. There is no man more grateful in this world than the British soldier for what is done for him. If any of you have any literature which you think good for yourselves, send it off to the nearest military station, and I am sure that it will come into good hands. In these days of short service soldiers must, on their return home, greatly alter parishes either for good or for evil. If duly cared for, they will be missionaries for good, and splendid missionaries too. Anything which you do for the Army will be repaid to you a thousand—yes, far more than a thousand-fold.

The Rev. J. WYCLIFFE GEDGE, Winchester Diocesan
Inspector of Schools.

One word as to newspapers. I do not think the time has come again when we may venture to start a daily church paper. May I say one good word for the *Evening News*, and that is that it generally takes the right side on Church matters. Sometimes I hope we shall get a perfect weekly paper. The *Guardian* is too political, and the *Church Times* too one-sided. The *Rock*, since its new departure a few months ago, has become a really good paper, free from party strife, and I thank God for it. But the perfect Church paper is still a dream of the future. We have been told to write for the local papers. May I caution my friends that they do not offend the political

prejudices of those papers. But you must not put into prominence anything likely to offend the notions of those papers on political matters. I meant also to say a word or two about the magazines. Everybody reads them, and everybody expects to have regularly their own monthly magazine. These magazines are circulated by hundreds and thousands. The editors must have matter for their articles, and therefore they read everything by themselves or their deputies which is sent to them. Young writers have at least a chance of their productions being read by the editors of these magazines, and if they accept these productions the pay as a rule is good. A previous speaker has said, "Write short sentences," but writers must write short pithy papers with short sentences and, I may add, with short words. The article must also be suitable to the magazine. I had the pleasure of introducing a story written by a clergyman's wife to the notice of a London editor. She wrote a charming tale, but he would not take it because she made the heroine die of consumption (and in that magazine all the stories end happily); but she would not alter her story, and he would not alter his requirements, and so the story was not accepted. And then another thing, writers must leave out a good deal of the letter "I." There is a story told of the Pitt Press at Cambridge that once they were very long over the book of an author, and the author went to the printing office and complained. "Well," said the printer, "I'm very sorry; but we are printing a volume of sermons for the Bishop of ———, and we have quite run out of capital 'I's.'" These are happy days for young writers. Their writing through the medium of the press, with its million good circulations, may often reach and influence for good the far end of the world.

The Rev. THOMAS MOORE, Vicar of Holy Trinity, Maidstone,
Author of "The Englishman's Brief," "The Dead Hand,"
"The Established Church Question: How to deal with it?" etc.

It was not my intention in coming to this meeting to make any remarks on this subject; and I think it has been most exhaustively treated already. At the same time I have felt strongly for some years as to the position the clergy and the Church of England have taken up in reference to the press. They have stood apart from it. The prevailing opinion has been that it is beneath a clergyman's dignity to write to the press, and while he has been spending large sums of money on subsidizing a parochial magazine, he might have been doing his work far more effectually, and far better, by taking some one paper that had been started by other men's capital, and in many ways maintained by other men's enterprise, and by adopting it or using it as a medium through which to circulate his views. As to the matter of cheapness, I should advise every clergyman, if he has got anything to explain about the Church in any way, and desires to make it known to the people, to make use of the paper in his immediate district. I know a clergyman who for twenty-five years has not ceased to do this for a single week, and who in an emergency took upon himself to edit two papers for a considerable period, during which time he made them the means of propagating Church teaching, and correcting misrepresentations on all hands with reference to the Church. If we really feel the importance of this subject, we shall look upon the press as the best medium we have through which to communicate with the people. We should treat the representatives of the press as our friends, and not stand aloof from them, for they are doing the same work as we are doing, and speak to an immense majority of people whom we cannot reach. Why should we not try and get what we say from the pulpit published in newspapers? The press would report it if it were worth reporting; and if a clergyman has a lecture in his schoolroom, why should he not try and get a reporter present? and if there be not a reporter present, why should not the man save the press the trouble, and write out a report of his own? The clergy of the Church of England have not utilised the great opportunities in this respect that have been within their reach during the last twenty-five years, but their opponents have. And where do you find the most enterprising paper, conducted with energy, behind which is capital, and on which there are employed men of talent? You find them in neighbourhoods and places where Radicalism is predominant and Dissent is predominant. And the comparatively limited circulation of Church papers prevents them to a great extent from having that influence to correct opinion, to influence conviction, to guide men aright, not only religiously, but socially and politically, which we all desire for them. We ought to take up a distinct attitude with reference to the

press. If you contribute to the press and make it your friend, and treat its representatives as gentlemen ought to be treated, I say then you will necessarily have a great amount of influence for good. I could tell you many a story of success by people writing to the press. I do not believe that there is a Radical paper in the country, which, if a clergyman writes anything worth communicating to its columns and writes it in a becoming spirit, but that it will be used. I have never yet found in all my experience a single Radical paper refuse to insert anything appertaining to the Church—correcting misrepresentations of opinion or setting forth the Church's particular views, if it has been written in a becoming manner; and I strongly ask every clergyman to regard himself as standing shoulder to shoulder with the press and with the editor, and to feel that there is one brotherhood between them of tongue and pen, having for its object the achievement of the common good.

**The Rev. H. C. MARRIOTT WATSON, St. John's Parsonage,
Christchurch, New Zealand.**

I CANNOT refuse to say a word about what we are doing in the colonies. We have Church papers in all our dioceses; and in one place there has been an attempt to establish a weekly paper, which has been successful. There was another in Melbourne, which failed for want of sufficient support. In regard to secular papers, we find both reporters and editors exceedingly favourable to what the clergy have to say: they report our meetings and lectures, and will give a short *résumé* of our sermons. Church papers, when conducted on sectarian lines, will naturally appeal to a limited number of readers. Yet in England, where you have 25,000 clergymen, I do not see why a paper should not be established which will appeal at once to 50,000 readers; such a paper should be the upgrowth or outcome of the spiritual life of the people for whom it is prepared. I should regret to see a daily paper established on distinctly Church principles, but I would like to see a secular paper conducted in a Christian spirit; and I think such a paper might be established, and should be glad to see Archdeacon Emery take it up and make it a success.

The Rev. R. E. JOHNSTON, Editor of the *Rock*.

I AM not going to inflict on you any lengthy speech, but that which I do desire to say is, that it has been impressed on my mind during the last few months, that there plainly ought to be more influence exerted through the press by the members of the Church for the welfare of the Church and the world at large, seeing that there is so much to contend against that is antagonistic to the glorious faith we profess. I confess there is a direct responsibility upon us all to reverse, as far as possible, the harm which has been done; and so far from wasting the resources and energies of the Church in the bitterness of party squabbles and strife, so far from spending our strength and energy in reviling one another in the pages of partisan journals, the gravest responsibility lies upon us to remove that stigma of bitter partisanship. It is perfectly true that differences do exist between different sections of the Church, and we must recognise that fact. But, while we recognise it, we may at least stretch forth the hand of brotherly regard across the chasm that divides us, and claim the assistance, co-operation, and good-will of those even from whom we differ. There is one difficulty which we editors labour under more than any other, perhaps, and it is that which has been touched upon, namely, that there is a profound antipathy, I was going to say in the nature, perhaps in the mind, in the inclination of a great many of our most able writers of the present day to have anything to do with newspapers. I cannot feel that that is an opinion which ought to be supported in any degree. Some time ago this matter was placed before myself. I was a parochial Christian charity and usefulness, a paper which had formerly been known as

most bitter partisan journals, and I could not feel I was justified on the ground of my own disinclination in saying, "I will have nothing to do with it." And I do believe there are many men in the ranks of the clergy capable of writing with power and fulness of knowledge on all the great subjects of the day, and if they would but bring their influence to bear in all directions upon the press of the country a vast change would be apparent, and a vast improvement would take place, and instead of being generally, as is said, a power for evil, the press on all hands would become a power for good. Therefore let us, as far as possible, realise this responsibility. Let us take up the matter in the Master's name for the Master's sake, and accomplish it as His work.

The CHAIRMAN.

THE Chairman's duty on such an occasion as the present is, I think, like "the Speaker," to keep silence himself while he secures for others the opportunity of expressing their views, but I think that I may claim the last two minutes of the meeting in order to express my own opinion about what has been said, and my deep sense of gratitude for the tone in which the matter has been so admirably discussed from very different stand-points. What Archdeacon Emery said was that the Church should be now awakened in the matter of the press; and I think that this meeting shows that the Church—if not entirely awakened—is awakening up to the development of the utility of the printing press. It is too late to go at any length into the new agencies which have been mentioned. But one cannot help recognising with special thankfulness the remarks of the last speaker—associated as he is with one particular paper—who has spoken in a tone of Christian liberality and kindly loving spirit towards those who may differ from the particular principles he may represent, which one trusts may be largely disseminated throughout the existent religious press. Whether it is feasible to have a new distinct Church paper, daily or weekly, I cannot say; but I am sure I may say this, that a great deal of the efficient and valuable work done by existing Church papers has been marred by party spirit. And I am quite sure that we cannot do anything more practical, or which will tend more to promote the true stability and welfare of the Church at large, than discourage polemical attacks, however smart, clever, or vigorous; and advocate that temperate, kindly way of dealing with our differences which is compatible with true honesty and conviction, and most consistent with our religious profession.

CONGRESS HALL,

THURSDAY AFTERNOON, OCTOBER 8TH.

 The Right Rev. the PRESIDENT in the Chair.

THE CHURCH IN INDIA.

PAPERS.

The Venerable ARCHDEACON JOSEPH BALY, Retired Indian Chaplain.

THE subject of this paper is Church work in India among Europeans and Eurasians—their spiritual and educational needs. I can attempt in it no more than the very briefest statement of facts and of the results springing from them, and will begin at once with these, premising only that for brevity's sake I use the single term Europeans for all sections of the race, whether of pure or of mixed descent, it will therefore include those who are commonly called Eurasians, Anglo-Indians, East Indians.

The total number of Europeans in this sense of the word may be estimated as between 200,000 and 300,000, of whom a large proportion are in extreme poverty and a very low moral condition. These are found in the largest towns, and are sometimes known by the special name of East Indians. Another large section is composed of the many thousand British workmen who have permanently settled in India since 1858, and are now profitably employed on railways and other works. Besides these, there are the British troops, the civil servants of Government, merchants, planters, tradesmen, subordinates in the several departments of Government service, clerks in the public and mercantile offices, small pensioners and others, and a considerable contingent of loafers and paupers who have fallen out of employment through sickness or misconduct. Excepting the higher grades of civil servants, almost all soldiers, the wealthier merchants, planters, tradesmen, and professional men, nearly all of the Europeans in India live, labour, and die there, and their children will do the same; they have now become a permanent and increasing element of its population. For the most part this is distributed over some 600 stations and towns, in communities ranging from several thousands in the largest to a dozen or a score in the smallest; but a considerable number live away from towns and stations, working on plantations or on the construction of railways, canals, roads, etc.

It is this distribution over an area equal to that of Europe, less European Russia, and among a native population of 250,000,000, differing in race, religion and social life, which makes it so difficult to provide for the spiritual and educational needs of Europeans in India. The total number of Church of England clergy ministering to them is about 220, viz.—159 Chaplains maintained by Government in the principal civil and military stations for its own civil and military servants;

somewhat more than 30 additional clergy, aided by Government to the amount of from one-fourth to one-third of their stipend (the rest of it being paid by voluntary contributions) who minister in the smaller civil and military, and the larger railway stations; about 20 missionaries, some few of whom receive a small grant for ministering to the Government servants resident in their mission station; some six or eight clergy receiving no grant in aid from Government, but maintained wholly by voluntary contributions, who minister solely to unofficial congregations.

Government acknowledges a direct responsibility only for its own civil and military servants and the employes on state and guaranteed railways, but it allows other than these to avail themselves of the ministrations of the clergy whom it maintains or aids. Where a congregation is entirely non-official, the stipend of the clergyman must be provided wholly from private sources. No increase has been made to the clerical staff by Government since 1858, although the railway community has almost entirely sprung up, and both the official and the non-official population has most largely increased since that date. Nor can any future increase be expected. Whatever increase, therefore, of clergy is needed to meet the increase of population, past and future, must be provided solely by voluntary contributions.

The total number of clergy is reduced by sick-leave and furlough to a working strength of between 180 and 190. In 1882 it was 186, which may be taken as the average; and the number of stations served by them was 557. Of these, 371 stations had no resident clergyman, but could only be periodically visited, as the bishops directed; and between 40 and 50 stations could not be visited at all.

This one fact alone proves the great insufficiency of the clerical staff, but it is made more evident by another—that in 1884 the Bishops of Calcutta, Lahore, and Rangoon could only sanction the following scale of visits :—

To 20 stations 1 in the year.			
“ 22	“	2	“
“ 14	“	3	“
“ 41	“	4	“
“ 24	“	1 a month.	
“ 6	“	1 a fortnight.	
“ 7	“	1 a week.	

And the number of visits ordered by the bishops is, through unavoidable causes, always in excess of the number that can be made by the clergy. The scale of visits for the Dioceses of Madras and Bombay is much the same.

In the stations occupied by Government chaplains there is always enough work, and sometimes far too much for efficient performance by one man; yet there are very few to which from one to six out-stations are not attached. Some of these are from 100 to 200 miles distant, and where there is no rail the visit may compel a journey of several days. It is as though a town-clergyman in Middlesex had attached to his charge a village in Yorkshire, another in Suffolk, and a third in Hampshire, and would only reach them by boat or by carriage, on horseback, or in a palanquin. The absences of some chaplains from their principal station on these out-station visits aggregate from three to six months in the

year, during which their congregations, unless there happens to be a resident missionary, have only lay services.

When again a chaplain takes temporary leave, or is compelled suddenly to quit his station through sickness, the bishop is frequently unable to send another chaplain to take his place at once, and it may happen that for two or three months the chaplain of the nearest station, as often as not from 50 to 100 miles distant, must take this charge in addition to his own.

The case is much the same with the additional clergy in the smaller stations and the planting districts. Each of them has to serve from three to seven out-stations. The evil, however, in their case is less, because, and only because, the congregations which they leave for out-station duty are smaller than those of the chaplain's.

It must appear from this statement (1) that the smaller and more remote congregations are practically without an ordained ministry; (2) that in the larger stations clerical ministrations are necessarily irregular and intermittent; and (3) that continuous and watchful pastoral care and efficient parochial work, as understood in England, are both in the smaller and larger stations most difficult, and in very many altogether impossible.

And the evil tendency of this is no less apparent. The compulsory disuse and interruption grow into a voluntary habit and a general carelessness of the outward ordinances of Christianity, even when they can be had. Sunday is treated as a common day. Religion loses its hold over life and conduct. A low standard of morality prevails, and in the general life of the more neglected communities there is little or nothing that would mark them as distinctively Christian. The children have no religious teaching and but little moral discipline; they are left much with native servants and companions, and grow up with almost less knowledge of Christian than of Hindu and Mohamedan religious customs and observances, and with very little of Christian principle instilled into them. The Church in India will never be able to effect any improvement in the religious and moral condition of the European communities unless it can add to the number of its clergy, and provide—

(1) For a much more frequent and systematic visitation of smaller stations.

(2) For the appointment of a resident clergyman at every station large enough to require one, but now only periodically visited.

(3) For the appointment of assistant clergy in all stations where the work cannot be done efficiently by one.

(4) For the more complete pastoral charge and parochial organisation of all stations. But no increase can be made in the number of clergy proportionate to the need by the unaided efforts of Indian churchmen. They are fully as willing to spend on good works as churchmen in England, but the wealthy among them are few, while the work to be done is very great in proportion. The increase of the European population has already far outstripped the ability of the Indian Church to provide for it, and every year makes additional demands upon its resources. No increase of the Government establishment can be expected, although this is insufficient even for those to whom a responsibility is acknowledged, and the addition to the number of clergy

so urgently needed for all classes, official and non-official, is only possible with the aid of the Home Church.

Hitherto that aid has not been given, either individually or collectively ; for although to European settlers in other parts of our colonial dominions the Church of England, through the S. P. G., has given help, yet that help has never been extended to European settlers in India.

If it be still withheld in every form, these, as they continue to increase in the land, will, in its neglected portions, be paganised in everything but the name. And the aid which the Church in India asks from the Church at home is in men as well as in money. I will illustrate the difficulty of obtaining fit men for the Indian ministry by only one example. Within the last few months six clergy have been required for the Diocese of Calcutta alone, to fill vacant European appointments. The work is important and interesting, money has been lodged in England for their passage and outfit, stipends are awaiting them in India, but the men are not forthcoming. A clergyman has as yet been found for only one appointment, for a second, a layman has been engaged, the other four are still vacant.

I must now turn from the spiritual to the educational needs.

Education is a first necessity to every European boy in India, without which he must beg, steal, or starve ; for owing to the cheaper labour of the natives on the one hand, and the necessarily greater cost of the European mode of life on the other, the only employments affording him a competent maintenance are such as demand a good education.

A census of 1874 showed a total of 27,000 European children of school-going years, exclusive of all soldiers' children attending regimental schools, and those of the wealthier classes sent to schools in Europe. Of these 27,000, only 15,000 were on the roll of a school.

The total of 1885 must be somewhat larger, but judging from an educational census of the Bengal Presidency very carefully taken in 1881, the proportion on school rolls is about the same. The number in daily average attendance is about 10 per cent. less than that on the rolls, and many of those in attendance are in very inferior schools. It may safely be said that one-half of the European boys in India do not receive an education which will enable them to get their living.

The causes of this are :—

- (1) Want of schools of any kind in the stations where they live.
- (2) Want of schools suitable to them, on account of distance from their home, difference of religion, or standard of education.
- (3) Frequent sickness during the hot and rainy seasons, *i.e.*, from April to October.
- (4) Poverty and indifference of parents.

The classes of children for whose education help is especially needed are :—

(1) Paupers—children of the unemployed and orphans. These are abnormally numerous in India, and no state provision is made for their education or maintenance, either by poor-law or education rate.

(2) Poor children—that is of wage earning parents, or of small pensioners, with incomes from 15s. to 30s. a week.

(3) With moderate means, *i.e.*, of parents with a gross income of from £80 to £200 a year.

The kinds of schools required are :—

(1) For classes 1 and 2, central orphanages and boarding schools, teaching up to Standard VII., entirely free to pauper, and with low fees to poor children. There are very few such schools in India; and how much they are needed is shown by the fact that at every election for admission into existing schools of this kind for every candidate admitted seven or eight equally helpless are rejected. The Roman Catholics have established more orphanages than the Church of England, and receive many of our children, who are brought up members of the Roman Church.

(2) Small elementary schools in many of the smaller stations teaching up to Standard IV. Larger schools in the larger stations teaching to Standard VII.

(3) The enlargement and cheapening of boarding-schools, especially in the hills. There are many stations in India in which no school at all can be established for want of the requisite number of children of school-going years, and as many, in which the only possible school is an elementary one, suitable only for children under 10 or 12, there being too few children above that age to maintain a more advanced school. For this reason a very larger proportion, nearly one-half of European children, must be educated in boarding schools several hundreds of miles away from their homes. And it is most desirable that these should be in the hills. A good constitution is no less necessary for employment to the European than a good education. But almost the whole European population live in the plains, which are most unfavourable to the healthy growth of the children. Those of them who are not carried off by dysentery, fever, and other prevalent diseases, reach maturity with an enfeebled constitution, are thrown out of employment by frequent and long-continued sicknesses, and die prematurely. This is the chief cause of the abnormally large number of orphan and pauper children in India. Good boarding schools are, therefore, a prime necessity for European children. But they are costly, and, although their cost is reduced to the lowest point compatible with self support, are beyond the means of the classes referred to, by an average of from £10 to £15 a year for every child. Few persons can afford to send more than one of their children at a time, and very many can send none at all. The enlargement of the existing hill boarding schools and the reduction of their cost would be of the greatest possible benefit for all European children.

(4) Another most pressing need is that of a Training College for European teachers in European schools. Such an institution does not exist in the whole of India, and for want of trained teachers in small schools, and the lower classes of large schools, the education given is of a very inferior quality, and European children in India are, in this respect, two or three years behind English children of an equal age.

The Government of India in its code for European schools of 1883 has aimed at supplying the wants just mentioned by very liberal provisions, but they demand a very large increase in the amount raised by private sources to make them effectual. That the wealthier churchmen in India have not been backward in this cause is proved by the many schools established by their liberality since 1858, and now maintained by them. Were there time, I could show this in fuller detail, and, also, that the cost of raising the supply of suitable schools to a level with the

largely increased and still increasing demand is practically impossible to them, unless they have the co-operation of churchmen at home. But I can now do no more than state the fact, that without this every year must turn out some hundreds of European youths uneducated and half educated, untrained to thrift and industry, and of a physique weakened by a residence during the years of growth in the plains of India, who can never earn their living, and will swell the already large number of European paupers, loafers and criminals, even now the shame of our religion and our race.

This result was predicted so far back as 1860, by Lord Canning, then Governor-General, who, with Bishop Cotton, was most anxious to avert it. "If measures for educating them," he wrote, "are not promptly and vigorously encouraged and aided by Government, we shall find ourselves embarrassed with a floating population of Indianized English, loosely brought up and exhibiting most of the worst qualities of both races; whilst the Eurasian population, already so numerous that the means of education afforded to it are quite inadequate, will increase more rapidly than ever. I can hardly imagine a more profitless and unmanageable community than one so composed; but a very few years will make it, if neglected, a glaring reproach to the Government, and to the faith which it will, however ignorant and vicious, nominally profess."

This prediction has already been fulfilled to a great extent, notwithstanding the great efforts made by the Church in India, and it will receive still a larger measure of fulfilment if those efforts are not continued and increased in India, strengthened and aided from home. For in 1885 the danger is at least fully as great as it was in 1860 that for want of education, a community that might be industrious and independent will sink into hopeless pauperism, and that for want of Christian teaching and means of grace a Christian community may become paganised.

So evil a result will be nothing less than a disaster, for it must be remembered that it is these who come into the closest social contact with the native population, and are the representatives to them both of the race that governs them and of the faith that would convert them.

Double the amount now raised from private sources would not be too much, would not even suffice to supply adequately the religious and educational needs of Europeans in India, and avert the evils foreseen and foretold by Lord Canning.

During the past quarter of a century the Church of England has sent to India many hundred thousands of pounds for the conversion of its natives, but, with the exception of the liberal grants made by the S.P.C.K. in favour of European schools, for the rescue of its European population from practical heathenism and from an ignorance which ends in pauperism, it has sent almost nothing. The missions of rescue are necessary to the success of the missions of conversion, and what is spared on the one, works against what is spent on the other; for the natives test the doctrine by the life, and are slow to be converted to Christianity when it is illustrated by the evil and degraded condition of Christians.

That churchmen in England may know how to co-operate in Church work among Europeans in India, the Indian Church Aid

Association, of which I am honorary secretary, was formed five years ago, and serves now as a means of communication between those who can and will help in England, and those who need to be helped in India. Any further information about it I shall be most ready to give,* but I must now end by saying that all that has been stated in this paper is based on my own actual knowledge and experience gained by an intimate acquaintance extending over many years with the condition of nearly every European community in the Presidency of Bengal, and that nothing has been exaggerated, though much has necessarily been omitted.

The REV. J. C. WHITLEY, How Caple, Ross.

It would, of course, be quite impossible to compress within the limits of a short paper any general account of the Church in India with reference to the native races. We cannot rightly regard India as a single country, it is in reality a continent containing many different races, the languages, religions, manners and customs, natural character and surrounding circumstances of which vary much more widely than do those of the natives of Europe.

Probably very few men are competent to deal fully with the subject of the Church among the native races of India. I certainly could not attempt to do so, as my own experience has been limited to a very narrow sphere. I have therefore selected the single part of the subject on which alone I possess any special knowledge, *i.e.*, "The Church among the aboriginal tribes of Chota Nagpore, in the Diocese of Calcutta."

For the information of some who are present it may, perhaps, be well to state that Chota Nagpore is a country situated on the Eastern extremity of the Vindhya hills, which stretch across India from East to West. It is inhabited chiefly by two aboriginal tribes which are usually included under the one name Kolh. They are, however, totally distinct races, called respectively Mundas and Uraons, both of which are so far uncivilised that they have no alphabet. The only books in the languages of these tribes are those which have been written within the last few years by missionaries.

Their religion needs but little description. I have always found them ready to acknowledge the existence of a Supreme Being, but practically their religion consists in endeavouring to propitiate, by means of animal sacrifices, the numerous demons by whom they believe themselves to be surrounded, and to whose malignity they attribute disease, death, and misfortune of every kind.

Having no religious books, and no elaborate system of religion to hold on to, they are not specially prejudiced against Christianity, although they are naturally unwilling to submit to its restraints, and, of course, feel no aspirations after what it offers to supply.

In matters relating to eating and drinking and marriages, these tribes have, to some extent, adopted the caste customs of the Hindus; but

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there are some of the Mundas, who continuing heathens, do not scruple to eat and drink with those of their brethren who have been baptized into the Christian Church.

The first missionaries who went to Chota Nagpore were four German Evangelical Lutherans, who arrived there in 1844. The first converts were baptized in 1850, and since that time the number of Christians has gradually, sometimes rapidly, increased. Between 1850 and 1860, 1,200 persons were baptized, and between 1860 and 1870, 12,000. At the present time there are more than 40,000 baptized people, of whom the great majority are connected with the G. E. L. Mission, which has all along been maintained in a state of great efficiency. Of late years some Jesuit missionaries have been working in Chota Nagpore, but at present their congregations are not very large.

The work of the Church of England among these aboriginal tribes of Chota Nagpore commenced in 1869, when several of the oldest German missionaries and about 4,000 of their people joined our communion. The spread of the Faith since that time has been continuous, but not uniform, being less rapid of late than it used to be. The number of Christians connected with the Church of England has grown from 4,000 to nearly 13,000; and when the census was taken there were between 400 and 500 Catechumens. All these people are living, not in a compact body, but scattered among the heathen in nearly 500 different villages.

To minister the Word and Sacraments, and to civilise and educate so many scattered people is, of course, a work of great difficulty. I am fully convinced of this, that although European energy and perseverance, and power of originating and superintending missionary work are most necessary, not only in new fields but also in places where the Church has made some growth, yet European priests can very rarely, if ever, be efficient pastors of an Indian flock. The training of men of more or less promise to be pastors and teachers of their brethren is therefore a work of the very greatest importance. For the purpose of giving an elementary education to those who may be afterwards selected for further and special training, as well as for promoting the gradual education and civilisation of the people in general, schools are, of course, essential. The schools are of two kinds: village day schools, of which there are many; and boarding schools, for Christian children only, at our central station. There is great difficulty in getting children to come to village day schools; partly because there are so many kinds of work in which children can assist their parents, and partly because the advantage of education is not appreciated. The boarding school, therefore, holds the very first place in the organisation of the mission. As clothes and food are supplied, there is no difficulty in getting as many children as we can support; and after living for several years among surroundings which, compared with their own villages, are civilised, the children go back to their homes to be centres of enlightenment to their fellows. It will be borne in mind that these schools are for children whose parents are Christians. Those who appear more promising are kept longer than others and trained as teachers.

Early in 1870, a theological class was formed with a view to training students for Holy Orders. Seven young men were selected from among those who had been educated in the boarding school, and had for some years approved themselves as teachers. They were not pledged to offer

themselves as candidates for ordination. Bishop's College, Calcutta, was naturally thought of as the most suitable place for training such students. No one, however, on the college staff was sufficiently acquainted with the Hindi language to be able to convey the necessary instruction. This circumstance led to all the native clergy in Chota Nagpore being trained in their own country; and we have never ceased to be thankful for this, for there can be little doubt that several years residence among Bengalis, whose habits differ so widely from their own, would have been injurious to our students in various ways. It is not at all desirable to send Theological students from all parts of the diocese of Calcutta to one college; the men belong to such distinct races. It would, I think, be most advantageous to have several smaller colleges or training institutions affiliated to Bishop's College.

Five students of the first Theological class were ordained by Bishop Milman in 1873, after three years' training. Since that time the number of native clergy has been considerably increased. The five deacons just referred to were ordained priests in 1875, and at the same time three students were made deacons. Again, in 1880, these three were ordained priests, and seven students were made deacons, and in 1884 another deacon was ordained. There are now seven priests and eight deacons, all natives of Chota Nagpore, ministering to their brethren.

The standard of reading for these successive classes has been gradually raised. Those last ordained were kept under special instruction for four years, during which time their course of study included Old and New Testament History, the Psalms, Isaiah, the four Gospels, the Acts, the Epistles to the Romans and Hebrews, and the Seven Churches of Asia, also the Pastoral Epistles, the Book of Common Prayer, the xxxix. Articles, Church History, Evidences of Christianity, the Epistle of St. Clement and that to Diognetus, the History of the Canon; and, as it was thought undesirable that the minds of these young men should be exclusively given to Theological subjects, lectures were given in Elementary Astronomy and Botany. These men received the greater part of their instruction through the medium of the Hindi language, but knew enough English to enable them to make a considerable use of books in our language.

When a commencement is made in establishing a native pastorate, the important question arises as to the relation which the native clergy should hold to the Society by whose help the greater part of the mission work is carried on. It is necessary that the salaries of European missionaries and many other current expenses should be paid out of funds supplied from England, but it is of the utmost importance that, from the very first, the native pastors should be entirely independent of foreign aid so far as their salary is concerned. It was therefore determined that the usual "title" should not be asked from the S. P. G. for the candidates for holy orders in Chota Nagpore. It was thought that if a "title," which is a guarantee of salary, should be given by an English society, there would be great danger of the pastors falling back on this resource instead of trying to persuade their people to support their ministers. The Standing Committee of the S. P. G. in 1873 disapproved of this course, and thought that a "title" for our candidates ought to have been asked from them, because one of their bye-laws

directed that no candidate for holy orders should be presented to the bishop in behalf of the Society until a "title" had been granted by the committee. The present committee holds, I believe, a different view. As we were most anxious to avoid presenting them in behalf of the Society, we contended that this bye-law did not apply. All of the native pastors of Chota Nagpore have been ordained without any "title" from S. P. G., and have never received any portion of their salary from the Society.

There is an objection to the clergy asking and receiving their salary directly from their people; we have therefore established a Native Pastorate Fund, into which all money for the support of the native clergy is paid. This money is derived from different sources. First of all, a good deal of money comes in from collections in church. In every church and chapel there is an offertory every Sunday. The offerings are usually of rice, as money is very scarce. The small church expenses are first paid, and what is necessary is given to the poor, and then the balance is paid in every month to the pastorate fund. Then, at harvest-time, special offerings are made on the festival days in all churches and chapels, and the whole of these are paid into the pastorate fund. There is also a house and a small endowment belonging to the same fund; and a few of the pastors receive a portion of their salary from a diocesan fund founded in Calcutta in memory of Bishop Wilson. The amount of salary was fixed at a sum which, on the one hand seemed sufficient to relieve the clergy from any great pecuniary anxiety, and, on the other hand, was not so large as to make it improbable that their people would be able to pay it. The sum is about five times as much as a day-labourer earns. A priest receives 15 rupees, *i.e.*, about £1 4s. 6d. a month, which appears small to us, but, under the circumstances, is not excessively so.

The number of people able to read is continually increasing, but the vast majority of the people of Chota Nagpore are still unable to read. It is therefore necessary to station teachers in places where Christians are numerous to instruct catechumens in the Creed, Lord's Prayer, and Ten Commandments, which they are required to commit to memory; to conduct daily prayers, to read to the people, and to keep up a regular visitation of all the Christians in their district. These teachers go on a stated day every week to the pastor's station, to receive instruction from him in the lessons which they are to teach on the following Sunday. Every month they write a report of work done on a form which is supplied to them, and take it to the priest in whose district they are stationed, and by him it is sent to the missionary at head-quarters, with any remarks which he may see fit to append. Thus some idea of the work which is being done is obtained, first by the native priests and then by the missionary at the central station.

During a part of the rainy season every year these teachers are called into the Central Mission Station for further instruction and training. The clergy also, at longer intervals, are called in for the same purpose.

A few words must now be said on the subject of Church discipline. The exercise of discipline is very familiar to the inhabitants of India. Even the aboriginal tribes have their social customs, any breach of which is visited with social excommunication. The method of investigating offences which is common among the heathen is retained by the

Christians. When an offence of a scandalous nature has been committed, the pastor of the district calls together his council, the members of which have been chosen in consultation with the laity, and if the offence is held to be proved the decision of the council, or panchayat, as it is called, is sent to the European missionaries at the central station for confirmation.

The names of such offenders are published to the congregation assembled in church, and the faithful are warned against holding social intercourse with them while they remain impenitent. Those who profess repentance undergo a period of probation, during which they sit with the unbaptized in a portion of the church railed off at the west end. All unbaptized persons, and all who are excluded from Holy Communion for scandalous offences, are publicly called upon to leave the church before the celebration of the Eucharist; but, with the exception of these, no baptized man, woman, or child ever thinks of leaving the church at such a time. The celebration of the Lord's Supper is regarded as a service in which all the baptized are privileged to join. When a sufficient time of probation has elapsed, and the penitent comes to be re-admitted to church privileges, he is met by the priest at the rail which separates the baptized from the unbaptized, and there makes confession of his sin, and receives absolution in the form prescribed in the office for the visitation of the sick; he is then led in and seated among his brethren.

I must now very briefly touch upon two very important matters. First, the suitability of our Book of Common Prayer to the wants of people such as the aborigines of Chota Nagpore. After using our Prayer-book in one or other of the Indian languages for the last twenty-four years, I feel more than ever convinced that it requires some modification. The services, by translation, became at least one-third as long again. I have mentioned that all the baptized are present at the celebration of Holy Communion; and at high celebrations the ordinary number of communicants, even in our village churches, ranges from 100 to 200. I always feel on such occasions that the great length of the service must be injurious, especially as the mass of the people are incapable of using any book of devotion.

Again, the arrangement of lessons for matins and evensong, as well as the way in which the Psalter is to be read, however suitable to English people of the present day, are by no means adapted to the capabilities of uncivilized and uneducated tribes.

When engaged in instructing students preparing for Holy Orders, I have painfully felt how unsuitable to men in their circumstances is the confession of faith contained in our Thirty-nine Articles. Many other points might be mentioned which go to show that it is not altogether wise to take forms of service suitable to Englishmen, and to introduce them without modification among a totally different class of people. The present time may be unpropitious for the attempt, but it is surely possible to modify our forms without sacrificing one jot of Catholic doctrine or ritual which we have inherited.

Lastly, I should say that a somewhat lengthened experience has strengthened my conviction that when we go to plant the Church in a new country we should not delay to supply a complete organisation. In a church such as that of which I have been especially speaking, the

need of a bishop has been very keenly felt, although the Bishops of Calcutta have done all that they possibly could do. Without a bishop on the spot, our Church suffers by comparison with the Presbyterians, with whom we are in close contact. We profess to have a more complete organisation, and yet the ordination of ministers, the consecration of churches and cemeteries, and the confirmation of newly-baptized converts and others, are impossible amongst us, except at rare intervals ; while amongst our neighbours such acts can at any time be performed after their own manner. There are no doubt difficulties in the way of increasing the Episcopate in India, but surely they are not insurmountable.

In confining myself, as I have done in this paper, to the affairs of the Church among one very small section of the many native races of India, I feel that I have not done exactly what was expected of me. But it is probably better to have done this than, with my limited experience, to have attempted a wider range.

ADDRESSES.

Sir CHARLES TURNER, C.I.E., late Chief Justice of Madras.

IN a book, well worthy of perusal by all who are interested in our great dependency, Professor Max Muller's "India, what it can teach us," there occurs a passage, with much of which I believe this meeting will agree. "Take that, which after all, whether we confess or deny it, we care for more in this life than anything else—nay, which is often far more cared for by those who deny than by those who confess—take that which supports, pervades, and directs all our acts, thoughts, and hopes—without which there can be neither village community nor empire, neither custom nor law, neither right nor wrong—take that which next to language has most firmly fixed the specific and permanent barrier between man and beast—which alone has made life possible and bearable ; and which, as it is the deepest, though often hidden, spring of individual life, is also the foundation of all national life—the history of all histories, and yet the mystery of all mysteries—take religion and where can you study its time, origin, its natural growth, and its inevitable decay, better than in India, the home of Brahmanism, the birthplace of Buddhism, and the refuge of Zoroastrianism, even now the mother of new superstitions—and why not in the future the regenerate child of the purest faith, if only purified from the dust of nineteen centuries." In discussing the subject chosen for debate this afternoon, it is difficult to abstain from touching on questions which, however worthy they may be of consideration, would not directly serve our present purpose. The science of philology warns us that we are not to assume that any race which now exhibits a low stage of social life has never enjoyed a higher state, and teaches us that an examination of its language may disclose that the race has degraded from, rather than it has failed to attain to the elevation of ideas which we term civilisation ; and it would be interesting to inquire whether the languages of the races driven by Aryan immigrants into the hills and forests of Hindustan do not exhibit traces of such a degradation, and retain ideas which explain the receptivity several of these races have displayed for the message of the missionary. It would also be interesting to inquire whether there may not be among the Aryans of the East some survival of the creed once held in common by them and the Aryans

of the West ; or approaching more nearly to our own times, to consider what foundation there may be for the tradition, repudiated though it be by Canon Farrar, that the first Missionary of the Gospel who reached the shores of India, was the Apostle St. Thomas. I must, however, confine myself to the more directly practical questions, the present position of the Church in India, its needs, and in what manner the Church of England can aid it. When we speak of the Church in India, few persons in England have, I think, an idea of the numerical importance of that body, using the term in its largest sense. The latest inquiries show that there are in India no less than 1,862,000 persons who profess the Christian religion. Of these 369,000 Europeans and Eurasians, and 865,000 natives, in all 1,175,000 reside in British territory. Of the 369,000 Europeans and Eurasians, 134,000 are in communion with the Church of England, 132,000 are in obedience to the Church of Rome, and the remaining 100,000 are members of other denominations. The Church of Rome numbers among its members 526,000 natives, the Church of England, 170,000. The history of the Church in India, so far as it is undisputed, explains the disproportion of these numbers to the population, and accounts for the numerical superiority of the Church of Rome. Of the Christian colonies which have survived to the present day, the earliest, a colony of Syrian merchants reached the coast of Malabar probably in undecked vessels, similar to the "dhows" which are still used by the Arab traders on that coast. A deed known as the Syrian deed, to which native authority ascribes a date equivalent to A.D. 230, attests the grant, by a Malabar chief to these Syrians, of a site for a municipality, and the grant is made to the headmen of the Church. In 486 the Malabar Christians became Nestorians. I cannot find that they engaged in any missionary work. In 1500 the first Roman mission was established in Southern India under the auspices of the King of Portugal ; and in 1542 St. Francis Xavier commenced his missionary labour in that country. The See of Goa, which had been created in 1642, was erected into an archbishopric in 1577. In 1596 the Malabar Nestorians entered the Roman communion, and although in 1650 they relapsed, Carmelite missionaries reconciled the majority to that Church in 1660. In 1606 a mission of Jesuits had been deputed to Mandura and Tanpore ; and in 1700 the French sent an important mission to the Carnatic. The missionary efforts of the Roman Church in India were greatly impeded by the Bull, which conferred on the Kings of Portugal the right, subject to confirmation by the Pope, to appoint to ecclesiastical preferments in that country. Owing to the loss by Portugal of her Indian possessions and the decline of her commercial prosperity, and probably, in some degree, to the suppression of the religious orders in that country, the efficiency of the missions under the control of the Archbishops of Goa was impaired, and the converts, especially those of the fisherman caste on the littoral of the Coromandel, were most imperfectly educated. To supply their defects the missionary societies at Rome sent out missions under Vicars and Prefects Apostolic, but questions of ecclesiastical jurisdiction at once arose and are only now in process of settlement. The activity of these missions has of late years greatly increased, owing, it is said, to the dispersion of religious houses in France ; and although in many parts of India Anglicans and Romans keep their fields of labour distinct, some of our missionaries in the southern districts of the Madras Presidency complain of attempts to proselytise their converts. The first Indian mission of a Reformed Church was that sent by Frederick IV., of Denmark, to Tranquebar in 1705, under Ziegenbalg and Plutschau. The first mission of the Anglican Church was established by the Society for Promoting Christian Knowledge in 1726, when Schultz, a German Lutheran, was deputed to Southern India. He was succeeded by the celebrated Schwartz and Kohlhoff. In 1758 this same society established a mission in Calcutta under John

Kiernander. In 1790 the first native clergyman of a Reformed Church, Sathianathan, was ordained by the Lutherans. Early in this century the two great Missionary Societies of our Church commenced active operations in India. In 1814, Bishop Middleton was consecrated first Bishop of Calcutta, and, in 1818, received from the Society for the Propagation of the Gospel a grant of £5,000 for general missionary purposes, and in the following year a grant of £45,000 for the establishment of Bishop's College—a training institution for clergy. In 1820 the Church Missionary Society sent Rhenius to Tinnevely. In 1824 the Church Missionary Society transferred its missions to the Society for the Propagation of the Gospel, though they were not, I believe, actually taken over for some years. The latter society commenced work in Bombay in 1840. The Bishopric of Calcutta was created in pursuance of an Act passed in 1813, the Bishoprics of Madras and Bombay under an Act of 1833, when Calcutta was constituted the Metropolitan See. The Bishoprics of Rangoon and Lahore were created in 1877; in the same year Bishops Caldwell and Sargent were consecrated and appointed assistants to the Bishop of Madras, and in 1879 Dr. Speechly was consecrated Bishop of Travancore. I have mentioned these dates to refute any inference that might be drawn from the larger number of Christians in obedience to Rome, that this Anglican Church has neglected the field of labour presented to it in the Eastern possessions of the Crown. For more than a century after our nation obtained a footing in India the East India Company obstructed the free access of the Church of England to that country. When that policy was abandoned, our Church was not slow to make use of her freedom. The committee of the Congress has, I think, justly estimated the relative importance of our duties to the Church in India by assigning priority in the debate to the needs of the Europeans and Eurasians. But the Venerable Archdeacon, who has made the wants of those classes his peculiar study, has left me little more to say than that to every word he has read I give my entire assent. With few exceptions, the domiciled Europeans and the Eurasians are not at present sufficiently wealthy to maintain a sufficient staff of clergy or provide for their children adequate instruction, religious or secular. Though Martine and Doveton devoted their fortunes to the establishment of schools for the benefit of Europeans and Eurasians, endowments are far more disproportionate to the needs of these classes than are the endowments we enjoy in England. The assistance given by the State to all efficient educational institutions, the services of the chaplains, the liberality of the wealthier members of the Church of England residing in India, the large subscriptions of the shareholders of some of the principal railway companies, and the generous grants of the venerable Society for Promoting Christian Knowledge, have done much to meet the wants of the classes with which I am now dealing. In answer to inquiries addressed to the Metropolitan and to the other bishops in India as to the requirements of these classes in their respective dioceses, I received replies which disclosed no pressing emergencies that could not be met if the Church of England continues its liberality to the Society for Promoting Christian Knowledge, or efficiently supports the society of which Archdeacon Baly is at once the founder and the secretary. There is need of more clergy, of more or enlarged orphanages, and of industrial schools to enable the poor, by the acquisition of technical knowledge, to compete in probably the cheapest labour market in the civilised world; above all, in my judgment, there is need of an adequate provision for the education of the sons of Europeans and Eurasians for Holy Orders. I entirely agree with the last speaker as to the importance of securing to every race in India an educated clergy of its own race. Not only may we expect from such ministers a more complete sympathy with the needs, and a more practical acquaintance with the circumstances of members of their race or class; but any race or section of the community is socially

degraded if access to the ministry of the Church is denied to its members. Domiciled Europeans and Eurasians find it difficult out of their slender incomes to meet the expense of providing their children with the higher education, and where these difficulties are surmounted, the professions of law and medicine offer inducements in the shape of more certain and larger incomes than can be enjoyed by the clergy. In the professions to which I have referred and in the public service the sons of domiciled Europeans and Eurasians have shown, that they can overcome the disadvantages inseparable from the circumstances of the country of their birth, and in the present year the Church in India has had to deplore the loss of two eminent clergy of the same race, the Rev. Charles Kennett, D.D., and the Rev. Henry Bower, D.D., of whom the former was justly respected as ranking among the first theologians of India, and the latter the reviser of the Tamil Bible among the first of Indian linguists. The need to which I have alluded should have been less felt in Calcutta than elsewhere; for Bishop's College was designed for Europeans and Eurasians as well as for Natives; but of late years I understand the former classes have been practically excluded from the institution. But it will, I think, be admitted by all who are acquainted with the difficulties of education in India that it would conduce greatly to the efficiency of the Anglo-Indian and Eurasian clergy if opportunities were afforded to candidates for orders of receiving some portion of their education or training in England, and I know of no greater boon which could be afforded to our brethren in the East than the provision of such opportunities. I should like to add a few words as to present position and future prospects of the work of our Church in India as a Missionary Church. The figures I have already quoted will satisfy you that so much success has attended its operations in the past as to justify large hopes for the future. How rapid that success has been since the Church strenuously exerted herself appears from the following returns:—"In 1826, in the Presidency of Madras, the number of Native Christians connected with the S.P.G. Society was 8352; in 1880 it was 37,306, and there were 20,083 catechumens. In 1835 the Native Christians and Catechumens of the C.M.S. were 8693—they now number 56,287. The first native of Tinnevely who received Anglican Orders was John Devasagayan, ordained priest by Bishop Corrie in 1836. The C.M.S. now has in Tinnevely a staff of 68 native clergy, and the S.P.G. in the Madras Diocese, a staff of 40. But while it is admitted that the missionary efforts of the Church have been successful among certain castes, it is often objected that they have failed to convince the higher castes, and that the higher education which is now available to natives is inimical to the propagation of Christianity. The labours of our missionaries have not been fruitless among the highest castes, though no doubt the social difficulties which restrain the timid from the profession of Christianity have operated more powerfully in the case of the higher than of the lower castes, but competent observers, even among native thinkers, have not failed to note that there are numerous influences at work, secular as well as religious, to enfeeble and eventually to abolish caste distinctions. The disseminations of higher education will, I am convinced, assist rather than impede the acceptance of Christianity. It is true that some men of the highest scientific attainments assert that they have no need of a religion. But let me again quote Professor Max Muller, "There are minds perfectly satisfied with empirical knowledge, a knowledge of facts well ascertained, well classified, and well labelled. Such knowledge may assume vast proportions, and if knowledge is power it may impart great power, real intellectual power, to the man who can utilise it. * * * But for all that there is a beyond, and he who has once caught a glance of it, is like a man who has gazed at the sun; wherever he looks, everywhere he sees the image of the sun." It is a matter of common experience, that the vast majority of men cannot do without a religion; that

there is in each of us, if we will not strangle it, a craving for something more perfect than any perfection to which we can attain, something which transcends sense, and this craving can be satisfied only by a creed. In the address which you, my lord, delivered yesterday to working men in this hall, you told us of the philosopher who was convinced of the existence of God by observing law in nature and mind in man, and I was reminded of a struggle, which years ago I underwent when a student at the University, and I heartily acknowledge an obligation to one who, though not a professing member of our branch of the Church, has rendered effectual service to religion, Thomas Carlyle. I have never forgotten his teaching that "the shoeblack is infinite;" that mere material happiness can satisfy none of us, that "there is in man a higher than love of happiness, that he can do without happiness, and in lieu thereof find blessedness." The aspiration for a higher moral perfection than unaided humanity is capable of, the conviction of a law that transcends experience, is not peculiar to European minds, nor to minds on whose training, even unconsciously to themselves, Christianity has exerted its influence. After discussing the philosophy of the Vedanta, Professor Max Muller observes, "If I were to indicate by one word the distinguishing feature of the Indian character, as I have tried to sketch it, I should say it was transcendent, using that word in its more general acceptation as denoting a mind bent on transcending the limits of empirical knowledge." Influences other than Missionary are at work to subvert the faith of the Hindoo in what tenets he still retains of Brahminism or Buddhism. It is impossible to impart an education in English literature without communicating something of the spirit of Christianity by which that literature is so largely pervaded. Sir Alfred Lyall, in his "Indian Studies," calls attention to the anarchy and want of system prevailing in the religious ideas of modern Hinduism. He asserts that the descriptions given by Eusebius of Cæsarea, in his *Theophania* of the condition of religious thought in the Roman Empire, when Christianity was first preached, may be applied word for word to Hindustan. So far as I can speak from personal experience, educated Hindus by no means reject a creed. They endeavour to find, in the creed they profess, a hidden meaning which would embrace much of what they cannot refuse to recognise as excellent in Christianity; or when they profess to have freed themselves from the shackles of their own creed they take refuge in Theism. They invoke, and I am satisfied in all sincerity, God's blessing on those they esteem as their friends. They thus acknowledge there is a God, and a God who intervenes in human affairs. They indeed worship "the unknown God." And this suggests the doctrine which must prevail to bring them to a knowledge of the one God. It is the doctrine of the great Apostle of the Gentiles that we are "all under sin," but that "the righteousness of God is manifested, even the righteousness which is by faith of Jesus Christ unto all and upon all them that believe." Other creeds profess that man can of himself, and by his own works, render himself acceptable to God. Our faith presents to us the infinite holiness, the infinite purity, the infinite justice, and the infinite wisdom of Jehovah, and when we are pervaded with the consciousness of our own unworthiness to approach Him, then it tells us how infinite love provided an expiation of infinite merit, a Sanctifier of infinite power, a Mediator of infinite eloquence. No system of morality founded merely on considerations of happiness or utility, will, I am convinced, satisfy the thoughtful and educated Hindoo; and because I believe that our faith is the one true faith, and that those who humbly seek the truth will assuredly be guided to it, I cannot but feel sanguine of the future of the Church in India. When I was on the eve of quitting Hindustan the rumour of a Russian war evoked an expression of loyalty far more fervent, and more sincere than its rulers had anticipated. We had not taken count of the eagerness for political liberty which English education had instilled in the educated Hindus; and

of their zeal in the defence of that empire which secured to them so large a measure of freedom, and I was tempted to observe of our country :

“Fecisti patriam diversis gentibus unam.

Profruit invitis te dominante capi.”

May those who doubt the effect of the influences at work in Hindustan to dispose the minds of the races of that land to the reception of Christian truth, have made a like miscalculation. When races of Hindustan have become our fellow subjects in the Kingdom of Christ, and entitled with us to the privileges of citizenship in the New Jerusalem, the Universal Church may greet its Lord in how much larger and truer a sense,

“Fecisti patriam diversis gentibus unam.

Profruit invitis te dominante capi.”

The Rev. W. R. BLACKETT, Vicar of Holy Trinity, Nottingham.

I HAVE been asked to speak on this subject, I presume, because I was for seven years a missionary in Bengal, and for two years chairman of the Bengal Native Church Council. In this way I have been led to study the matter in some degree, and to see, perhaps, something of what is needed for the further development of the native Churches.

The first step towards the setting up of a sound Church organisation is doubtless the collecting of converts. In this something has been done in India. There are now nearly 450,000 native Christians in India and Ceylon, apart from those connected with the Romanists. Of these far on for 200,000 are connected with the Church of England. This seems a large number, but it must be remembered that they are gathered out of divers and manifold “kingdoms and peoples and nations and tongues,” and are but as handfuls here and there among a vast mass of heathenism. In Bengal proper we have some 8,000 or 9,000 Christians, most of whom are connected with the Church Missionary Society. The largest mass of these is in the Nadiya District, but there they are scattered in some fifty villages, the largest of which may contain 500 or 600 Christians, the smallest perhaps a single family of three or four persons. I mention these facts in order that it may not be supposed that the condition of Indian Christians in any way resembles that of English parishes. They are widely scattered, and separated by immense distances, as well as by wide differences in language, race, and customs.

Given then the materials, the building up of the Church's organisation goes on naturally, from the base toward the summit. A good deal of progress has been made in organising the scattered converts into congregations, and supplying them with ministers. At first, and for some time, European missionaries were wont to act as pastors to the congregations they had gathered. But this has been found to be a mistake. It was good for neither party. The missionary was apt almost to cease from evangelising work, and settle down into a parish pastor—and was generally both unsuccessful and dissatisfied in that position. He was too far separated from his people to win their confidence or get at their real minds. At the same time, as a Sahib, he was too much an object of dependence. The people rested on him for everything, and the Indian character has naturally too little self-reliance to remain

uninjured by such a position. We are doing our utmost now to supply the native congregations with native pastors. The demand as yet exceeds the supply, and the quality is not always all that could be desired. But the theological schools which the Societies have established in the chief centres are doing much to remove the deficiency.

But a congregation is not fully organised when it is supplied with a minister, even in full orders. A link is needed between the minister and his people, and the people want training in managing their Church affairs. Hence the C. M. S., some years ago, urged the appointment of local Church Committees, and this measure has been generally carried out with excellent effect. Indian villagers are quite accustomed to this committee system. Their "Panchayats," or village councils, have managed all internal affairs from time immemorial. The Church Committees were first established to collect contributions towards the pastors' stipends, which are paid in to a general fund, and to conduct the money business of the Church. Naturally, they have acquired a good deal of influence in the government and discipline of their own congregations. And the establishment of them has done a good deal towards evoking that self-help which dependence on a Society supposed to be rich was by no means likely to foster. But most of the congregations, in North India at least, are still a long way short of independence in money matters. In South India and Ceylon, I believe, there are some congregations which stand in need of little or no extraneous assistance.

But our congregations are widely scattered. How are they to be drawn together and made to feel their solidarity as a body? Here comes in the Church Council system, which the C. M. S. was the first to set on foot among the converts. I have seen it stated that this step was asked for by the native Christians, and only conceded grudgingly on their demand. The fact is just the reverse. The establishment of these Councils was suggested and pressed on from home, nor did the native Christians take at all kindly to the plan until they had had several years' experience of its working. The Councils consist of the native pastors of the district or province, with some unordained agents in charge of the pastorates, together with a certain number of lay delegates elected from and by the Church Committee of each Christian village. Thus there is a full representation of all the congregations, and the lay element is present in force as well as the clerical. The secretary and treasurer are elected by the Council, and the chairman, usually a European missionary, is appointed by the Society from home. For his position is one of considerable responsibility, as respects both the infant Churches and the missionary work of the Society.

To this Council the Society makes a grant of money, according to the amount required for the payment of the pastors and other agents. The principle is that this grant should be diminished year by year, as the contributions of the native Churches increase, so that ultimately the Society shall withdraw altogether from any connection with the pastoral work, which shall be paid for by the people themselves. Not much progress has been made in the North towards reaching this most desirable consummation, but in the South the reduction has been going on regularly for some years. However, at the last two meetings of the Bengal Church Council, the Society was actually requested to diminish its contributions by a certain amount, which was made up for on the spot by promised subscriptions from the members present.

Thus the Church Council is the Trustee of the Society for the disbursement of a large amount of its funds, and you will easily see that the Society is bound to maintain its influence in the deliberations of the Council by retaining the appointment of the chairman in its own hands. Besides its responsibility to the Society in money

affairs, the Council is in a position of great influence in other respects. It has to determine the location of the pastors, subject, of course, to the approval of the bishop, and to recommend to the bishop, in conjunction with the missionaries, candidates for ordination. It stands, in fact, to the pastors much in the position of a lay patron. But besides this patronage it has the payment of their stipends in its hands, and, indeed, the fixing the amount of them as well. This, however, is usually done by a general rule, not by separate consideration of each case.

The Councils meet generally once a year, in some cases twice, and in the interim the business is carried on by an Executive Committee, elected year by year at the meeting. European missionaries are not ordinarily members of the Council, but there are exceptions. This, while it leads to some difficulties, is considered best on the whole, because the presence of too many Sahibs in the meetings might hinder the free expression of independent opinion on the part of the native members.

In this way, then, the native Christians are being drawn together and accustomed to the exercise of corporate life in their respective provinces. It is an interesting sight to see the delegates gathered together in their snowy garments, earnestly discussing some plan for the general welfare, or listening to weighty words of counsel from the bishop. For in Bengal, at all events, and I believe elsewhere also, the bishop is almost regularly present at the meetings of the Church Councils. The worst of it is, that he has to speak by an interpreter, and cannot understand the debates. Hence, with the natives, the superintending missionary is the real authority, and the bishop is something in the background with which they have little or nothing to do, except indirectly through the missionary.

The C. M. S. is thus doing what it can to promote the organisation of the infant Indian Church. The S. P. G. is introducing something similar in the missions under its charge. And thus a beginning is being made in rousing in the minds of Indian Christians a sense of their oneness as a body. This is a new idea in India. For there the feeling of solidarity is extremely limited. It does not even extend to all the inhabitants of a village unless they happen to be all of the same caste. The cultivation of public spirit therefore among the native Christians, while an extremely important, is also an exceedingly difficult, task. But the Church Councils are undoubtedly making some progress in it. It is found, however, that in some cases the area covered by them is too large, and the Churches which they seek to draw together are too far apart to feel strongly their common interest. Hence it is felt to be necessary to subdivide them into District Councils, which shall meet more often and be subordinate to the Provincial Councils. We must not, therefore, be too sanguine as to the speedy establishment of a strong sense of unity in the minds of the Indian Christians as a body throughout the country.

Clearly, the circumstances which attend the springing up of the Indian Church render it difficult to devise a perfect system of organisation for it, or to make rapid progress in carrying it out. There are two societies at least, besides other Missions in connection with the Church of England engaged in gathering converts. And the native Christian has as high an idea, ecclesiastically, of the "Shoshaity" to which he belongs, as the ordinary Hindu had, and as the villager has to this day, of "Coompany Bahadur" in matters of government. And there are numerous other Christians connected with other societies, whom the native churchman cannot help regarding as being quite as good Christians as himself. They differ from him mainly, so far as he can see, in not reverencing the Prayer Book,—which, to say the truth, he himself does not greatly relish in its translated form. Assuredly adaptation is wanted here. Further, they regard not the bishop, of whom he himself probably knows little, however much he may be told he ought to reverence him. It is difficult then

to persuade the Indian churchman to be zealous for the establishment of an Indian Church, which shall not only exclude, but ignore the various Christians around him, of whom he does not feel either that "they are not of us," or "they went out from us"—as indeed they have not. It is necessary that we realise this as one of the greatest difficulties which beset the formation of a real Indian Church.

And yet the hundred and eighty thousand Christians connected with the Church of England are a body quite large enough, as compared with the other bodies around them, to form a *tribus prærogativa* in the organisation of the Christian commonwealth in India. Moreover, the episcopal form of government is the only one at all suited to the Indian mind. The average Hindu has little thought of politics, except to desire that he may be godly and quietly governed, especially the latter. To him *πολυκοιρανίη* is not only *οὐκ ἀγαθόν*, but scarcely intelligible, beyond the affairs of his own village. Submission is his great virtue, and he demands a present embodiment of authority to submit to. Christianity of course has some effect in rousing a spirit of independence, not always manifested on the most desirable lines, but it by no means does away with the preference for a monarchical government.

But as a matter of fact, Episcopal Church Government hardly comes before the native Christian in a present and effective way. He is told that the possession of bishops is the great and blessed prerogative of our Church, and he appreciates it in some degree. But he scarcely comes in contact with the bishop, and he sees numerous Christian congregations getting on apparently very well without any. We are making a very strong demand upon his faith if we ask him to believe that the bishop, whom he knows mainly in the abstract, is in any practical sense necessary even for the *Bene esse* of the Church.

An instance may illustrate the state of things. The Bishop of Calcutta is a prelate of surpassing energy, and most anxious to do all in his power for the development of the native Church. But his diocese is several days and nights' journey by rail in length and a good deal more in breadth. His metropolitanical duties carry him a long way beyond it. He has to look after the chaplains in all parts, and, what is more trying, after all the places where chaplains are wanted too. The Europeans and Eurasians alone are more in their scattered state than any one bishop can fairly be expected effectually to shepherd. Were these out of the way the native Churches in the diocese would demand for effective intercourse, a familiar acquaintance with eight or ten languages, to take no notice of dialects. With unremitting labour his lordship can only manage to pay the various Krishnagar Churches, lying within 80 miles of Calcutta, a hasty visit once in two or three years. And then he has, as it were, to stand behind the missionary, on whom he is dependent for the interpretation of his addresses, and through whom alone he can listen to what the people have to say. Certainly it is not his fault, if the people regard him, as one of them described him, as a *puttal mātṛa*, a "mere image," called up by the superintending missionary from time to time to perform Confirmation and other episcopal functions, but having no real and vital connection with the Churches which he is supposed to govern. And certainly this is a state of things which is most repugnant to the wishes of the missionaries themselves, and of the societies too.

May we not then say that what is really needed for the further development of the organisation of the Church in India is to make episcopal superintendence real, constant, close, and effective? In fact we want to return to something like primitive episcopacy. A district like Krishnagar, with its ten flourishing pastorates and numerous scattered Christians, would have been regarded in the early ages as an ample sphere by itself for the labours of a bishop. And there are many districts of the same kind, not so compact, perhaps, but equally needing supervision. Given real

episcopal superintendence, and the Church Councils will fall into their proper place, and be most useful in keeping together the scattered congregations, and also, as I fully believe, in attracting others to join them. There would be little difficulty in combining the congregations of the two societies if they had a present and effective head connected with the native Christians by familiarity with the language and raised sufficiently above both organisations by his higher orders. At present the head is too far off—practically out of sight. If, as we were told yesterday, the unit of Church organization is the Diocese, certain it is that the process of organisation in India must be a sum in decimal fractions. For the unit is too much like infinity to have much effect upon its constituent parts. It must be divided and sub-divided largely. Nor would any system of delegated authority under the bishop in any way supply the want. A hierarchy of archdeacons, rural deans, and so on, would simply put the bishop further off from the people, instead of bringing him into actual and felt contact with him. We can hardly go further than to say that the Church in India is being prepared for an episcopal organisation to be made actual in the future.

DISCUSSION.

The Rev. W. H. BRAY, late Secretary of the S. P. G., Calcutta, and now President of the Anglo-Indian and Eurasian Association.

I WISH I could be divided into two to-day, so that, fortified by twelve years experience as the representative of the S. P. G. in Calcutta, one half of me could speak of the Church's work among the native races, while the other half, as the President of the Anglo-Indian and Eurasian Association, could speak of the Eurasians. But, of course, that is impossible; I have to decide, and in deciding to speak of the Eurasians I hope the one or two who know me in this room will understand that it is not because I love the native races less, but because those who will speak of them here are more. Eurasians—Europe-Asians—the offspring of European fathers and Asiatic mothers. I would generally endorse all that Archdeacon Baly has said of the work among them and the Europeans, and especially of its great importance, while there is a reluctance among men to undertake it. All experience shows that this reluctance is real, and at first sight it is not unnatural. There is a want of romance about it; there is not the feeling that men are being brought in from outside; there is the very natural thought, we can do this kind of work, that among men of our own blood who are Christians already, at home, then why should we go out there to do it? Then about the Eurasians. There is a strong feeling among those who know anything about them at all, that they are a contemptible sort of people. We hear it said, for instance, that they have no backbone, that they have the vices of both races and the virtues of neither, and so on. But that is the talk of prejudice, half knowledge, or simple ignorance. A good deal of this is caused by comparing two classes of people who are really very different to each other. There is a class of which not very much has been made, and of which I fear much cannot be made. They may be called East Indians as a rough general distinction, though it is hard to say what they should be called. They are not Eurasians as the term is generally understood. Often they have no European blood at all; they are the descendants of natives for various reasons out-casted, and who have adopted Portuguese names. When they have European blood it is not English, but Portuguese, and the infusion is of the slightest. These are a standing difficulty. They are helpless to a degree. Speaking as a parish priest, I say that I at times regard them with simple despair when they are well, though, of course, we cannot but be compassionate and help when they are ill. But just think. How are these people living? I have often in my dining room in Calcutta shown the places for eight mat huts, each to hold a family. Eight families living in the space of one dining room. Just think of it. Then the surroundings are indescribable. Is it to be wondered at that they are as helpless as they are when their origin is considered, and their

opportunities are so miserable? Let me, however, emphasize this. They are there; you cannot kill them off. They are Christians; known to the natives as Christians. Let me say, then, to those clergy who hold back from work among them because they want to work among native races, that these people must be looked after in the very interest of the promotion of Christianity. Leave these people uncared for, and so long, you may sow the seed among the native races, but these weeds will be growing apace to check the growth of the seed. But I am spending too much of my short time upon that class. I want especially to remove prejudice from the consideration of that other class, those whom we have in our minds when we speak of Eurasians, viz., those who have a large infusion of English blood. Excepting as to colour, they are surprisingly like ourselves. They make good engineers, good pilots, and they have made good soldiers; witness their good help in the Mutinies. They are high in intelligence, high in honour, strong in loyalty. At present these Eurasians are as much to be relied upon in times of difficulty as any European. What they will be in the future depends upon what we make them. They have their faults. For instance, we hear a good deal of their being self-assertive and highly sensitive. The one explains the other, and I am very much mistaken if we English have not had much to do with their being both. We have been apt to look down upon them, and they have been obliged to assert themselves. A Scotchman once told me that the reason Scotchmen made such a fuss about being Scotch was that unless they asserted themselves they would be thought to be English. Now the Eurasian is, for the most part, in no such danger; his danger is on the opposite side, viz., that in consequence of his colour it will be forgotten that he is largely English, so he goes on asserting himself; then the next step is easy, over-assertion, a snub, and this being continued, he becomes a highly sensitive person. The remedy is with us. Admit his claim, recognise his English blood, treat him as a fellow-countryman, and there will be no need for his self-assertion. As with individuals so let it be with them as a community. Treat them with justice; let them have fair play. They do not always get it, though in the two cases that I am about to mention they have shown that they have enough backbone to successfully stand up for their rights. I said they were good engineers and good pilots. Well, at Roorkee they were told in effect that they were doing so well that the natives had no chance with them for the engineers' department—they could only take such appointments as the natives could not take. They had, in fact, too much backbone for getting their living in that way. On the other hand, though the record shows what good pilots they had been, they were told that they had not enough backbone for being pilots on the Hooghly as their fathers were, only Europeans in future could be pilots. Just see the position—jealousy from the natives on one side, contempt from the Europeans on the other. In these particulars they are righted now, and they are so far content. Let them be dealt fairly with, and it will always be so. I have spoken of faults, but why? Because I believe in my heart that we are largely to blame for these faults. Let us, let the Church, speak the truth, they will bear it, but let us speak it in love. They are a grateful people. At this moment there is no one who is more appreciated among them than Archdeacon Baly, who has shown sympathy with them, and who has been the means of helping them in the great educational work initiated through his influence. Let them be recognised as being largely the same blood as ourselves, let them be treated as we treat Englishmen, and let it be recognised that they have a claim upon us, a claim to be cared for as fellow-members of the Christian Church.

The Rev. R. R. WINTER, St. Stephen's Mission, Delhi.

THE last six speakers have addressed the Congress with regard to two different kinds of work, and two different kinds of people. I am going to ask you to permit me to roll them all together, and to speak of the Church rather as one whole than in its two great divisions. What is the great problem we have before us in India, with its 240,000,000 of inhabitants? We have to do all in our power to bring Christianity to them in some such form that they will be likely to realise it, not as the work of foreign teachers, but as a native growth coming up amongst themselves. I might to-day speak to you of the great importance of trying to reach the lowest classes in India, and of the vast importance of bringing Christianity to bear on the more intellectual classes,

as is being now done in Delhi by the Cambridge Brotherhood ; but I wish to put aside for the time these tempting lines of work, and to speak of another point. What is one of our great difficulties out there ? I think it is a political as well as a religious danger. It is the great want of union and of sympathy between Europeans and natives. The European governing class and the native governed class run side by side in parallel lines, but there is very little sympathy between them, and very little union. In secular concerns perhaps this is hardly to be avoided, but when we come to the Church I think we should do all in our power to show the people in India that the Church is one, and not two, that the Church of the European is the Church of the native, and that all should be united in the closest bonds of brotherhood. Natives have said to me, "How can we become Christians? We wish to be respected by those around us. We are perhaps servants of an English official, and if we say to him, 'we are about to become Christians,' we should receive contempt from the very man whose respect we most heartily desire to preserve." There is a want of cohesion between native and English Christians in India. I do not say there is a want of cohesion among the clergy, but, as far as the people go they might as well be in different countries. In this way much harm is done, and the better classes of natives are prejudiced against Christianity. They see that the native Christians are often poor and of low origin. They say, "If we were to become Christians, what educated Englishman would care the more for us? He would very likely care for us less." Therefore, we should endeavour to make them feel that when they become Christians they become members of the one society, composed of Europeans and natives alike. Thus we should aim at the growth of Christianity in a united yet indigenous form. And I suggest this might be brought about in two ways ; first, by gathering together under the bishop, synods, conferences, and councils of both kinds of Christians for mutual advice and counsel, and providing for the settlement by the bishop in connection with the synod, of the broad principles on which the Church under that bishop in that one diocese is to be carried out, but that matters of detail concerning the Indian side of the Church only should be settled in each locality by the people themselves in consultation with the English and native clergy, always with reference to the principles laid down for the diocese and province. What would be one effect of such a plan as this ? We should cease to do that which has been the fault of so many, namely, hold up Christianity subjectively as a matter exclusively of individual conversion. That must, of course, also be done ; it is the root of the matter ; but we must not neglect to show them that they are admitted into the one Christian society, and that they and we all form one body in the sight of the Church at large. And thus we shall not only hold up the one Lord in whom the people are to have faith, but, in the spirit of true human sympathy, we shall lay before both Christian and non-Christian the one Church Catholic, which is the embodiment and outer expression of the one true Faith.

The Rev. H. P. PARKER, Calcutta.

As Secretary of the Church Missionary Society in the Calcutta Diocese, I have been connected, more or less, with a Native Church Council in the North-West Provinces, and with another in Bengal. I have also been present at meetings of Native Church Councils in Madras and Tinnevely. I wish therefore to speak on this subject with reference to the native races. The question is sometimes asked, what will be the future of the Church in India in connection with the fact that among the many native Christians there, fully one-half of them are connected with denominations outside the Church of England ? To a large extent this is the result of accident. If a native becomes a christian in a district where a Wesleyan is the only missionary, then he becomes at baptism a Wesleyan, not because he prefers that to any other denomination, but because that is the only door to Christianity open to him. Similarly another becomes a Baptist, and another an Episcopalian. Surely we all grieve to think of the perpetuation in India of all these divisions of ours, which are meaningless to the inhabitants of that land. As yet the people are not necessarily tied down to the denomination with which they may find themselves connected at baptism. One may be baptised by a Presbyterian, attend a school in connection with the Congregationalists, and end by becoming a member of the Church of England, that is to say, an Episcopalian. The native Christians are now beginning to ask, which of the

various forms of church government is most in accordance with Scripture, and best for them. Therefore, if we are Episcopalians by conviction, and not merely by custom, and desire the well-being of the future church in India, we shall endeavour to place Episcopacy before these people in its most attractive aspect. But while a diocese is 1,000 miles long and 2,000 miles across, can the bishop be a reality to the people? Again, while the bishop is chosen for them by the Prime Minister of a far-off land, with a view to the needs of the Europeans, *i.e.* the foreigners in India, with perhaps not one thought as to his suitability for the natives, can we be said to be placing Episcopacy before them in its most favourable light? They see Congregationalism and Presbyterianism in as complete a form as they can be made, therefore Episcopacy appears alongside them at a disadvantage. But more than this, we should try and let them see that Episcopacy does not necessarily carry with it that which is distinctively Western. We have been reprehended by the late leader of the Brahmo Somaj at Calcutta (Babu Kesab Chander Sen) for having placed Christ before the natives of India in a Western garb, instead of in His Eastern, or rather universal character. Let us not be guilty of a similar mistake with regard to Episcopacy. What we want is not the reproduction of any European but an Oriental Church, and that can be built only by Oriental builders. Therefore the best way we can help the matter forward is by placing the native Christians in the most advantageous position possible for qualifying themselves to do this great work, which no Western can do for them. In the first place, we must endeavour to develop them individually, and in this connection it is impossible to lay too great emphasis on the importance of Divinity Schools. Then, secondly, we must train the people to corporate action; many of them do not know what *esprit de corps* means. We must try to gather them into councils, or something similar, where they may learn to act as a body. But, besides training them as individuals, and giving them practice in action as members of a community, we want them to throw their energy and their enthusiasm into the work, so as to be ready even for self-denial in it. And surely that can only be done by impressing on them the importance of the Native Church in India, and by showing them that it is not merely an appendage to the Church of England, but that by and by it will be as something so great that the Europeans belonging to the Church of England in India will be in comparison an insignificant handful, taking pleasure in standing under the shadow of the great Oriental Church. The number of English or Europeans in India is only 80,000, exclusive of the soldiers. India is not a place for colonisation by England, like Australia or America; climate and other circumstances forbid it; therefore the European population will remain small as it is. But the Native Christians already number over 400,000, and are going on rapidly increasing in numbers. It is not a question of two Churches in India, but of Natives and Europeans joining together to build up one grand Oriental Church, which may be called, far more truthfully than something else has been called, the "Light of Asia."

The Rev. E. BICKERSTETH, Cambridge Mission, Delhi.

My friend Mr. Winter, who was at work in Delhi for more than 20 years before I went there, and to whom I owe much instruction in the alphabet of missionary work, has made a suggestion with reference to the organisation of the native Church of India. I will venture to make two suggestions with reference to the help which may be given to us in India from England. Our two great needs there are more European agents, and a stronger native Church. The number of European agents in India is not, I believe, increasing at the present time. I think it has rather decreased than otherwise during the last ten years. Brotherhoods and sisterhoods have, indeed, added a certain few, but the brotherhoods have been chiefly in connection with our Universities. We were able to found our little brotherhood from Cambridge, owing to the influence of the present Bishop of Durham and Dr. Westcott, and there is not any large hope that the number of such associations will be increased. The suggestions I venture to throw out is that it might be possible, as the societies do not seem to draw more men to themselves, and it is not likely that independent brotherhoods will be formed in connection with other educational bodies—that it might be possible to have missions in India connected with English dioceses. We have seen how our English regiments have recently been connected with different parts of

England, and when I was last in Delhi we had a Norfolk regiment garrisoning that town. Would it not be a very feasible thing, and a thing as good for the dioceses in England as it would be for missionary work in India, if we had a certain mission connected with a certain diocese at home, which should be charged to supply it with men, and should continually receive accounts of its progress, and continually support it by its prayers and offerings. I think we might look to the Society for the Propagation of the Gospel to supplying part of the funds which would be necessary, and possibly the Church Missionary Society might do the same, although I rather think its constitution prevents it from assisting missionaries who do not go to India directly under itself. This seems to be a feasible way of increasing the number of missionaries, and thus meeting the first necessity which we have in India. The second suggestion I have to make is in connection with what I may call the liberty which would be given to native Churches in India. No doubt our primary duty is to hand over to them the fulness of the Catholic faith, and of the Church's organisation. But it is not necessary to hand over to them anything that is distinctly western. At the last Pan-Anglican Conference a resolution, I think, was passed with reference to the translation of the Prayer Book into other languages. I venture with great humility to suggest to your lordships that you should consider at some future meeting, what is the minimum of conformity which will be required in future between Oriental Churches and our own Church. I have noticed in an ecclesiastical paper, a report (I do not know whether correct or not) that the Episcopal Church of America has announced that it is willing to take into communion with itself any body of Christians that retains the Episcopal form of Government, the Holy Scriptures, the Creeds, and duly consecrated and administered sacraments. May I suggest that it may be possible, that in future we may receive into communion with our own Church in England, any bodies of Christians, who, in these four points are at one with ourselves. As has been already mentioned, there are a large number of Christians not belonging to our communion scattered throughout the length and breadth of India, but they all look up with reverence to the English Church. If we of the English Church have those advantages together, which other communities possess separately, namely, an orthodox faith, an unbroken past and individual liberty, it is our duty to hand these advantages to others; but as regards the form in which we ourselves have them, we need not go further than ask them to receive from us the Divine Word, and the Creeds, and the Church's ministry and sacraments, as we have them ourselves. If the suggestions I make could be carried out, I think we should have done something towards the development of the Church in India.

GENERAL MACLAGAN, R.E., London.

THE two subjects which are brought before us this afternoon, treated separately as they are dealt with by separate agencies, are very closely connected. The spiritual condition of the Europeans in India has an obvious and important bearing on the welfare of the native races, and the efforts which are made to bring them within the Christian fold. Within a time not very far distant in the past there were few English people in India in addition to the two well marked classes, the soldiers sent out from England for service in the East, and the mercantile communities at the great commercial centres. And for these it was supposed that full provision was made. The state of things now is very different. We have heard from Archdeacon Baly's paper how large is the number of Europeans in India at the present day, and how scattered they are. While for many years past a greatly increased and increasing attention has been paid to missions to the natives of India, there has been no special provision for the wants of our own dispersed countrymen in that land. Within the last five years an agency has been formed in England to help the efforts made in India on their behalf. Sir Charles Turner has directed attention to the society referred to, but he did not mention its name. Let me supply the omission. It is the *Indian Church Aid Association*. And let me take this opportunity of advertising the Indian Church Aid Association, and of asking all those many persons here present who take an earnest interest in the spiritual welfare of their fellow countrymen in India to join us and help us. Let it not be supposed that little is done in India. The Government has not been unmindful in this respect of the English people in that country. It has, either directly or by grants in aid of private effort, helped much to meet the needs of our

countrymen, particularly with respect to education and the building of churches. And the English people in India who have means, have not been altogether neglectful of those who have not. But only think how vast is the field, how large is the number of Europeans for whom there is no provision, how scattered they are, and how small the work that is being done compared with the wants, and we shall need nothing more to tell us that we also in England have a duty with respect to them. Of the progress of missions to the heathen and Mohammedans in India, it is less needful to speak to those who have listened to the interesting details that have just been given to us of the work of various missions, and to the readers of the publications of our two great Church societies, the Society for the Propagation of the Gospel, and the Church Missionary Society. And I should fail to convey any idea of the really grand work that these societies are doing. We are seeing now in India the gradual formation of a native Church. The term "Native Church" has been objected to, as implying a recognised separation between the English and the native Christians. If this were necessarily implied in the formation of a native Church, we should not desire to see it. But it is certain that with the increase in the numbers of the native Christians some changes in Church matters will be seen to be needful. And as these native Christians have among them men of power and knowledge they will work out for themselves whatever adaptations to the country and the people may be needed, while they maintain, as we trust, communion with the Church of England and adherence to its doctrines. It is not for us to introduce or devise such changes in minor matters as may be required. This will be the work of the native Christians themselves. Of great importance in the work of Indian Missions of the present day is the increased attention that is paid to the upper classes—the people of higher culture and social position. This is especially the aim of the two Universities' Missions, the Cambridge Mission at Delhi (represented here to-day by Mr. Bickersteth), and the Oxford Mission at Calcutta. Both are doing work of great value. To the native clergy in India belong men of high education and attainments. Amongst those of the province with which I have for a length of time been connected—the Punjab—is one, a convert, from Mohammedanism, on whom "in consideration of his eminent services in connection with literary work among the Mohammedans of India, as a scholar, expositor, and writer on Christian evidences," the honorary degree of Doctor of Divinity has been conferred by the Archbishop of Canterbury. Much is being done, and we have much to do yet for the native races. But never, while England maintains her hold of her great dependency in the East can she without serious losses in more ways than one, neglect the spiritual needs of her own children in India.

The Rev. JOHN BARTON, Vicar of Holy Trinity,
Cambridge.

I SHOULD like to emphasize most earnestly all that has been said to-day with reference to the needs of the Eurasian population in India. During ten years of my residence in that land, I was not only a missionary but also the pastor of a congregation of which five-sixths consisted of Eurasians, and I would wish to speak not only of their many excellencies of character and of their capacity for work, as proved by the high positions they occupy in the Government service, but also as to their qualifications, as I fully believe, for the ministry of the Church. It is, I think, a very serious reflection on our Church that we should allow that large community to exist without ever giving an opening to promising young men among them to rise to the position of the clergy. It is now some years ago since I made a suggestion at a clerical meeting at Madras as to the possibility of creating for the Eurasian converts in India a pastorate formed mainly from among the Eurasians who should do for that community what the system so successfully pursued in Tinnevely and elsewhere has done for the purely native races. It seems to me that until this reproach is wiped away we shall not be doing our duty to that very large and important section of the community. I would just like also to add one word as to what, as it seems to me, are the great needs of India and its claims on the English Church. I think its greatest need is more missionaries and those men of force of character, I mean especially of spiritual character. So long as the missionary subject is confined as, alas, is now the case in so many parishes in England, to one single Sunday in the year, and then perhaps referred to only in one or at most two sermons, and nothing else said about it from one year's end to another, we can scarcely expect to send

out to India any large reinforcement of missionaries at all commensurate with its needs. Yet until this is done how can we hope to discharge our duty to that great country? I think the fault lies with the clergy and the laity at home, who, whilst professing to support missionary work, are doing so little for it. Until the work of missions is regarded as the main work of the Church we shall still have to mourn, as at present in the C.M.S., that with forty vacant posts to be filled up we have perhaps only ten or fifteen missionaries ready to send out. We thank God for the out-pouring of His Spirit which we have seen in our Church for the mission services and the work done in every direction at home, yet how few men do we see going forth to the mission work abroad? The reason is, I think, that Christian men seeing the great needs of the home heathen, and knowing so little about the needs of the heathen abroad, are apt to give their energies to the one, and to neglect the other. Then we want men of a sympathetic spirit. If we are ever really to influence the natives of India, it must, of course, be by raising up a native ministry. We have at present a large number of educated Christian natives filling high positions in the Government service, and yet very few, indeed, who are entering into the service of the Church, and I believe the only way in which these men can be induced to make the personal sacrifice when entering the native Church as pastors would require, is by a higher tone being infused into the Church, and by there being sent to labour among them men of a more sympathetic spirit. What draws the educated native to the missionary is sympathy. In none is that quality more needed than in those who shall be the guides and teachers and leaders of the native Church.

The Rev. F. H. DE WINTON, Missionary in Ceylon, and late Chaplain to the Bishop of Colombo.

IT it perhaps only fitting for one who represents a very small diocese—almost the smallest in the province of India—I mean the Diocese of Colombo, which is contemporaneous with the island of Ceylon, to make his remarks brief. However, just as in nature, small creatures often make a great deal of noise, so the diocese of Colombo has of late years been a great deal before the world; and at this time there are special reasons why we wish to make our wants known to our brother churchmen at home. First, Ceylon, as you know, is a stronghold of the Buddhist religion. Of late years many books have been written about Buddhism, and I am sorry for the effect produced by them. I mean that many from reading those books, as for instance, Mr. E. Arnold's poem, "The Light of Asia," seem to have derived the idea that Buddhism is so noble a religion, and contains so grand a morality that Christian missionaries in Buddhist countries have almost nothing to do. I need only say, "Go and see it; go to the place where Buddhism is supposed to be at its best and judge for yourselves, by the ordinary tone and by the lives of the people." I would just mention a book which has been lately published, and which, I think, supplies a very good answer to this class of writings. It is called "The Light of Asia and the Light of the World," and its author is an American missionary, Dr. Kellogg. Secondly, the Diocese of Colombo is a small diocese and a manageable one. It has been said very truly, that we want to bring Episcopacy more home to the natives of India. In Ceylon this is quite possible. Our present Bishop is personally known to most of the leading native Christians, because the area is small, and there is not at present a large number of converts. That is, there are about 10,000 who belong to our church. The present Bishop is, moreover, the first Bishop of Colombo who has been able to speak to the people in their own tongue; and wherever he goes he wins extraordinary attention by this very fact. Again, we have not in Ceylon the same absolute separation between the English element and the natives, as in other parts of India. Of course there is a great deal of it—far too much, and there is a great want of sympathy, but still there are churches where you see Europeans, Eurasians, and natives worshipping side by side, and going up to the same altar at the same time. Such, for instance, is the church in Kandy, where there is the famous temple of Buddha. At the church there we greatly need an English priest to help us. Thirdly, the Church in Ceylon is now going through a great crisis. Disestablishment and disendowment, in a certain sense have come upon it already. The grants from the State to the Bishop and chaplains are being gradually withdrawn, and the next Bishop and chaplains will receive no help at all from the Government. We are consequently trying

to raise funds for endowment. This being our great need, and at a time of great depression, owing to the failure of the coffee-industry and the extraordinary loss of life among our clergy of late years, we are constrained to appeal for help at home. Only last week I heard of the death of another native clergyman in Ceylon, which makes the ninth in four years who has passed from among us. In all these ways, therefore, the necessity is great in Ceylon for building up a Church where we may unite all the various elements, and where we may set before the people who represent the ancient religion of Buddhism, the one true religion of our blessed Lord in all its fulness, in all its purity, and in all its grandeur.

The Right Rev. the PRESIDENT.

I MAY mention that there are present at this moment two clergymen, natives not of India but of Sierra Leone, and members of a deputation sent from the Church there to learn something here as to the working of our own Church. That is, I think, an interesting fact which brings us near to the Churches which are connected with our own in other countries. It is, of course, a platitude to say that the question of missions in India is of the most vital importance. It is a platitude to say that we have at this moment the most wonderful field for missionary labour that ever God vouchsafed to a nation. There never before, I suppose, was a nation which had the marvellous power which England has now over a dependent country with a population of between two and three hundred millions of human souls. Day after day the influence of England in India is growing and growing, and native superstitions and native faiths are being shaken in every way, whilst our own faith is gaining ground. Alas, faith of all kinds is very much shaken in India as it is at home, but still the one faith that is gaining ground is the faith of Jesus Christ. I think our responsibility in India is great and exceptional. It has been a great pleasure to me to hear the great unanimity of opinion amongst the different speakers. It was especially gratifying to hear the ex-Chief Justice of Madras tell us that there was not a failure, as some people assure us there is, in the mission work in India. My right rev. brother, the Bishop of Durham, who has been so often spoken of to-day, once made a speech which was afterwards printed, and which proved that the progress of missions in this present century, and especially in India, was not to be disputed, and that it was almost to be compared with the progress of missions in the early ages of the Church. It was a great satisfaction to me to hear the ex-Chief Justice of Madras bearing impartial witness on the subject concerning that part of India with which he is so well acquainted. Another gratifying thing was to hear those who are connected with our two great missionary societies speaking in almost the same tone. It would, indeed, have been difficult for one to judge from their speeches which belonged to the Society for Promoting the Gospel and which belonged to the Church Missionary Society. In India they always work together, and I think it desirable that at home they should work harmoniously together too, that we should all sink our minor differences in the great work we have to do for Christ and His Church. It is interesting to note that everybody who spoke to-day seemed to think that we ought to aim at having one great Church in India, and not one Church of Europeans, and another of Eurasians, and another of the native races. That would be altogether inconsistent with the Gospel and the Catholicity of the Church. We want a Church, and we want especially a native Church. We cannot have a permanent colony of Englishmen there; we can only have a changing settlement of Europeans there. The great body of the Christians must be natives, and we want a great native Church, with no party and no race distinction. I am sure that every true Christian, whatever his race may be, will gladly join hand and heart with those of the same faith, whatever their complexion or race may be. The higher races of India are really of the same race as ourselves. Time may have darkened the colour of their skins, but the great Arian races of India are the same as the great Arian races of Europe, and they have the same intellectual powers. It has been said, truly again, that we do not want a Western Church there. We want to build up in India a great Eastern Church, and we want not to impress upon it too strongly any particular fancies of our own. We, indeed, hope that Anglican theology will spread throughout India, but we do not want to insist too much upon any particular opinions of our own. Send to them the teachers of the Church, and let the rulers of the Church give them plenty of freedom in developing the Church

so as to meet the wants of the people there. These are lessons which, I think, we must learn from what we have heard to-day, and I trust we shall try and carry out those lessons. Do not let us say we must have the Church of England in India. Let us have a Church in India which shall be a daughter of the Church of England undoubtedly, but not necessarily the same in all her features as her mother. It may be, indeed, that at some future time it will be possible to say of her, *O matre pulchra, filia pulchrior*. There is nothing grander than the mission field we have in India. We are able to say thanks greatly to the offer of one noble layman in this diocese, Sir Walter Farquhar, who set the subscription on foot with the gift of £1,000, we, of this diocese, were able to found a mission diocese in India, the Diocese of Rangoon.

LECTURE HALL,

THURSDAY AFTERNOON, OCTOBER 8TH, 1885.

The Ven. ARCHDEACON SUMNER in the Chair.

CLERGY PENSIONS.

PAPERS.

The Rev. W. L. BLACKLEY, Vicar of King's Somborne, Hon. Canon of Winchester.

THE subject of Clergy Pensions has, as most of my hearers are aware, become one of very prominent clerical interest within the last few years. Various meetings were held for its discussion at different times and places, and in January last, a Conference, presided over by Archdeacon Hessey, appointed a committee of twenty-four members, consisting of such clergy and laymen as seemed to have taken the most earnest part in the study of the question, to draw up a report on the best means of establishing a Clergy Pensions Fund. After holding several meetings, that committee appointed a sub-committee, to embody their resolutions in a report, which, when drawn up, was agreed to by twenty-two out of twenty-four members, and, when presented to the adjourned conference, held at the National Society's House, on June 16th last, was unanimously adopted. The sub-committee were also requested to continue their labours, to make such alterations and additions to the report as might be found necessary by them, and to take such steps as might be desirable for its circulation at the earliest period.

It is in pursuance of this unanimous resolution that, feeling that no better means could be imagined for circulating the proposals of the new and needed clergy pensions scheme amongst the clergy of our Church, whom it most of all concerns, our committee applied for and obtained from the Subjects Committee of the Church Congress the opportunity, which we most thankfully acknowledge, of bringing this subject before the meeting of to-day.

As its objects and methods will be set before you, by specially qualified readers and speakers, who will follow me, I shall limit myself to the

consideration of a few points in the proposals most likely to be objected to by persons who have not studied the question in all its aspects.

I.—Some persons object to our proposals as not sufficiently comprehensive. "Why a pension fund only," they say, "and not an endowment fund for widows and orphans as well?" The answer is: We must walk before we can run. We can see our way at present to providing pensions for the clergy themselves. This is easily calculable; it depends on no conditions of health. If an unhealthy man contracts for a deferred annuity the fund benefits in security by his shorter life. But annuities for widows and children, receivable over many years of possibly robust life, and becoming claimable all the earlier if the husband and father die before the average date, would simply add an almost prohibitive initial cost to the estimate of any fund to be established.

II.—Again, some people say, Why not advocate a compulsory pension, obliging every man in orders to secure one for himself? This view is strongly held by a few of our clerical brethren, and even, as I think you will hear by and by, by one or two of our own committee. It might be sufficient to say, within my short twenty minutes, that our committee, consisting more or less of experts, after debate in which all the arguments in favour of compulsion were thrashed out as ably, and at far greater length than they can be here to-day, decided by more than ten to one against the practicability of any present compulsion in the matter; I might point out that no advocate of compulsion has yet ventured to put forward one single practical suggestion as to how it might conceivably be enforced on all the clergy; or, I might appeal to my own known opinions in favour of compulsory self-provision against pauperism, as proving my objection to compulsory clerical pension provision to be due to no fantastic theories in favour of the liberty of bad subjects to live on the earnings of good ones, or to no crocheteering wish to trim the fading lamp of foolish *laissez faire*; but, as this question of compulsion seems to be the only one at all likely to impede the progress and the utility of the carefully thought out, soundly based, much needed, and the very hopeful scheme which will be explained to you by its actuarial elaborator, Mr. Duncan, I will only press one point of the matter as forcibly as I can upon the attention of my hearers. It is this: To do nothing till a fair and practicable way is known of compelling all clergy to make pension provision, is simply to leave matters as they are indefinitely; while, to establish a good voluntary system at once, would bring the possibility of a compulsory one nearer to acceptance than a century of preliminary talk could do. Our voluntary scheme appeals so strongly to the general interest and common sense, as to make the majority of the clergy join it for their own sakes; and its success, with the great majority, would give the strongest argument for its being hereafter made compulsory on the small minority. Moreover, whether that argument were used or no, we should be doing good instead of doing nothing. In a word, are all the anxious men, who long to secure a pension, to be condemned to do without it, till all who do not need it, or desire it, are compelled to pay their contributions? Are all the guests at a picnic to do without dinner because one has brought no basket, or are the many to starve because the few are not hungry?

Compulsion by an *ad valorem* tax on livings, would simply require most men, who had made their own provisions already, pay for all who had neglected that duty. This would be a communistic re-enactment, for the special demoralisation of the clergy, of a Poor Law, which would, like its great national namesake, create more pauperism than it could relieve. This is a theoretical objection; and a practical one lies in the fact, that existing clerical incomes are too small to provide, by any possibility, sufficient retiring funds for all existing clergy.

This assertion leads me to illustrate, briefly, the reason why, to effect the desired object promptly, instead of waiting forty or fifty years for the present generation of unprovided clergy to die out, a good claim can be urged upon the Church laity, for the Church's own good, to help out the clergy pensions measure in its first inception.

It is because the clerical profession is wrongly supposed to be a wealthy one, while, as a matter of fact, there is no profession of educated men nearly so badly remunerated as our own. A very common cry on this subject is, that the Church is very rich, while some only of the clergy are very poor. In other words, that a fairer division of Church property would remedy all the financial shortcomings of the profession. That the average gross income of the clergy, from their benefices, is under £250 a year, justifies the assumption, in round numbers, that their average net income does not exceed £200, and I call the attention of my hearers to the following comparisons with other callings in life. Take the legal profession. The barristers and solicitors in England number together only 17,000, while the clergy of the Church of England number 21,000. We will set the Chancellorship and the thirty-three Judgeships, for this much smaller number, against the thirty-one Bishops receiving a far lower general income, and will also set the County Court Judgeships, many though they be, and each worth £1,500 a year net, against our thirty Deaneries, one of whose worthiest occupants is receiving *nothing* a year, while liable for his predecessor's retiring pension.

Eliminating, then, all the so-called great prizes of the two professions, I find from *Whitaker's Almanack*, that, exclusive of numberless commissionerships, and other posts in Government offices, only tenable by barristers, there are in the law offices, registries, and police-courts of London alone, 130 appointments over £1,000 a year, and averaging £2,340; while the Archbishop and Bishops among them, can dispose of less than fifty livings over £1,000, and averaging one half the average value of the London law appointments. Again, I look through all these appointments to find any law officials whatever receiving so microscopical a net salary as £200, the average net income of all the clergy, and find only four individuals in that dismal category, of whom three are junior clerks, and the solemn and important duty of the fourth, is a train-bearer, to hold up the tail of the Lord Chancellor's robe.

Take the Army and Navy, again; without desiring to begrudge due honour to merit, we must note that successful generals and admirals, besides the promotions, titles, and other glories they receive, are often gifted with large sums of money, £20,000, £30,000, or £100,000 beyond their pay or stipulated pension, drawn from direct taxation by their grateful country. But who has ever heard an instance of the

grateful race of Englishmen, whose clergy pay never cost the nation one farthing of taxation, presenting a meritorious clergyman, for a whole life spent in the truest service of his country, with 20,000 halfpence, however liberally they bestow upon him the proverbial uncivil substitute for such copper coin.

Lastly, apply the average earnings of clerical workers to those of persons in less easily compared pursuits of life. Take the bankers, the merchants, the stock-brokers, how many of them would be toiling till old age in their avocations if the average income obtainable by all their work from twenty-five years of age till seventy was strictly limited to so small a sum as £200 a year?

Let it be remembered that I press these striking contrasts, not in the interests of the clergy who want pensions, but of the Church which wants resignations of aged incumbents, as the only conceivable means of quickening promotions of the younger and more active men, and making our Church more effective than ever.

III.—But here, again, objection may be taken to our scheme on the wrong assumption of its appearing to be of an eleemosynary nature. We answer, firstly, that any one who chooses may make his provision by its means in *an entirely independent manner*. He will not be bound to receive the large accretions derived from well-wishers to the Church and her work, and his abstention will make matters better for those who, feeling that the labourer is worthy of his hire, and that the hire is specially precarious for present aged labourers, may only too thankfully receive the aid of churchmen offered to meet their own efforts. Therefore there is no necessary eleemosynary character in our proposal. But if it be argued that no clergyman should receive any aid whatever, we reply that such a statement implies a fallacy—namely, that the present incomes of all the clergy are sufficient not only to provide for their present existence, but for their future pensions. It is perfectly obvious that, whatever young men may do in a proper spirit of independence, it is too late for the older ones to pay for their own pensions entirely. And, therefore, we can honestly plead for help to them; and, by this means, for an earlier quickening of resignation in the true interests of the Church. For there is no greater mistake than to imagine the clergy generally to be wealthy men—an error which only arises from the greater systematic self-denial in almsgiving and charities which their holy profession teaches them, and which leads the ignorant to suppose that, because they give more away than average laymen, they must have a larger stock to draw on for their gifts.

In fact, if we ask churchmen generally to help this scheme by benefactions, it is, as you will shortly hear from others, chiefly to remove existing and otherwise insurmountable difficulties. If our Church sees and does its duty, it may practically endow its workers with more or less security in old age; but its aid, first given to those most needing it, will only come last in time and least in measure to those who are able to aid themselves to-day; and when those now more aged are passed away, a less and less amount of extraneous aid will be required to secure the resignation in good time of those to whom this beneficial machinery will have given an opportunity of secure independent provision—an opportunity which never was within the most distant reach

or fondest hope of many a worthy labourer in the Lord's vineyard who is old and poor to-day.

And remember, if churchmen pay something, and even pay well, to secure the general resignation of aged clergy, that payment is no *alm* to the recipient, but the cheap price of advantage to the contributory laity. The recipient gives his clerical income when he takes his pension, in every case of uncompelled resignation an absolute *quid pro quo*. And, therefore, it is but justice to say to those who would, if they could, turn every old man out of his benefice, "If you must, for your purposes, have them out, you must bear your share of the cost; *buy them out*, for that is reason; do not *beat them out*, for that is robbery."

Whatever, therefore, can be called eleemosynary in this scheme is only of a temporary nature, and, moreover, can fairly be claimed from churchmen, who have never provided any endowments for Church purposes, not as a dole to improve the position of needy clergy, but as a duty to aid the efficiency of the Church of Christ itself, by, so to speak, setting free her existing resources from the otherwise irremovable burden of supporting worn-out men.

Passing from the question of providing for men now too far advanced in life to secure retiring pensions from their own resources, I earnestly desire, in conclusion, to call the attention of my younger brethren to one most salient point of our proposals. The Clergy Pensions Institution offers this unique and otherwise unattainable advantage to a newly ordained man. By paying £2 2s. a year from the age of 25, he may secure an annuity of £25 a year on attaining 65 years, whether he retire from work or not.

If he then retire from work, he will have added to his annuity, his share of all accretions to the fund as endowments by all churchmen, from now till then, who use the organisation of the Clergy Pensions Institution for the deposit and accumulation of such retirement funds for the clergy as all members of our Church ought to contribute, not by way of alms to individual clergy, but by way of aid to the efficiency of the Church itself. There is good reason to hope that, by the time present ordinands are able to claim that share, their £2 2s. a year will secure them £100 pension at least.

In addition to this they may also secure, on independent terms, by paying a second sum of £1 13s. 4d. a year, a retiring pension of £100 a year at 60. So that, by paying from ordination £3 13s. 6d. a year, a clergyman retiring at 60 years of age, could claim a pension of £100 a year, which at 65 years of age *must* amount to £125, but will, in all human probability, reach £200 a year.

It is perfectly obvious that, as regards the men never beneficed at all, such a provision will prove an immense boon, giving them in their advanced life, an average secure provision greater than they ever earned, and extinguishing for them the risk of penury and want. On the other hand, to men possessed of benefices, a pension of £200 a year, with whatever additional sum might be assigned them on retirement, would secure at least the average income earned by beneficed men, and induce the retirement in good time exactly of the class whose inefficiency, through advancing age, is of most injury to the interests of the congregations. Moreover, the grand effect of such a system, if generally

adopted, would be to remedy one of the greatest existing disadvantages of the clerical profession, namely—the slowness of promotion to independent posts in the Church. For the Pensions Institution would so stimulate earlier resignations as to reduce the thirteen years, now the average period between ordination and obtaining a benefice, to something less than seven.

But, desirable though these objects may be, we are, of course, met at once by the common exclamation, “Many candidates for orders are too poor to undertake such a cost as this; they find it hard enough to live on their stipends.”

I should have thought no new ordinee would have offered such a plea on his own behalf had the case not happened once in a conference which I attended, and where, the possibility of any small payment at all being disputed, a young curate present, being appealed to, said that for his part (and he was receiving £150 a year) it would be absolutely impossible for him to find any money for the purpose!

Of course, there is one obvious answer to this objection; if young men in their earliest and easiest times are unwilling to do anything whatever for self-provision, they deserve no help and no pity when they grow old; and if that were at all the general spirit of the English clergymen, who undertakes to inculcate fulfilment of duty on all men, the establishment of a Clergy Pensions Fund would be a folly, and its advocacy on a Church Congress platform a simple impertinence.

But I am bold to absolutely deny that there is any possibility whatever in such small contributions; it is altogether a matter of management, not of possibility. Suppose that curate's stipend fell to-morrow by two per cent., would he starve? Most certainly not. And, therefore, as there are such inexperienced young men to be found, and as their inexperience should not deprive wiser ones of the vast advantage which the establishment of a sound and cheap pension fund will secure, the proper course to do is to give some suggestions for making the management of such contributions more easy than they at first may seem.

Therefore, we should ask the societies which contribute so largely to the stipends of curates to consider whether they might not greatly aid so good a cause by stipulating, either with the curate or incumbent, that, say two per cent. of each grant they made should be lodged with the Pensions Institution to the credit of each curate's pension account; we should ask the clergy who nominate candidates to make the same stipulation; we might even ask the bishops, without making any such contributions a *sine quâ non* to ordination, to put a question on their ordination papers which would ascertain the mind of the young men desirous of entering their dioceses as to the general duty, in their own interests and in the interests of the Church, to provide for pensions for themselves, just as a means of being able to provide for “their own” afterwards, as St. Paul commanded us all to do. And I am encouraged to hope that if the general body of churchmen do its duty in this matter, by example and by counsel, there will ere long be established such a general conviction of the advantage of joining, and of the unworthiness of remaining outside of such a society, that a Clergy Pensions Fund, like its great and beneficent forerunner, the Clergy

Mutual Assurance Society, will be found to have lightened, not only the burden of advancing age to the clergy, but also the graver burden of increasing inefficiency to the Church.

THE REV. CHARLES J. ROBINSON, M.A., Rector of West Hackney, and Hon. Sec. to the Clergy Pensions Institution.

THE necessity of providing for the retirement of the clergy whom age or infirmity has disabled, is a necessity of modern growth. George Herbert makes no reference to it, and we may be pretty sure it never entered into the thoughts of the "Vicar of Wakefield." In some degree it is a result of that revival of religious life and development of activity in the Church of England which the past half century has witnessed. Sixty years ago the zeal now exhibited by a parish priest would have been regarded as undignified and extravagant—tinged too much with that spirit of enthusiasm which was the note of Methodism. Sixty years ago the clergy, as a body, took a far lower view of their duties and responsibilities than is now the case, and the perfunctory discharge of a *minimum* of clerical work gave them no right to expect any special consideration in old age. But the exception in the past has become the rule in the present, and the modern bishop has to use his staff more often to guide the zealous than to stimulate the slothful. Everywhere work is going on and generating fresh work. Even in a country parish a conscientious clergyman finds abundant occupation from week's end to week's end; and though his duties may seem small, they are not on that account less necessary nor less harassing. In our towns and cities the tasks that devolve upon a modern incumbent defy enumeration. Besides the care of the church or churches, which comes upon him daily, he has to preside at every committee, to supervise the schools, to organise the charities, and to set on foot and encourage such various schemes for elevating the spiritual, moral, mental, and even the physical condition of his people, as circumstances may from time to time suggest. "Who is sufficient for these things?" Not, certainly, the man whom the weight of years, or the burden of sickness has permanently disabled. We sometimes talk of the machinery of a parish as though, when once set a going, it was thenceforth automatic. It is an unfortunate phrase. Mechanical action is utterly opposed to true Church life. It is impossible to conceive a living Church apart from the conception of a living ministry; it is almost equally impossible to believe in a living ministry without the evidence of parochial activity, inspired and animated thereby. But if, in the interests of the parish and Church at large, the retirement of the aged and incapacitated be desirable, it is no less desirable in the interests of the clergy themselves to whom such epithets can be rightly applied.

"Solve senescentem mature sanus equum, ne
Peccet ad extremum ridendus."

There can scarcely be a sadder sight than the ineffectual struggles of a man whom a sense of duty constrains to action when the powers of action are gone. Yes, perhaps there is one still sadder, and that is a man

whose sense of duty has given way to indifference, but who is compelled by poverty to cling to the post for which he knows himself to be unfit. That there are parishes where these sad sights are to be seen is unhappily beyond all question. Surely the time has come when the necessity for dealing tenderly, but faithfully, with such scandals should be openly recognised, and that we ourselves should become the Church's reformers.

But there are other interests bound up in this matter of retirement besides the interests of the parishioners, and those to whose care they are entrusted. The interests of the younger clergy have also to be considered. As the Church's work has increased, there has been an increased demand for workers; and, in spite of this increase, we know quite well that many of our churches are still undermanned, and that in our great cities spiritual destitution is very far from being unknown. It happens that I serve upon the Committee of the Society for the Employment of Additional Curates, and that very fact compels me to bear in mind that in swelling the ranks of the working clergy, we are at the same time diminishing the chances of promotion for those already in Holy Orders. There are obviously only two ways of meeting this difficulty—one, by multiplying the number of livings, and the other by removing the older clergy. Much has been done of late years in the former direction, but not enough to have any sensible effect upon the rate of promotion, which is still very slow, and, if I may trust certain statistics* that are before me, is likely to become still more slow. For one must not leave out of account the facts that preferment is not regulated by seniority, and that one result of the new Pluralities Act must be to reduce the number of available livings. I look, therefore, to the retirement of the older clergy as the most hopeful means for accelerating promotion among the younger. Nor is this the only advantage that is likely to accrue to them from the adoption of a Clergy Pensions scheme. They will have it in their power to face the contingency of being unbeneficed with a far better heart, for they themselves will be able to ensure that at 65 or some earlier age, their means will be augmented as a matter of right, and as a matter of certainty, instead of such augmentation being, as is now the case, a precarious grant which lack of employment endangers, if it does not forfeit.

It cannot be too widely known that the Church of England virtually makes no provision whatever for her aged and disabled ministers. No matter how faithfully they have laboured—no matter what burdens they have borne, or what expenditure they have incurred, or what self-denial they may have practised in order to promote the welfare of their people, the Church provides no pension for their declining years, nor promises even an accession of means wherewith to purchase additional comfort for their worn-out frames. True, there is the Incumbents' Resignation Act, which meets a few cases. But how does it meet them?

* From certain statistics compiled by the Rev. J. R. Humble, and read by him at the Newcastle Diocesan Conference in 1883, it appears that while in 1871 the total number of clergy was 20,694, it had risen in 1882 to 23,875. But the increase in the number of livings during the same period had only been from 13,000 to 13,837. If these figures are correct (and the latter statement is supported by the Summary of New Parishes published in the Church's Year Book), it is obvious that the rate of promotion has a tendency to become more and more slow.

out of the income of the benefice that is vacated. In other words, the successor to the duties and the liabilities of the living has, in addition, to contribute to his predecessor's support. This is, indeed, compelling Peter to pay Paul, and one cannot be surprised that few avail themselves of this anomalous—not to say unfair, mode of superannuation. In point of fact, it is only applicable to the larger benefices, and any attempt to apply it to livings of less than £400 or £500 a-year (and these constitute the great majority) must inflict an injury on the one side, without conferring a proportionate benefit on the other. Take the ordinary "Peel" parish in a manufacturing town, with its population of 6,000 or 7,000, and its income of £300, all told. Having found the latter barely adequate as a whole to supply his own wants, how can the clergyman who contemplates resignation propose to lessen his successor's means? Nay, how can he live himself on the indefinite subtracted part? Even old age must have some wants to supply; and certainly its tranquillity would be lost if every day should have to be spent in anxiety about the morrow.

But enough has been said as to the necessity for some equitable and efficient scheme for providing pensions for the clergy, whose retirement would be an advantage to themselves or others. It is an easy matter to point out the evils of the existing state of things; it is less easy to suggest an adequate remedy. Careful thought, free discussion, and the invaluable aid of an expert, have, however, combined to frame a scheme which has already been pronounced "the only complete and practical solution yet offered of an acknowledged difficulty," and of this scheme I will now give the outlines.

Its fundamental principle is *self-help*. Unless that be present, the proper independence of the clergy cannot be maintained, and by the institution of a fresh charity we should seriously check those habits of providence and foresight which sorely need encouragement. It is, therefore, an essential feature in the scheme that is being brought forward, that the beneficiaries should also be the contributors. Whatever a man is able to pay for becomes, of course, his by right of purchase, and he is free to take it, whatever his circumstances may be, and whatever use he may choose to make of it. Thus, if at the usual age of ordination, or soon afterwards, he subscribes his two guineas a year to the Clergy Pensions Institution, which the scheme has brought into being, he will receive at 65 an annuity of £15, or a proportionately less sum, if compelled to claim it at an earlier date. It is proposed, for the sake of including the bulk of the clergy, to fix the *minimum* subscription at two guineas, but of course there is no reason why any clergyman who can afford it should not subscribe a larger sum, and thus secure for himself a larger annuity. Even if at the age of 65 he be still vigorous, the addition to his income will not be ungrateful, and it will enable him to procure clerical help in the event of temporary sickness. And further, as this annuity will be absolutely his own, there is nothing to prevent him from commuting it for a lump sum; and if death should occur before 65, the premiums would be returned.

But, it will be said, what does the new Institution offer which cannot now be procured through the medium of the Post-office or some old-established insurance company? The answer is, that so far, it offers no greater pecuniary advantage to the subscriber, for its rates are based on

the Government Tables, but it presents this peculiar feature, that whatever profits are made by the transaction will go, not to swell the Postmaster-General's balance, or to increase the shareholders' dividends, but to augment the pensions of the aged and unbeneficed clergy. The annuity purchasers will, in fact, help to create a Clergy Mutual Benefit Fund.

But this is not all. I readily allow that if the incomes of the clergy were ample, and certain and progressive, the *raison d'être* of our institution would be open to question. Men might very well be left to themselves to provide for their future by such a simple process as the purchase of Deferred Annuities. But as, without controversy, this is not the case, the annuity system must be in some way supplemented if we mean to secure those ends which we have proved to be most desirable. We want to provide that the clergy, who have spent their strength, and often their substance also upon the Church, should not, in their old age, be left to chance and charity. And, therefore, we offer to all those who exhibit the faculty of self-help by subscribing for an Annuity—we offer them a supplementary income for life, if at the age of 65 they shall be or shall then become unbeneficed. We confidently believe (and we have reason for our confidence) that the Pensions which the Institution will be able to promise, will be really adequate for their purpose; but it is, of course, impossible to express them in figures. Our aim would be to make the *minimum* not less than £100 per annum, and we hope to secure that aim without delay.

These are the leading features in the scheme that we have elaborated, but, as I am to be followed by one to whose skill and industry we are largely indebted, I will leave to him the explanation of its details. What I desire now to do is to answer by anticipation several questions which must have suggested themselves to those who have been following me. The first and most important question is—whence are the funds to come for these supplementary Pensions? The answer is, from the laity and from the wealthier clergy, and in some small degree from the profits of the Annuity branch.

I am well aware that attention will be drawn to the wealth of the Ecclesiastical Commissioners which is held in trust for the Church, and to the vast income which is administered—sometimes carefully and sometimes wastefully—by the 227 so-called Clerical Charities. If from either of these sources, or in fact, from any honest source, the revenues of the Clergy Pensions Institution can be replenished, I will answer for it that the money will be warmly welcomed and rightly applied; and I doubt not its Directors will not overlook any opportunity that may arise for securing every advantage in these directions. But, after all, the quarter to which we must look for substantial assistance—assistance rendered in a spirit of justice, no less than in a spirit of sympathy, is the liberality of the laity. We have a claim upon it. Let me put the argument in the words of a friend* who has lately brought the subject before an audience not unlike the present. "If a Society for its own purposes and in its own interests, lays any of its members under special

* The Rev. Prebendary Poole, Preacher at the Hereford Musical Festival, 1885.

aware that some break down even in mid-life, while others, and many of them by no means "superfluous veterans," can do good service to a later period in life. Due provision is made for both alternatives. If permanent disablement should happen to a subscriber at 50, he would receive the lesser annuity belonging to that age, together with a proportionate pension; if, on the other hand, he should retain his beneficence until 70, and then retire, he would receive the larger annuity belonging to that age, together with the pension due at 65.

I do not propose to enter into the minuter provisions which our scheme comprehends. The fullest information is contained in the prospectus that has cost much time and labour to prepare, and which has received on all sides encouraging marks of approval. We offer the best terms to those who, by joining the institution at once, really help to launch it, and, as the invitation to membership will be issued to the clergy individually, none will be left in ignorance of its objects and its advantages. I could give you the names of many of our bishops who have carefully examined the scheme, and deliberately expressed their approval of it; I could tell you also of not a few of the laity whose liberal co-operation is ready to be given at once. But these are matters which are best left for another occasion. The Clergy Pensions Institution ought to need no such notes of commendation. It has a claim, I venture to say, to the support of every member of the Church. It claims the support of the heads of the Church, because none know better than they the sufferings of conscientious clergy, when disabled by age and infirmity; their limited opportunities of saving, and the injury done by an inefficient ministry. It claims the support of the beneficed clergy, because it places within their power the means for relinquishing posts of labour, which they feel themselves no longer competent to fill. It claims, even more, the support of the unbeneficed, because it will help to accelerate promotion, or, if promotion never comes, to make their lot less anxious and harassing. It claims, lastly, the support of the laity, because their best interests are inextricably bound up with the interests of the clergy, and because whatever tends to promote the efficiency of the Church as a body must react favourably upon all its members. It claims their support as a measure of justice, no less than as an expression of sympathy and good-will.

What then is wanted in a great movement such as this ought to be, is united action upon the part of clergy and laity. If that be given, its success is assured. If that be withheld, the only alternative that remains is a new tax or a new charity. I do not know which should be regarded with the greater disfavour.

[The office of the Clergy Pensions' Institution is at Arundel House, Thames Embankment, W.C.]

ADDRESSES.

The Rev. the Hon. AUGUSTUS LEGGE, Vicar of St. Mary, Lewisham, Hon. Canon of Rochester.

It is difficult to make an interesting speech with such uninteresting and uncertain things as facts and figures to deal with. But I shall endeavour to bring before the Congress an aspect of the question which has not yet been touched upon by Canon

Blackley or Mr. Robinson. They have amply demonstrated the urgent necessity of some scheme for providing pensions for aged and infirm clergymen of the Church of England. At the risk of repeating some of their arguments, let me at the outset emphasise some of their statements in connection with this point. The Church of England has not the funds at her disposal for making the necessary provision. The Ecclesiastical Commissioners have no monies which they could legally apply to the purpose of pensions; neither have the Governors of Queen Anne's Bounty. Existing endowments are inadequate. It has already been stated that the gross average income of beneficed clergy is under £250 per annum. There are 1,000 livings under £100, and 3,000 under £200 per annum. There are 24,000 clergy anxious to occupy 14,000 livings; promotion, therefore, must be slow. The already inadequate incomes of the beneficed clergy are further reduced by the payment of the largest portion of the stipends of 7,000 assistant-curates; by the diminution in the value of tithe-rent-charge; by the decrease in the rental of glebe farms, often by the impossibility of letting them at all in these days of agricultural depression; and by the decrease of income arising from seat-rents or offertory in district parishes in populous places, in these days of commercial depression—a decrease which is soonest observed where the incumbent's powers of work, both inside and outside the Church, are diminishing through advancing years. It is generally true, both of incumbents and assistant-curates, that their incomes decrease with increased length of service. It is to remedy this evil that the proposal which you have heard is made to establish a "Clergy Pensions Institution." With the principles of the scheme that has been laid before you, and which will be explained in detail by Mr. Duncan, I fully agree. And I see in the scheme the elements of success; for I believe it makes it possible to accomplish the object which we have in view. A scheme to be successful must propose to obtain a benefit for the Church generally;—for the laity by facilitating the removal of infirm incumbents, and the substitution of active and more vigorous men in their place;—for the clergy, by holding out to the aged amongst them the hope of a certain pension, and to the younger the prospect of a more rapid flow of promotion. And to attain this object it is necessary that the pensions should be *adequate*, *i.e.*, of sufficient amount to render retirement possible; that they should be accepted not as charity, but as the *reward of service* in the Church, and therefore that they should be claimable by every clergyman irrespectively of his private or previous professional income. But we can hardly expect the Clergy Pensions Institution to secure at once so large an amount of support as to provide within the next few years that pension of £200 a year which Canon Blackley holds out as the desideratum. And the point which I wish specially to take up is this. How can an adequate pension be secured at the earliest possible date, for the poorest of the clergy?

The answer, I believe, is this—*By the application of a proportion of the income derived from the invested funds of the existing Clerical Charities, both Diocesan and General, to assisting clergymen of limited means to purchase deferred annuities.* Such an application of funds would be an advantage to poor clergymen, liberating them from the necessity of repeated applications for relief "in formâ pauperis," and enabling them to preserve that sense of independence which always accompanies self-help; for the assistance would only be given to such as are willing to do something for themselves: and an advantage, too, to the administrators of the charities, who would be enabled gradually to reduce their doles, to feel that every shilling granted in the way of aid to insurance was well granted, and to observe a steady diminution in clerical pauperism. Let me add that the plan is equally applicable to the purchase of Life Insurance policies for the benefit of widows and orphans—a secondary object which we all, no doubt, have at heart. The plan of *Aided Insurance* is no novel one.

So long ago as 1810 Bishop Barrington founded the "Durham Clerical Insurance Fund," which pays the expense of a policy, the first year's premium, and half the premium in subsequent years to assure £500 for married clergymen (or widowers with children) with incomes under £300. In Ireland, in the Dioceses of Armagh and Connor, pensions are secured to the widows of clergymen who subscribe the necessary premium, which in the Diocese of Connor is compulsory. Under a scheme which is due to the indefatigable labours of the Rev. T. Warren Trevor, and which is to be commended as a model for the purpose, the poorer clergy of the Diocese of Bangor are aided in insuring from the funds of the "Bangor Charity for the relief of widows and orphans, and disabled and necessitous clergy; while within the last few weeks the Bishop of Worcester has founded, with a munificent donation of £2,000, a "Worcester Clergy Pension and Life Insurance Fund" (thus covering both objects), on the sole condition that the fund should not contribute more than half the premium payable for the sum insured. To understand the method of co-operation between existing Clerical Charities and the Clergy Pensions Institution, let me point out the three different sources from which the pension would eventually be derived, viz. : 1st. The *deferred annuity*, for which the clergyman himself has paid the premium, in the ordinary way of insurance, and of which he derives the benefit on reaching the age of 65. 2nd. The *pension or augmentation* granted by the Institution, and which will be of such an amount as its funds will permit. This to be granted in the case of the beneficed clergy only on retirement, and only for augmenting so much of the annuity as is secured by the minimum premium accepted by the Institution. It would be granted, however, in every case, independently of the clergyman's means, because it would be claimable as the reward of service, and would not be a charitable donation. 3rd. The *additional annuities*, which in the case of clergymen of limited means, would be secured for them by the payment of the premiums by the Diocesan and General Clergy Charities (and which, of course, well-to-do clergy could purchase for themselves), so as to ensure a sufficient income to enable the clergyman to retire. The mode of procedure in the case of a clergyman of limited means would be as follows. The managers of the Diocesan Charity would receive applications for aid, would investigate, and if satisfied, recommend. The funds of the General Clergy Charities would supplement the grant of the Diocesan Charity. The Clergy Pensions Institution would receive the payments and manage the business of insurance. Thus the Clergy Pensions Institution accepts a minimum premium of £2 2s. from a clergyman aged 26, entitling him to a deferred annuity of £25 at the age of 65. This annuity (on his retirement if beneficed) the Institution will augment with a pension say of £25 (it is hoped that it will be soon be much more than this, but I take this amount by way of illustration only). But an income of £50 is insufficient to enable the insurer to retire. If, however, the Diocesan Clergy Charity has purchased for him a second annuity of £25, and the General Clergy Charities have purchased a third, his income on retirement will be £100 instead of £50 per annum. If only I have succeeded in impressing on this Congress not only the urgent need of providing pensions for our clergy, but also the practicability of the scheme put forth for the purpose by the Clergy Pensions Institution; and if I have succeeded in impressing on the administrators of Clergy Charities, Diocesan and General, the advantage of directing the flow of some portion of their income into the channel of aided insurance, I shall be thankful to have been allowed to speak on this subject this afternoon, and to have done something towards improving the position of the clergy of our dear old Church.

J. DUNCAN, Esq., F.I.A., London.

MY part in the proceedings of to-day is to give an explanation of the scheme which the Clergy Pensions Institution is intended to carry into practical operation. It is desirable that it should be understood at the outset that this scheme is not a thing of sudden growth, nor of independent growth, but has been elaborated during many months out of materials which have been accumulating for a considerable time. During several years past a variety of suggestions have been made, in a great many different quarters, with a view to providing some system of superannuation for the clergy. At the conference on the subject, which was held at Westminster last January, no fewer than eleven schemes were advocated and discussed, and since that time the committee have had a considerable amount of correspondence with persons interested in the subject all over the country. Every proposition has been carefully considered with a view to meeting every legitimate wish so far as practicable, and the outcome of all this is the scheme which I have now to explain. I mention this at once, so that it may not be supposed that this scheme is merely a crude hint or suggestion, brought forward by one person or a small body of persons and presented to the Congress for discussion as such. It is respectfully presented as a finished product, and as focussing the best ideas of men who have studied the subject.

Its leading characteristics as compared with the other schemes which have been proposed do not consist in the originality of its details,—because these have been borrowed from all available sources,—but in its comprehensiveness and in its systematic arrangement. As regards comprehensiveness, it either already includes or is capable of including, every feature that has been mooted in connection with the subject, it can dispense every kind of benefit, including provision for widows and orphans, and allowance during sickness, it admits of income from all sources, voluntary and compulsory, and embraces the elderly clergy of the present time as well as of future years: while, as regards its systematic arrangement, it makes the numerous details fall into proper rank and sequence so as to show readily the relation in which they stand to each other, and to dispel all confusion of ideas, which is one of the greatest hindrances to successful action.

The Scheme is divided into four Sections, A, B, C, and D. Section A, or self-supporting fund, under which definite benefits will be bought by definite payments on business terms. Section B, or augmentation fund, derived from extraneous contributions, to increase in certain cases the definite benefits purchased under Section A. Section C is a tontine fund, the whole proceeds of which will be divided exclusively among the unbeneficed survivors of those who subscribe to it. Section D is a benevolent fund for furnishing gratuitously to clergy who are already over 65 years of age benefits of the same nature as can be bought in Section A by those who are under that age.

The two most important Sections are A and B. At the outset the benefits which will be purchaseable under A will be deferred annuities to clergymen. Whatever other definite benefits are added, such as provision for widows and orphans, or sickness allowance, they will all come under Section A so far as payments for them on business terms are concerned, and the augmentations of all of them by contributions from extraneous sources will come under Section B. These extraneous sources will be chiefly donations, legacies, and offertory collections, and wealthy persons will be invited to become founders of endowments and benefactors, for the purpose of providing pensions just in the same way as their ancestors endowed livings. Founders

of endowments will be those who contribute in one or more payments sums of £1,000 or upwards, and benefactors those who give sums between £100 and £500.

The deferred annuity bought under Section A will belong to the beneficiary as a matter of right and in any circumstances, without reference to his being unbeneficed or engaged in parochial work. The augmentation under B, however, will be granted only to those members who may be or become unbeneficed after a continued period of service as parochial clergy. It is to be understood that the fundamental principle of the scheme being Self-help, no clergyman will derive any benefit under Section B who has not purchased a benefit under Section A.

A deferred annuity, then, of any amount may be bought under Section A, and the rates charged will be those shown by the recently published Government tables. There will thus be perfect freedom under Section A; but when we come to deal with augmentation under B, we perceive that it will be necessary to adopt some plan by which those who are able to purchase the largest annuities under A will not carry off the largest augmentations under B.

If we were to do as Insurance Offices do when they give five times as much bonus to a man who is insured for £5,000 as to one who is insured for £1,000, we should award augmentation most liberally to the rich, necessarily and inevitably to the disadvantage of the poor.

To meet this, it has been suggested that the clergy should be divided into groups, and that augmentations should be granted by a scale according to which those clergy who have had the poorest livings would get say a fourfold augmentation, the next group a threefold augmentation, and so on. But the difficulty of deciding what in effect the values of livings are, and the inquisitorial nature of the researches which this plan would involve, render it undesirable as a basis for operations on a large scale.

To meet the object in view, the following course has been decided upon. Apart from what any members may choose to do individually, every member will need to enter on a *common basis*, and pay a certain normal sum yearly under Section A. Then, while each will still be at liberty to purchase more under Section A, it is only the benefit purchased by that normal sum that will receive augmentation under Section B. The normal sum has been fixed at a moderate rate for all clergymen who elect to enter at once as "original members" without entrance fee, but all who delay will have to pay more. The rate is two guineas yearly for all entering under 40 years of age, three guineas for those between 40 and 45, and so on, increasing one guinea for each five years of age, and being seven guineas for all between 60 and 65 years of age. Now, although those payments are greater for the older ages, the cost of deferred annuities is still greater, so that the older the age at entry the smaller will be the deferred annuity which those payments will purchase under Section A. But the augmentation under Section B will be so allotted as to rectify this inequality, and to yield uniform pensions at the age of 65 to all members alike who at that age may be or become unbeneficed after a continued period of service as parochial clergy. This plan of uniform payments under Section A for all original members of the same age at entry, together with augmentations under Section B so graduated for the different ages at entry that the sums drawn under A and B combined will constitute uniform pensions, is what will be called for brevity the *common basis*.

After the list of "Original Members" has been closed, future ordinands, aged 26, will be admitted on the common basis at an annual subscription of £2 2s.; but it would not be equitable to permit existing clergymen to delay joining the Institution, and to accept them at any time at which it may please them to join, granting them full benefits in return for two or more guineas a year, as above explained, from the date of entry. Such a course would be inequitable as enabling them to escape

payments for the years they had delayed ; and, moreover, the calculations made at any date as to augmentation would be entirely upset by a sudden after-influx of elderly members to share in the funds under Section B, even if they paid all their yearly subscriptions in arrear, with interest. The most favourable terms on which they can with justice be allowed to join the Institution on the common basis are these. They must buy a deferred annuity of £25 at the tabular cost, according to their age. It happens that £25 is the annuity which two guineas yearly will buy when the age at entry is 26, and therefore it will be only fair that all existing clergymen who allow the opportunity now offered them to slip, and all those who in the future take holy orders later in life than usual, should buy an annuity of £25. At the age of 42 this can be done by a first payment of £32 10s. 2d., coupled with subsequent payments of three guineas yearly, or alternatively by equal yearly payments of £5 2s. 1d. These entrants will then be upon the common basis as regards augmentation. They may buy larger annuities than £25 if they wish, but only the first £25 will receive augmentation.

It may be asked : What is the augmentation, and the consequent uniform pension, likely to be ? To this question no answer can be given at the present stage. The augmentation will depend upon the amount of income received under Section B, as compared with the number of parochial clergy who may be, or become, unbeneficed, and it is clear that there will be a mutual reaction continually going on between the three elements of (1) funds at disposal, (2) number of unbeneficed, and (3) amount of pension.

Suppose that sixteen members offer to resign their benefices if they be granted adequate pensions, and that the funds at disposal at the time are such that augmentation of £50 can be given to each of them, this may not induce any of them to resign ; but the same funds would suffice to give £100 a year to eight of their number, and this may be a sufficient inducement. This illustration indicates the course which will be followed. No prospective estimates will be formed of what is probable in the distant future, but the course of events will be watched, care always being taken not to spend all the funds upon current annuitants, but reserving the proper sum for giving to all future claimants an uniform pension not less than is being paid to beneficiaries for the time being.

There are certain details which will be studied with more convenience and profit in the prospectus, and upon which it will not be necessary for me to dwell now. They have reference, for example, to the modes of procedure when a member becomes permanently incapacitated for service before attaining the age of 65, or when he remains vigorous after that age ; also when he is unable temporarily to meet his payments, or wishes to reduce or discontinue them altogether ; or when he wishes to commute his annuity for a lump sum. All this is explained in the large prospectus, of which copies may be had in the room.

I pass on from that to mention briefly the relation which this Scheme bears to compulsion. It is not opposed to compulsion, on the contrary, it can embrace compulsion if desired, but it does not reckon upon the support of compulsion, and especially it does not delay until it obtains it. I assume that I am precluded by the order of business from going into the question of widows and orphans, and that I must confine my remarks to the subject before the meeting, which is Clergy Pensions only. I shall, therefore, be obliged to omit some observations which I should have made had it been permissible to discuss the subject of widows and orphans also.

What, then, does compulsion mean as regards Clergy Pensions ? It may mean that all benefices are to be compelled to contribute alike, and all clergymen to benefit alike. If so, the present Scheme fits exactly, because on this footing everybody will

simply come in under Section A, making equal payments for equal benefits. Or, if while all benefices pay alike, only the unbeneficed are to participate, the scheme is adequate to the occasion again, because this is exactly Section C. If, however, benefices are to contribute unequally, the richest paying most, then let us first suppose that those who vacate the richest livings will receive the largest pensions: this is simply the case of compelling the richer men to buy larger benefits for themselves under Section A. If, however, notwithstanding larger enforced contributions from the richer livings it is intended that all clergymen are to participate, irrespectively of the values of their livings, this simply means that out of every contribution levied from a benefice there is first to be taken a certain sum—the same in every case—which is to be applied to provide an uniform benefit under Section A, and the balance—that is, the excess from the richer livings—is to go to Section B for general augmentation. In this way the incumbents of the poorer livings will obtain a larger benefit than what the contributions from their benefices pay for, because of the incumbents of the richer livings getting a smaller benefit than what the contributions of their benefices pay for. The scheme is thus seen to be adapted to every supposable mode of applying compulsion.

Here I would point out the only sense in which the compulsory mode is cheaper than the voluntary. If cheaper, it is so to some persons at the expense of others. But the cost of providing a pension is the same whether the funds are furnished voluntarily or compulsorily, and must remain the same so long as the duration of human life and the rate of interest continue to be what they are. At the age of 26, the cost of £100 a-year to begin at 65 is eight guineas yearly, and although a good deal has been said about the compulsory method being cheaper than the voluntary, it would be manifestly absurd if this were to be intended to mean that the cost would be only six guineas a year or perhaps four, if haply the smaller sum were obtained compulsorily. The cost is eight guineas a year, no matter how the money may be obtained, and whoever receives £100 a-year for only two guineas a year paid between 26 and 65, must have six guineas more paid by some one else. And this additional sum of six guineas must be contributed absolutely gratuitously by persons who cannot in any circumstances draw benefit for it. It cannot come from the payments of members who die before reaching the age of 65, because in charging only eight guineas it is expressly reckoned that a number of members will die and leave their contributions behind them for the benefit of those who survive the age of 65. If the survivors did not get this benefit the cost of £100 a-year to them would be fourteen guineas instead of eight. I do not wait to go into all the collateral points here, but merely wish to make it quite clear that it will make no difference to the working of this scheme whether that six guineas is contributed by willing hands or obtained by compulsion. Section B will be there to receive it and to administer it all the same, independently of its source. It will be borne in mind, of course, that the additional six guineas is not wanted in respect of every member who contributes two guineas, but in respect only of the unbeneficed parochial clergy.

There being then in the very nature of things no possibility of difference between the cost of supplying a pension under the voluntary and compulsory modes respectively, the question may be asked, Under which mode is a pension cheaper to the purchaser? The answer is simple. Either mode may be cheaper than the other, or they may be both alike. In the case just mentioned £100 a-year will cost the buyer three guineas a year under the compulsory system, instead of two if the additional sum forcibly obtained is only five guineas yearly instead of six. In short, notwithstanding the oft-repeated assertions in a contrary sense, there is no magic in compulsion

to make any sum of money go farther and do more than the same sum under a voluntary mode.

What, then, is the essential difference between the compulsory and voluntary modes? The only difference lies in the answers to the following question—Who is to pay the extra six guineas of the above illustration.

Compulsionists answer that the payment must be made to fall exclusively upon the clergy, or, perhaps, I should say mainly, because they too admit of legacies and donations, that is, a modicum of what they designate charity. It must be forcibly obtained from the better livings, to be thrown entirely into the general augmentation fund, and it must be obtained from those livings over and above the normal payments which will secure specific benefits for the incumbents of those livings. Now, whatever opinion may be held as to the propriety of compelling the richer incumbents to share their incomes with the poorer, it makes no difference in principle to what period of life this compulsory sharing extends, whether to old age only, or to middle life as well. Compulsion in respect of pensions (or in respect of widows and orphans), is therefore the first step towards throwing the whole incomes of all the clergy into one heap, and making an equal division yearly.

On the other hand, advocates of the scheme as it stands say that the payment of the extra six guineas may properly fall upon the whole Church, laity as well as Clergy, and be contributed voluntarily.

I would repeat that I have understood myself to be precluded from speaking of compulsion in relation to widows and orphans. But I may be permitted to add that I am quite in favour of the inclusion of widows and orphans as early as possible, on the plan described, of definite benefits on business terms being granted under Section A, with augmentation under Section B. Also that the augmentation may either be derived from wealthy clergy and laity voluntarily, or compulsorily from benefices which are held by incumbents whose families are grown up and whose wives are dead, who can, therefore, leave no claimants, and whose payments will consequently cheapen the benefits to others.

That the adoption of some scheme of superannuation for the clergy is inevitable is quite clear. Compulsionists will accept the present scheme as providing in Section B a ready machinery for administering whatever funds can be forcibly obtained, for which no monetary equivalent has to be given at any time. Non-compulsionists will accept this scheme as providing in Section B a machinery for administering whatever funds can be voluntarily obtained without monetary equivalent—I leave to others all reference to the moral equivalent in the improved efficiency of the personnel of the Church's organization—and non-compulsionists, therefore, will be interested in so strengthening Section B voluntarily that compulsion may be ever seen to be totally unnecessary.

It remains to mention the other two sections of the Scheme,—Sections C and D.

Section C may be described as a *Tontine Fund*, under which any future ordenees who wish to do so may make payments, at or shortly after ordination, on the footing that at the age of 65 the beneficed survivors of their number will receive nothing, and the unbeneficed survivors will receive all, in the form of pensions which will be large in amount in proportion to the fewness of the participants in the total accumulated contributions. In each case a deferred annuity of £25 to begin at the age of 65 is to be bought by a single payment which for the age of 25 at entry will be £39 11s. 8d., or by five equivalent yearly payments of £8 11s. 0d. each, or ten of £4 11s. 6d. each. Then, for example, if out of four survivors at the age of 65 three are beneficed and one is unbeneficed, this one will draw the four annuities, amounting together to £100 a year. It is quite optional to ordenees to join this Section in addition to Section A.

Section D or Benevolent Fund is for those who being more than 65 years of age at the foundation of the Clergy Pensions Institution are too old to join it under Section A. According to the last census the number of clergymen alive at the age of 65 and upwards was 3,269, being more than one-seventh of the number alive at all ages, namely 21,663. As the committee are desirous of recommending only what is clearly practicable, they do not feel warranted in saddling the Institution generally with the burden of providing pensions for the unbeneficed among so large a body of elderly persons, of whom none have contributed to its funds. The Institution however, will constitute an excellent channel through which pensions may be provided either by contributions for the unbeneficed of their number generally, or by specific purchases for particular individuals among them. Contributions for either object will be received and administered under Section D. For £100 a-year for life to a clergyman of the age of 65 the cost is £966 13s. 4d., while if the age be 70 it is £797 18s. 8d.; and with a duly organised Institution, such as this will be, to direct attention to the subject, it may be hoped that not a few congregations will avail themselves of the facilities furnished under Section D. Should death supervene in any such case shortly after the purchase of an annuity, there will be at least this redeeming consideration that the price will not have been paid away to the Government or elsewhere, and that the unconsumed balance will enhance the benefits of those who remain.

As regards the immediate future, there has now been issued a printed form of letter, which, upon being filled up and sent to the Honorary Secretary by any clergyman under the age of 65, will constitute an application on his part to be admitted as an Original Member of the Clergy Pensions Institution on the special terms already explained, and without entrance fee. These applications should be sent in without delay. After a brief interval, sufficient to make the matter completely known, the list of original members will be closed.

The applications will then be examined, and, if sufficiently numerous, and, also, if a tangible sum be derived from extraneous contributions—of which there is already every prospect—steps will be taken to complete the business organisation of the Institution.

As regards the constitution and legal status of the Clergy Pensions Institution, the nature of its constitution will be practically the same as that of a mutual insurance or provident society, under the administration of a board of directors of influence and business experience, and having no shareholders or capital like a joint stock company. No promotion money will be paid at the formation, nor dividends from profits afterwards, but the whole clear income, after meeting necessary expenses, will be devoted to the beneficiaries. It is intended to register the Institution under *The Companies' Acts 1862 to 1883*, by which it will at once be incorporated, with perpetual succession and a common seal, a status which will give certain important facilities in working. That this course is practicable for an Institution such as this, in which there are no shareholders, is evident from the fact that it has been taken within the last few months by two of the old and wealthy mutual life assurance societies in London.

Such, then, is the Scheme of the Clergy Pensions Institution. It has been thought well to begin with Clergy Pensions as being not only the most pressing, but also the safest and simplest thing—for it will be readily understood that Pensions are different from sums payable at death in this important respect, that there cannot be a sudden rush of claims to swallow up the funds. But this is only the beginning, and the ultimate aim is to provide on a business footing for all the material necessities of the clergy, apart from those of their working years to which their stipends apply. If the clergy will sacrifice a portion of their stipends, and if wealthy churchmen will now

found endowments for pensions, just as their ancestors did for salaries, the Clergy Pensions Institution has great possibilities of usefulness before it, and may well become and go down to posterity as a most valuable, while independent, business auxiliary to the ecclesiastical organisation of the Church.

DISCUSSION.

The CHAIRMAN.

A QUESTION has been handed to me asking whether in the event of the death of a member occurring before the age of sixty-five any return will be made to the widow or representative of such member. What is your opinion as to that Mr. Duncan?

JOHN DUNCAN, Esq.

ON the scale which has been drawn up no return will be made. Eight guineas is the amount required for £100. We would want fourteen guineas a year instead of eight if there was to be a return of the premium paid should death take place before a member had reached 65 years of age. In arriving at the figure of eight guineas it has been reckoned on the basis that more than a half will die. As a matter of fact about 460 out of 1,000 persons would live to the age of 65. The rates before the meeting, and shewn on the tables in the room, are not calculated by me; they are taken from the Government quotations. Supposing a member lives he gets his annuity all the cheaper. Supposing one man pays eight guineas, and another fourteen guineas, the one who pays the larger premium gets a return of the premium (or rather his representatives get it) if he should die before the age of 65; but if they both live each gets £100 a year, although one has only paid eight guineas and the other fourteen guineas. It will, therefore, be seen that in one case it is a disadvantage if a member dies before the age of 65, and a disadvantage in the other if he lives more than that number of years.

The Rev. W. SADLER, Rector of Dembleby, Folkingham.

OTHERS will doubtless express the thanks due to the gentlemen who have introduced the subject. Having been a member of the committee, which drew up the scheme just unfolded to us, I wish to state the objections some of us have to it. First, let me say, this is a question to be settled by the great body of the clergy. We have been told of bishops favouring a voluntary system as opposed to a compulsory fund. What else could they do? It is a question of clerical ways and means which they may well prefer to leave to us. As such a question then, I have always advocated the selection by the committee Mr. Robinson represents of two schemes, the best voluntary and the best compulsory one, to be laid before every rural deanery. I am convinced that no institution of a society like that just proposed will solve the question of national clergy pensions. The proposal is imperfect, because it defers the question of the widows and orphans, because it turns again to that which is a standing failure—a system of charity,—because it overlooks that one element of success which the history of all such efforts as this points to, viz., that a general or national fund must be compulsory. Is it just towards those who give and who have to support all the manifold work of the Church in these days, that we should ask for further assistance before we have found the limit of good our present clerical charities can attain to? Mr. O'Donoghue's book tells us of funded property of £1,382,739, and a rent roll of £10,000 a year possessed by 88 of our charities. In all it tells us of 227 clerical

charities with an income of £156,000 a year—a sum almost sufficient to deal with the whole question, and the better management of which any committee ought to enquire into before asking for more help. In the Diocese of Lincoln, a committee appointed last year by the late Bishop Wordsworth (not the Diocesan Conference Committee), recommended that a pension fund should be founded following Canon Blackley's scheme, which forms section C. of the proposed plan, by which all clergy unbene- ficed, or resigning, at or after 60 would receive £100 a year by payment of £50 at ordination, at 23, or an equivalent by instalments; and, secondly, that a widow and orphan fund be founded on the plan and with the rates of the Scotch Free Kirk, which, after 35 years of existence, gave widows £46, and orphans £24, or £36 if both parents were dead; next year we may expect these pensions to be increased. The premium required from us would be £5 entrance at ordination, £5 on marriage, £10 on second marriage, or marriage after 45 years, and £7 a year, equal in all to about £7 10s. a year; our pensions to commence with would be £32, £12, and £28 respectively, to be in- creased, as in Scotland, quinquennially, as the fund can afford. These two funds should be open to all now in holy orders at rates to be fixed by an actuary, and rendered com- pulsory on all future ordinands by Act of Parliament. Such a scheme thus offers all the immediate benefits claimed for a voluntary scheme, and prepares the way for the liberation of the funds of our charities, which might justly be required to provide as- sistance both to the pension fund and the widow and orphan fund. Once they can pay the premiums of the unbene- ficed, about £35,000 a year, £243 the non-returnable sum mentioned as required of a man of 30 to purchase an annuity of £50 for a possible widow, his wife being 25, will discharge a benefice of the incumbent's premium, and provide for the widows and orphans of the incumbents in perpetuity. I trust that Mr. McKnight will have an opportunity of making known to us the results of the canvass of opinion that he has made during the last four or five weeks. The ratios are as six for the principle of a compulsory fund to one against it. We must thank most heartily the gentlemen who favoured us with replies. Their letters contain most useful matter ready to hand for those who may still carry on the object we have in hand. I will now consider some objections. It has been said that our widow and orphan fund rate of £7 (or £7 10s. including fees) proves that we propose to tax men who will not have the possibility of a chance of benefiting. Now all insurance rates are calculated on the probabilities of some not benefiting. As to any not having the possibility of a chance of not benefiting, who can say of any young man aged, we will say, 24, that he has not the possibility of a chance of leaving a widow or orphans. Mr. Duncan, to whom we are all greatly indebted, appears to me to have brought across the border the gift of second sight when he speaks thus. We, who cannot forecast the future of the individual, judged it good for all to recommend that all should join the fund. Again, it is said, a compulsory fund would encourage improvident marriages. We thought a certain provision for contingencies, that now frequently involve destitution, robbed the so called improvident marriage of much of its unwisdom. Some say, "Why should I pay for others? I have made provision." We answer, "Men in holy orders have the option of joining or not. Compulsion is for the future ordinands, all of whom will secure an equal benefit." A strong point is made of the hardship of compelling the celibate to pay to a widow and orphan fund. There are men, let us hope there ever will be some, who, called to special work, are celibates for the kingdom of God's sake. They will never be so very many—they must be our strongest men. Will they, who have so cast out self from their hearts, refuse to join so good a cause as a common fund for the widows and orphans? We would gladly excuse them could it be so managed, but under our proposal it can scarcely be; and we cannot believe that those who love God most will care for the widows and orphans least, and refuse to put their hand to our work.

The Rev. F. THORNE, Vicar of Holy Trinity, Gray's Inn Road, W.C.

I DO not wish to claim the attention of this meeting for more than a few minutes, but one or two remarks which fell from Mr. Sadler ought to be referred to. Mr. Sadler is in favour of an annuity fund for widows and orphans; but this was a subject which the committee to whom the question of pensions was referred was deterred

from considering. There is no doubt that it would be a good thing to have annuities for widows and orphans, but we are not considering that now; and I submit that *this* is not the question before the meeting, it is the question of clergy pensions. Mr. Sadler bases his notions, for the most part, on the action of the Free Kirk of Scotland. Now the stipends of the clergy of that Church are all paid out of a common fund, and they are paid with the deductions made for the widows' and orphans' annuities. Does Mr. Sadler wish the same course to be pursued in England? I do not. I do not want to see the funds of the Church of England greatly interfered with; and I hope the day is far distant when such a course as that above stated will be taken. Compulsion has been advocated, but I am not in favour of compulsion. My idea is that even if compulsion were deemed desirable it would take about five-and-twenty years to procure the necessary Act of parliament, and that Act could not take effect for another thirty-five years. Where should we all be by that time? Certainly not in this world. We are anxious to have a scheme which shall begin at once. If the scheme foreshadowed by Mr. Duncan were adopted it might be put in operation at once, and I sincerely hope it will. We are deeply indebted to Mr. Duncan, for if it had not been for him we would have been lost in a maze of figures. We have now been able to get the actuarial results. We believe Mr. Duncan's calculations to be perfectly correct, and that the scheme based on them can be easily carried out. I do not think there can be two opinions as to the benefit and necessity of such a scheme. I have no doubt that when the scheme becomes thoroughly understood that the great body of the clergy will become original members of the society, and that the society could be launched before Christmas. I cannot imagine a greater measure of reform than that proposed by the scheme which would take away a great source of inefficiency in the Church. I am sure it is a project which the laity will be glad to come forward and help. The laity know how difficult it is for the clergy to make provision for themselves, their wives, and their children. This cannot be done except by a drastic measure of reform—by such a reform as that now suggested. The Church of England has progressed, and I hope it will continue to do so, and one of the things which will make her more steadfast is plenty of support from the clergy and laity for the institution we advocate. Those who are under sixty-four years of age can buy an annuity for themselves, and those who are above that age I hope will get one given to them.

The Rev. EDWIN R. WARD, Curate of West Horsley, Surrey.

I SPEAK in a three-fold capacity. Speaking as a curate, I think the 10,000 unbeneficed clergy should be represented at this meeting. So long ago as 1881 and 1882, I wrote to the *Guardian* advocating a clergy pensions scheme, and have published a magazine article, entitled "A Curates' Pension Fund." As a diligent attendant at the meetings of the committee, which produced the report on which the "Clergy Pensions Institution" was founded, I have had some further practical experience on this question. I value the proposed institution, because it aims at the removal of the lazy and incompetent, and the promotion of the industrious and efficient clergy. Some person may say, What need is there of a clergy pensions institution? There is a great need for it, when at the last census 3,269 out of 21,663 clergy were over sixty-five years of age. Not only so, but great scandals would be removed by its effective working. A London daily paper a short time ago published the following paragraph:—"The living of Ashcombe, Devon, has become vacant by the death of the Rev. W. H. Palk at the advanced age of eighty-nine years. The deceased gentleman had held the benefice for the long period of sixty-five years." Now, on further inquiry, I find that this veteran pluralist and aged lumberer of the ground not only held Ashcombe for sixty-five years at £300 a year (£19,500), but the still more valuable living of Chudleigh for forty-two years at £550 a year (£23,100), taking in all £42,600 for his work. Now, if that gentleman had held one living at £300 a year, and retired at the age of seventy, he would have received £13,500 and have been well paid, instead of which he received more than three times this amount from the Church's revenues. Such scandals as these, if allowed to continue, will do more harm to the Church than thousands of tracts issued by the Liberation Society. The greatest blessing the illustrious Prime Minister now in office could do to the Church (and he has declared in his Newport speech that "the Conservatives are in

avour of Church reform") would be to pass a short Act of Parliament to the following effect:—"No benefice to be held by any clergyman after attaining the age of seventy, or before reaching the age of twenty-eight." If this were done, inexperienced clergy would no longer be thrust into family livings on taking Priests' Orders, and bishops would be spared the scandal of having to institute men of over seventy years of age to the temporary charge of parishes. Above all, promotion would be quickened in the case of young, middle-aged, and old deserving curates. Let the rulers in Church and State legislate for the Church on the lines of the Civil Service where retirement is optional at sixty-five, but compulsory at the age of seventy, no matter how efficient the holder of an office might be. Our present want of a retiring scheme leaves us with clergy too old to work their parishes vigorously, and who, if they employ an earnest curate, are in many cases so jealous of his younger and more vigorous powers for work intellectually and physically, that work on modern Church lines is not done by the rector nor allowed to be done by the curate. I am leaving my curacy because I cannot get my aged rector to move with the times, or to allow aggressive Church work to be done in a country parish where drunkenness and carelessness as to spiritual things, and also open and aggressive infidelity abound. "As it was in the beginning is now and ever shall be" was true of God's eternal and unchangeable truth, but it ought not to be applied to the methods of Church work. If the Church would be a true servant of Jesus, she must meet the advancing tide of democracy by showing herself in harmony and touch with every sphere of modern life in all that is good. She must not stand aside from science, politics, or social questions, nothing should be common or unclean to her in the noble attempt to regenerate society by grace and strength derived from her Incarnate Lord in and through sacramental and other means of grace. Reforms are wanted, and one great reform would take place if the clergy, young and old, and the laity supported the "Clergy Pensions Institution," to make provision for the aged, and to promote the retirement of certain conscientious clergy unable to retire on a third of their present income, but who would go, to the good of themselves and their parishes, if that third were supplemented by this society. It has been said of the present crisis in Church and State, "You should not swap horses when you are crossing a stream"—I answer, "But what if one of the horses is too weak to carry you through the stream, and if journeyed with will sink you in the flood of disestablishment and disendowment." Put a good horse in his place. Reform the Church. Facilitate the retirement of the aged and incompetent, give Church people some voice in the election of their parish priest, think less of vested interests, and have a greater thought and love for the eternal interests of immortal souls, and then

"Naught shall make this Church of England rue,
If only to herself she prove but true."

The Rev. E. A. SALMON, Vicar of Martock, Prebendary of Wells.

I SUPPOSE we are all anxious to see the subject under discussion brought to a practical result. If there is any person present at this meeting who has a doubt as to the necessity of some such scheme as that now suggested, I would simply ask him to go to the office of the Additional Curate's Society, and ask for the Report of the Church of England Incumbents' Sustentation Fund, and look carefully over the statistics. I would also ask him to go to the dépôt of the National Society, and ask for the Report of the Lower House of Convocation of Canterbury on Pluralities, and study the statistics in the schedule attached to it, statistics which have been compiled very carefully for the whole of England. If he is not convinced that these statistics are most valuable in proving the necessity, then I say his case is a hopeless one. I have worked in my diocese some years, and I am painfully aware of the necessity there is for *something* being done. One-twelfth of the livings are under £100 a year. Out of this amount, how can a clergyman take his pension and provide for his successor? Two-fifths of the livings in the diocese are under £200 a year, which makes it almost impossible for the clergyman to take his pension and provide for his successor. There is great difficulty in filling the vacancies at all, and it would be much more difficult to do so if there was compulsory retirement. A scheme was propounded some time

ago by an Archdeacon and circulated throughout England. That scheme was to the effect that the sum which accrued between the voidance of a living and the institution of the new incumbent, should be formed into a fund for pensioning the aged incumbents. But there is a manifest unfairness and difficulty about such a scheme. Supposing a man, after he had accepted the living, were to pass to another living, or died in a very short time, it would be manifestly unfair to himself and his family. Let us, however, simply deal with the scheme before us. I have carefully studied it, and I am sure a more satisfactory basis for carrying out the scheme could not be brought forward. I am glad that the idea of compulsion, or anything like it, has been abandoned. Compulsion would involve many hardships; and to put a hard and fast line on livings, the expenses connected with them being so variable, would be manifestly unjust and unfair. I do not like anything that savours of compulsion. I was sorry to hear the suggestion that there should be anything like interference with the contract between the incumbent and the curate, and that the subject should be made a question between the bishops and candidates for Orders. Let us leave it to enlightened public opinion and public duty. Everywhere we are preaching against the sin of improvidence to our people. Let us set an example of thrift and provident habits ourselves; and let the clergy, as a body, aid and support the admirable movement which has been so ably explained at this meeting. I hope and trust that those who have brought forward the scheme will again bring it prominently before the clergy as well as the laity, unfettered by anything like a multitude of details which can be settled afterwards, but as a scheme pure and simple. I trust that not only those who want such a scheme, but those who may never require it will support it; and then I believe the laity throughout the length and breadth of the land will take it up. I have worked for years on behalf of the Sustentation Fund. That fund has brought forth some of the most noble feelings of the laity, for it has shown them the wants of the Church. I could give you the names of a large number of laymen who have increased the endowments of livings; and if the laity see that the clergy are in earnest in supporting the scheme propounded, they will not be backward in coming forward and helping it. I think I may claim to know a little about the statistics of the Church, and I earnestly commend the scheme to the good wishes of the clergy.

The Rev. A. W. MILROY, Preacher at the Rolls Chapel, and
Rector of Newnham, Hants.

ONE of the subjects discussed at the Church Congress at Carlisle last year was, "What can England learn from Scotland in ecclesiastical matters?" I have long felt that there were two things which the English Church could learn from Scotland, viz., a superannuation fund for aged and infirm ministers, and a system of insurance to provide for the widows and orphans of the clergy. If both of these are found in the non-established Churches of a poor country like Scotland, it seems to me to be a disgrace to England with a wealthier Church that nothing of the kind yet exists in the Church of England. This clergy pensions fund is an attempt to wipe off that disgrace in part. In Scotland the fund for the aged and infirm ministers is provided by voluntary charity, while insurance for the benefit of widows and orphans is compulsory on all the ministers. As a matter of theory, I think that it should be made compulsory on our clergy to subscribe to both of these funds, but compulsion implies going to Parliament and this involves delay. It is, I believe, Mr. Moody who has said "If you do not begin for fear of making mistakes, you will probably make the greatest mistake of all—that of doing nothing." This institution is a beginning in the right direction. It does not exclude the principle of compulsion afterwards if that should be found advisable, but meantime let us begin as the Free Church of Scotland began with a voluntary system, and think of compulsory powers later on. An objection may be made to this institution that it is simply a new insurance society, and that clergymen can insure for a sum to be paid at death or in old age in any of the existing companies. As a matter of fact a large number of clergy do not insure. This institution possesses the advantage of having two elements. It has one branch conducted on purely business principles, so that any clergyman, whatever his private means may be, can feel that he is subscribing for a pension which his own money is to

buy for him as a purely business transaction. But this scheme also leaves room for the charity of the laity, although I am not sure that it will be charity at all, but rather self-interest, or the charity that begins at home, that will induce them to contribute to this institution. On the principle of gratitude for past services, they can subscribe to purchase a pension for a clergyman who has served long and faithfully, so as to secure him ease in his declining years, while they will be stimulated by the more powerful motive of the expectation of benefits to come, if by providing for his retirement they can secure the services of a clergyman in the prime and vigour of life.

The Rev. C. J. ROBINSON.

(IN answer to a question.) There can be no doubt as to the stability of the proposed institution. We will be charged Government rates, and receive the substantial security of the Government.

The Rev. W. H. E. MACKNIGHT, Rector of Silk Willoughby, Sleaford.

I AM an advocate of Mr. Sadler's scheme, for experience has shown that nothing efficient and final can be found, but that which is based on compulsory contributions. It is not difficult to see the reason why. Any voluntary insurance scheme reaches those only who are prepared and able to pay the premiums required, whilst those are left out who lack the will or the means, and out of these come the heirs of destitution and superannuated hanger-on. But an insurance scheme for pensions to the superannuated is not the complete answer to the real wants of the Church. If our object is to promote the greater efficiency of the clergy, then it will not be sufficient to pension off, and by compulsion, superannuate such men as myself. To lay aside the few enfeebled by age among us, will be but a small measure of relief. The "Resignation Act" already meets this want for all but the incumbents of the small livings; and for them a pension fund of no large amount might be formed by the proposition Mr. Sadler has put forward. But the real want is a fund to provide annuities for widows and orphans. This would relieve the strong man, in the vigour of his manhood, of all anxiety for the future of those near and dear to him, and the Church would receive for the full term of his active manhood, the free unburdened use of all his powers. This is the great want of our system, as is painfully witnessed by those distressing and abject appeals for help for those left destitute in their widowhood, and for orphans unprovided for. This is the blot in our system which cries for a remedy. But it is said, and we have heard it strongly asserted to-day, that compulsion would not be tolerated, and could not be enforced. It may be answered conclusively at once, that in the Kirk of Scotland, and in the Free Kirk it is tolerated and thankfully accepted. But on this point the "will of the clergy" is the one decisive factor. If a large majority of our body decide that a compulsory system of insurance is the only safe, complete, and final one, it will be both tolerated and adopted. And to obtain some reliable information as to the opinion of the clergy on the point, 3,000 circulars have been sent to the Rural Deans in every diocese, and to other representative men; to those holding valuable preferments, and those with small livings, and to the unbene- ficed. The answers we have received are most decidedly in favour of compulsion, as many as six to one maintaining that the question of pensions will never be finally or satisfactorily settled until compulsion is adopted. As to the possibility of obtaining an Act of Parliament to effect it, we may answer that the Established Kirk of Scotland obtained, without difficulty, their Act in 1740, and the Free Kirk in the year after the disruption, and no bodies of men could be more jealous than they of any State interference with their privileges and rights, but they could, without fear or hesitation, ask from the one source of all legal authority, the necessary power for their own self-regulation. And so can we. I have asked members on both sides of the House, and in both Houses; and among them, those who have had the largest experience of Parliamentary life, and can best tell the possibilities of legislation; as, for

instance, Mr. Gladstone himself; and the substance of the replies I have received, is that if the clergy decide for themselves that compulsory powers are necessary for their purpose, Parliament will, in common justice, give to us, as they have done to the two Kirks of Scotland, the necessary power for self-regulation in this matter.

The Rev. G. B. HOWARD, Secretary of the Clergy Friendly Society.

I PROPOSE to confine myself to two points. First, I ask you to observe that the scheme before you is of national—I might say imperial—extent. This is of great importance, because it provides for what is called the migration of labour; and I would submit that those who are engaged in diocesan schemes for clergy pensions, should so frame them that they can be affiliated to, and combined with, this large and general measure. Secondly, I wish strongly to urge my conviction that no scheme connected with clergy pensions will be satisfactory, unless it includes provision for the widows and orphans of the clergy. The reason why this scheme does not include them, is that we were instructed to consider a scheme for pensions for the clergy alone. But there is no reason why the scheme should not be extended to their families, and it will be observed that such an extension is contemplated. It is with no little satisfaction that I can point to the fact that the method of augmentation adopted by the committee, is that which, I believe, I was the first to propose in connection with this subject in the *Churchman's Shilling Magazine* for January, 1883—that is nearly three years ago; but I added a sliding scale, the principle of which was that augmentation should be larger, as the income of the insurer had been smaller. I do not care for this in connection with pensions for the clergy themselves, but I think it would be important in connection with provision for their families. Mr. Duncan objects to my sliding scale, as being inquisitional; but the widows of Indian officers are obliged to declare that their income does not exceed so much, in order to get their pensions, and this is all that would be required under my proposal. Tiny pensions are of little use. Pensions, to be of any use, must be adequate; but if a clergyman has difficulty in making payments for an adequate annuity for himself, how much more difficult must it be for him to do so for his widow and his children? I think, however, that at any rate in the case of widows and orphans, some well-considered sliding scale of augmentation would be very practicable, and that a scheme on such a basis might be available for augmenting pensions within six months of the present time.

The Rev. J. COWDEN COLE, Vicar of Upton, Somerset.

I HAVE only a few words to say upon the two points which have been raised in this discussion, namely, as to compulsion, and as to a widows and orphans fund. With regard to compulsion, I do not think there would be much difficulty in carrying it out, especially as the first payments would have to be made about the time of ordination, when it would be most easy to enforce a payment of this nature, if there was a tacit understanding that such a payment should be made. With regard to the question raised as to widows and orphans, I need but remark that the scheme now proposed is one for providing pensions for the clergy when they have become incapacitated for parochial duty, and, therefore, it ought to stand on its own merits. It would certainly bring in many other considerations if it was proposed to create a new institution in which the question of widows and orphans should be placed on an equal footing with the question of the retirement through old age of the incumbent of a parish. The whole scheme, as a practical matter, amounts simply to the purchase of a deferred annuity, and, though as a point of social economy, it may not rest on the highest law, which is rather "to spend and be spent," yet I think we ought to do our best to secure success for it.

The Rev. CHAS. H. RICE, Rector of Cheam, Surrey.

My sole excuse for speaking is the experience I have gained in connection with one of the many existing clergy charities. Nothing has been said to-day from the point of view of these societies, or by those who have had an opportunity of becoming acquainted with their working. I look upon the proposed scheme with a great deal of interest, but not with so much confidence as many of you. Much progress has been made, but there are several difficulties still to be got over. Let me deprecate anything like an attack on the old clergy charities. Depend upon it that the laymen who support these charities, are just those who will support the proposed scheme. Much may, no doubt, be said against the administration of these charities. But when it is said that the grants made by them fell short of their income by £26,000 in one year, I cannot think that that is a fair statement. For instance, one of these charities has large landed estates; and the expenses incurred in the management of these estates are not ordinary working expenses. I should like to endorse what has been said about the claims of the widows and orphans, and I am not sure that the scheme has not begun at the wrong end. We are told, however, that these are to be considered hereafter. Still nothing has been said respecting what I believe to be a common trouble, the difficulty of providing the means of education for a young family. There are many clergymen who will find it hard to pay even two guineas for a pension for themselves, when they can scarcely provide the means of sending their children even to a day school. And I have known clergymen keep their children at home for a term or two, because they did not see where the school fees were to come from. I hope this movement may result in a reduction in the number of clerical paupers, but you must not allow this scheme to come into competition with the charitable schemes now in existence. I hope, however, that a line of demarcation will be drawn between the provident and the improvident, and that whatever is done will be carried out wisely and with due caution.

The Venerable HENRY DE WINTON, Rector of Llandrindod,
Archdeacon of Brecon.

I REPRESENT a view of the case which has found no advocate in this room. I have no faith in the voluntary system in connection with this subject. I have no faith in "enlightened public opinion" respecting it, because public opinion has been tried and has failed. There is a certain amount of clerical improvidence which cannot be overcome by any voluntary system. I believe that the one certain and sufficient remedy for our "present distress" in this matter, is to be found in a forced contribution, proportionate or graduated, levied upon all ecclesiastical benefices. The objection to the scheme of Mr. Sadler and Mr. MacKnight is, that the payment of a considerable sum of money at ordination would be, in many cases, very difficult, and in some cases impossible. But what has been said by those gentlemen confirms my belief that the clergy are, as a body, in favour of some compulsory scheme. I deprecate the scheme now before us, because I think that it will fail, and will only delay the commencement of a thoroughly satisfactory settlement of this important question. I have only heard three objections made to a tax upon all ecclesiastical benefices. One objection was that there are many of the clergy who have already made provision for themselves. But is it a fact that there is a large number who have made provision for retirement in old age? I think not. Another objection was that it would take twenty-five years to get an Act of Parliament. I do not think it would take one year. All members of Parliament, whom I have consulted, tell me that if the clergy agreed to go to Parliament upon such a question, they would get what they wanted. Again, it is said that this is not the time to put a fresh tax on the clergy. But what is the scheme now before us but a tax upon the clergy, though it is not called by that name? That scheme depends largely on the charity of the laity, and that I deprecate. In other respects it offers little advantage to the clergy; for its scale of payment is that of the Government Annuities, which is calculated upon a rate of interest of only 2½ per cent. All honour and thanks to those who have devoted so much labour and ability to its elaboration. I regret that I cannot support it; for I believe that it will not be generally adopted, and that therefore it will not succeed.

THE CHAIRMAN.

I THINK it was quite evident while Mr. MacKnight was speaking that the gentlemen then in this hall were in favour of the proposed institution including within its operations a provision for widows and orphans. The reason why Mr. Robinson did not refer to it was because the subject before the section was that of clergy pensions; but the institution of which Mr. Robinson and others have spoken, does not set its face against provision for widows and orphans, because I find in the prospectus setting forth the scheme, the following paragraph:—"Let it be observed that the mode of augmentation above described, is capable of application not only to pensions to the clergy, but to any other classes of benefit which may be included within the scope of the Institution, such as provision for widows and orphans, for sickness, accident, education, expenses, etc." It is therefore obvious that all depends upon the amount of premium that has to be paid. I have authority for saying that Mr. Robinson and others are perfectly willing to consider any addition to the scheme for including provision for widows and orphans, and that the only reason why Mr. Robinson did not refer to it, was because it did not come within the scope of the discussion this afternoon.

THE CIRCUS,

THURSDAY AFTERNOON, OCTOBER 8TH.

The Right Rev. the LORD BISHOP OF NEWCASTLE in the Chair.

WORKING WOMEN'S MEETING.

ADDRESSES.

The Right Rev. the CHAIRMAN.

YOU have been asked to come here this afternoon that we may speak to you of some of the difficulties and trials of the Christian life, and I trust that the speakers will be enabled to set before you again some of the nobler principles introduced into this world by the incarnation of our Lord Jesus Christ, which will help you forward on your way; and can lighten and cheer even the darkest lot in life. I must, at the outset, ask you to extend to me your kind indulgence; for it is not a very easy thing to speak to such a large number of the opposite sex, and it is only natural to suppose that you will know your own difficulties and troubles better than I can. I can, however, assure you of this, that if you ever hold a meeting for the bench of bishops, I will come at any inconvenience, and from any part of the country, to attend it, for I have no doubt that I should learn very much at such a meeting, and return home with my hands strengthened for my own work. But this, at least, we have in common—all women possess some attributes which belong to men; and all men who are worth the name, have some feminine traits in their character. Now, I speak to you with a feeling of deep responsibility, for we shall certainly never all meet again in this way in this world; but there will be a day when we shall all be assembled at the Judgment Seat of God; and then it may be said to me, "When you had that opportunity of speaking to these women, did you then take the true and bolder course, and try to show them some of the mistakes in their lives which rendered those lives difficult and dangerous; and did you assist those who were on the right path with words of encouragement and sympathy?" And, first I will speak of woman's position and influence in the world. Now, in the course of my ministerial experience, I have often known women downcast and discouraged because they

thought they had no power or influence in the world ; yet all have at least some power. I am not going to flatter you, but you certainly have power. Pray remember that your greatest work lies in the home and family, and there a woman may so act as to be almost God's vicegerent upon earth. But there are some women who have no family ties, and no home-work, and to whom God has given the great and blessed work of lifting up those who are down in the mire of sin, or sunk in the gutter of defilement ; women who have often the opportunity of speaking true words of kindness and sympathy to those who are miserable. Such are working with great power for God in this world. I want you to thoroughly understand the power of kindness in the home. You may think that an odd thing for me to say to women ; but when shall we make some women understand that a kind word has more effect than a cross one ; and that a slap of the hand often closes up a heart that would expand under a caress ? Yes, kindness in the family, and in the home is a great power for good. From kindness, I come to loving-kindness. There is a great difference between them. Let me give you an illustration of my meaning. There was a man who, whilst working in one of our great workshops, was blinded by an explosion, which injured him sadly, and destroyed his sight. He was taken to the hospital, and there treated most tenderly by the surgeons and the nurses. They all did what lay in their power to alleviate the sufferings of that poor man. They found that the man had a mother living, and a message was sent to her far away in the country, and she came ; but when she arrived the man was so ill that no one dare tell him of her coming. Now what did they do ? At the time when the bandages over the poor wounded face were to be changed, they brought the mother silently into the room, and in the language of signs showed her how to apply the bandages. Then did loving-kindness manifest itself ; for, as his mother's fingers gently touched him, the man's whole nature seemed to quiver with emotion, and he lifted up his poor blinded face and said, "Mother ! mother !" Now have you not this same power, you mothers ? Has not the Lord God given you a power—even more than he bestows on fathers—of moving the hearts and influencing the lives of the children who are entrusted to you ; children He intends to be brought up in the fear of God ? I urge you to use this power of kindness, and of loving-kindness. It comes from the Lord Jesus above you. His loving-kindness was such that we cannot understand it. He gave Himself up for us so that we might live for Him on earth, and dwell with Him in heaven. Then there is the power of prayer. Many of you, no doubt, are living very busy lives—and we all know the rush and pressure of these modern days—yet those to whom God has given the means of daily, hourly communication with Himself, have indeed great stores of comfort and support. You can, and many of you no doubt do, often find time for that earnest prayer which gives strength and comfort in your greatest need. Yet do you trust in it enough ? Let me tell you a story from real life. There was a mother long ago who had a most promising son. It was in the early days of Christianity, and this young man had never accepted Christ in baptism. His mother prayed for him day by day. She prayed long and earnestly, and with tears, but found no answer. She then thought that she would go and consult a certain good bishop, entreating him with tears, to see and converse with her son ; but he said, after bidding her to continue her prayers, "Go thy way, and God bless thee, for it is impossible that the son of these tears shall perish." That son grew up to be the great saint of the Christian Church—Augustine. This is the power of continual prayer that you must exercise. The moment a Christian begins to pray, the ear of God becomes attentive, and the heaven is bowed towards the earth. Some of you may have a son in distant parts of the world for whom you can and do pray. Many a man in far distant lands, surrounded by temptations, and with all home restraints removed from him, has felt wondrous influences for good, and has wondered whence they came. It was his mother praying for him at home, for the Lord God has the power of linking the two ends of the world together, and can make the prayer of the mother turn to the blessing of the son. You should always remember the temptations of others as well as your own, and so you will never neglect that marvellous power of prayer. But it may be that your prayers seem unanswered, and that the continual perverseness of your children has nearly broken your heart, yet depend upon it that the prayer which is persevered in will have its answer at last. Then there is another power I should like to speak of, and that is the power of self-denial. You may say that your whole lives are lives of self-denial and full of privation. I know it only too well. Yet remember the true power of self-denial is experienced only by those who live under the Cross of Christ ; and they who carry a cross will know that it marks the shoulder, and that it only ceases to mark the shoulder when it has found its way down to the heart. There is a great power in quiet self-denial. Let me give you an instance. Last Sunday I was

preaching in one of our northern towns. As we came out of the church there were a great many people standing outside, and over the shoulders of the crowd a strong man's hand was put out forward for me to grasp. There was the wife with a smile on her face, by the man's side. Only a few years ago that man was a drunkard. He was practically cured by his wife. And she did this, not by preaching at him, but by self-denial and by loving-kindness. The man was a master blacksmith, earning very good wages, and spending the bulk of it in drink; and nothing could induce him to take the pledge. He used to come home so intoxicated sometimes, as not to know what he was about; sometimes just sober enough to see that he was not fit to associate with his wife and children. But his wife always managed to keep the house so clean, and the children so tidy, and had always such a cheerful and bright word for him, that at last he came one day to take the pledge; and being asked what induced him to take such a step at last, said he could bear to come home in that state no longer, and to see his wife and children so bright and tidy, and to know that he was not fit to associate with them. That woman's loving-kindness had broken down the sinful habit of that strong man, and now he is a praying, faithful Christian, a communicant, and is helping others to reform. Are there no drunkards in Portsmouth or Portsea? I have known what it is to see a drunken wife in a sober artisan's house; and I have seen the unutterable misery that necessarily ensues. Is it possible I speak to such a one here? Again, what are you doing for your children in this matter, you women? There is a story of Monica, the mother of that St. Augustine of whom I have already spoken, that when sent by her parents to draw the wine from the cask, she would wet the tips of her fingers in the wine, until daily adding to this little by little, she came at last to drink off eagerly her little cup nearly full of wine, and that she was only cured of this by the maid-servant who used to accompany her to the cellar, and who one day, when alone with her, cast this in her teeth, calling her little "wine-bibber." For, stung by this taunt, Monica at once broke off the habit. Do you ever expose your children to the like temptation? Are they sent into public-houses to fetch drink, and if so, do they not there hear what may stick like arrows, and poison their whole after lives? I know that many a child has contracted a taste for drink by being sent to the public-house for beer. What are you doing for your children? Remember that in the present life and work of women—they who sit at the springs of human life—rests very much the future of English men and women, and, therefore, of the future of England. It is a simple fact that drunkards can transmit to their children a taste for drink just as a maniac, or as a scrofulous person can transmit the taint of madness or scrofula to his posterity. The children of a drunken father or mother are born into this world already prejudiced on the side of intemperance—born with a millstone of an hereditary tendency to drink already round their necks. Now, what are you to do? Let me again illustrate my meaning. There was once a man sitting at an open window, reading by the light of a candle, and a beautiful moth flew in and fluttered, as moths will, around the flame. What was he to do to save it? He did not wish to catch it for fear of destroying the beautiful minute feathers on its wings; and he therefore blew out the candle. I say to you, "blow out the candle" in this matter of drink. If there is no alcoholic drink used by you, your children will have far less temptation to taste it. I can only say for myself, that none of my children shall ever by my invitation taste alcoholic drink until they are of age to judge for themselves, unless it be in a case of serious illness, and by my own practice I set them the example of total abstinence. Will you undertake to do the same? It may possibly seem at first a great self-denial to some of you, but every self-denial in the power and for the sake of God is a blessing, and should be practised until the blessing becomes an integral portion of our lives. What are you doing for your children? I dare not speak too plainly on this subject, but if the mothers of England were to look after their children more truly and wisely, with true motherly instinct, there would not be so much of that awful misery, and of those fearful forms of sin which now defile our streets. I know that many a mother says "I cannot control my child." Whose fault is that? If only a mother begins early enough with prayers and with the power of loving-kindness joined to a good example, I am persuaded that her child will, in nine cases out of ten, grow up obedient and dutiful. And now to bring my words to you to a close, suffer me to say a few words on the personal relations between your soul and God. Your whole life must be one of dependence on the Lord Jesus Christ, if ever you would be strong to endure, and able to resist temptations. The lesson of Christianity is that of simple dependence on Christ. There may be some hearts here who have not yet found Him, and are not happy. I have lately seen wonderful things in the suburbs of a great town where the power and the love of Jesus Christ are now being manifested in answer to prayerful work. Women who have been drunkards, men who

were steeped in every kind of sin ; those whose lives were blank or dissolute, those whose lives were mere rounds of dissipation, pleasure, and selfishness, have become absolutely changed because they have given themselves up to the love and service of Christ. For the Lord Jesus is no absent figure to be read of in history, but He is a present living King. You can speak to Him and make Him your friend, and His ever present living love is the only thing which will regenerate the human heart. I distrust utterly many of the political nostrums which are advanced for the reformation of mankind, for I know of no means for the regeneration of humanity, nothing that will change the human heart except the power of the life of Christ. I know no message that will gladden and sweeten the sorrows of your life like the message of the love of Jesus Christ. The moment this takes possession of a man or woman's heart that moment the old life becomes insupportable. The feeling, "I will arise and go to my father," is irresistible. The man says I can't live here ; I must get into better quarters and more decent surroundings. The old sights and sounds become unendurable. The love of Christ constraineth him, and he begins at once to try for a greater and holier home atmosphere. Depend upon it the power of Christ can reach down now into hearts and homes, and can ennoble the one and brighten the other. Till you lay hold on this, you will never be able to do the work God intends you to do in life. Depend upon it woman will never realise her mission in life until her whole soul is steeped in the truths that were taught by Jesus Christ, and until the principles of her life are those that were taught by Jesus the Son of Mary.

The Rev. G. VENABLES, Honorary Canon of Norwich, Vicar of Great Yarmouth, and Rural Dean of Flegg.

My dear sisters in Christ Jesus.—I venture thus to address you because from my early days I was taught in the catechism that Christ hath redeemed us all, and because too from my earliest I days have been accustomed to hear the baptized constantly addressed in church as "Dearly beloved brethren !" We are redeemed, however much or little we may value our redemption ; and we are (probably all of us) members by baptism of the Church of God. Now if the men's meeting last night was important, when it is said, that three thousand assembled in the Congress Hall, and when too an overflow meeting of five hundred betook themselves to the old parish church for addresses there, so too, I must think that this meeting of perhaps fourteen hundred women, is of immense importance ; for the future welfare of England depends quite as much on the mothers and daughters as on the fathers and sons. A vast responsibility and privilege rests upon you, and one is anxious that you should act in the discharge of your duties aright. The thought or recollection of "Mother" or of "Sister" has often produced blessed influences long after "Mother" or "Sister" has been laid in the grave, and my words to you will be uttered with the belief both of the influence of mothers and sisters upon their kindred as well as of the immense force, which for good or for evil, you can exercise upon this country. I say then, mothers and daughters, one idea which needs much cultivation is "Home." And home depends very much on you. The home may be small, and indeed very inferior to what any person ought to dwell in, but your power to improve it and make it comfortable is enormous. Mothers and daughters ! make the home nice ! I include the daughters. The poor and often weary mother ought not to be allowed by her daughters to do all the hard work of the house, but the daughters ought to find it one of their highest pleasures to make all matters as comfortable as they can, and to save their mother. The sweet influences which you, wives and daughters or sisters, can thus bring to bear on father, husband, and brothers will be most precious. John and Dick will feel the happier and better for their sisters' love. Oh, do not part with the "family" idea. I want to impress upon the minds of each one of you, that you can do much to promote the comfort of the home in which you dwell. Each of you should feel "I am a member of a family ; and its happiness depends very much upon me." Now I have never heard the observation made by any one, but I have felt it as a remarkable and a very unsatisfactory thing, that nearly all proverbs and sayings of any country, in allusion to marriage, are in disparagement of the state of matrimony. I deem it a thing to be greatly regretted that marriage is so often spoken of as a "joke." No one loves a joke or a good laugh more than I, but I

think the best time for these is during meal times, when it promotes good feeling and aids digestion. Far more true and wholesome is the teaching of the Church upon the subject of marriage, as she recognises the service as "The solemnisation of holy matrimony," not a mere deed of apprenticeship, and so she addresses the new married people as to teach them to regard one another as "Heirs together of the grace of life, that their prayers may not be hindered." You see this assumes them to be inheritors of the kingdom of heaven, and also as people who pray together sometimes. Why should not husbands and wives do so now? Doubtless many do so, but let the practice become more universal. I can tell you something about three of the happiest marriages I ever knew. It is likely, at least I hope so, that there are thousands of such instances, but I speak of what I know. They were bright, bonnie, hearty, loving couples, and they were as happy as people can well be. Now it so happens that I can speak with confidence concerning these people. They have not been without clouds of affliction or adversity, but their trials or troubles have not been brought upon them by lack of love or by want of forbearance. They have not all been wholly ignorant of the anxieties of sickness or (some of them) of the tremendous wrench which death inflicts as it has snatched away one or another of their offspring. But they have known throughout, supports and consolations and confidences which have been much to them, and which have carried them through these troubles and anxieties, in a manner which I deem unlikely to be granted to some married people. I hope and trust, indeed, that what I am about to reveal touching these people, is true of very many. I mention it because I can do it without fear of your discovering who they are, and because I think it may do good to many here to know it. I happen to know then of these people, that during the period of their respective "engagements," they rarely met together without imploring the guidance of God throughout their future career, and it is to this that I attribute much of their happiness. I doubt not that these proceedings are by no means rare amongst Christians. I mention them in the hope that they may become more common. Let me speak of another fact here. Probably not many recollect that the former part of our marriage office is "the betrothal," and some people think it would be well if the ancient religious act of betrothal were observed again. However this may be, I think I have known cases where young people upon their engagement have come to the Holy Communion on the Sunday following, and have there, as in God's sight, betrothed each other until it was a right and prudent time to marry. And I have also known of late years, the bride and bridegroom come to an early celebration and receive the Lord's Supper, proceeding to the solemnisation of holy matrimony at the close of the celebration. They who acknowledge and honour God may trust that He will not forget them. I read an anecdote not wholly unlike the interesting story so graphically told by the lord Bishop in the chair. His narrative had the great advantage, however, of being known to him; mine is from a book. My story goes that a woman of amiable patience and piety possessed a husband who was profligate and bad. She used every way to turn him from his evil courses; but all she did seemed to be in vain. She continued, however, her attention to every duty with unremitting devotedness, until her husband used to boast that he could make her do anything. A challenge was made between her husband and a friend, that they should call her late at night to get them a supper; the husband hazarding a wager that she would certainly obey. Accordingly, some time after midnight the husband with his friend repaired to his home, and the husband calling his wife, required that supper should be prepared. She rose and dressed herself, and did as she was bidden by her husband. His companion expressed astonishment at her conduct, when she gave a most melancholy reason for her behaviour as she stated that her husband was so evil that she could have no hope for him for the life to come, and she felt it her duty to do all in her power to promote his happiness so long as he was in this world. The reason was, I say, a melancholy one. But God in His grace and wisdom so used the good wife's conduct and conversation that her husband became another man, and lived with her a holy and devoted life. Newspapers frequently tell sad tales of wrong and of sin done to women, for which men are prosecuted and punished, as they fully deserve to be. But I should like you to observe how very frequently upon cross-examination, it is discovered that these women have not been very modest in mind or in manners, previously to the outrage or the wrong of which they complain. Too many walk as near the precipice as they can. They love conquest, and delight to inveigle men by their arts and their captivating proceedings; and presently, when they have found themselves to have gone a step further than they meant or anticipated, they cry out piteously against their flattering seducers. It is not often that a really pure minded woman is deceived. Let me say, to the young women here especially, I urgently advise you to avoid the

very least approach to anything which may tend to lower, in the very least degree, your sense of the highest purity in your minds. Avoid those numerous stories and novels which are now so abundant, in which the vicious and the bad are made to appear almost as favourably as the good, and which put thoughts and ideas into the minds of the readers, which leaves them less pure and refined in their imagination than they were before they touched the book or story. And bear with me also as I say a word as to dress. I heartily wish that just as nurses, and soldiers, and parsons, and many others adopt a dress suited to the duties of their calling, so all persons would again adapt their dress somewhat to their position and duties in life. But whether you will agree with me in this particular or not, I can assure you most solemnly, that many young women who have fallen into the lowest depths of sin and whom one has tried to rescue, have told me, nearly without exception, that a love of dress was the cause of their fall and misery. They could not bear to see other girls dress better than themselves, and so they became the victims of those, who by appealing to their vanity, induced them to forget the covenant of their God. It is an unfortunate truth that, comparatively, necessities are dear, and luxuries are cheap. A few shillings will encircle the neck with much apparent finery, place a ring or two on the finger and even add other decorations, while the same amount of money will not add much to the wear of a pair of shoes, or to the quality of a garment. This is a source of much temptation to some of you. To sum up then, we need that women—wife, mother, or daughter—should each live as members of Christ's family, baptized into the Church of God, and living worthily of their calling and profession. I have seen, as others have seen, the whole of a large household all sitting and worshipping in the same long bench of a church, and presently moving forward, every member of the household, to receive the Holy Communion. This ought to be a very common sight with all families in all towns and villages. Of course I do not mean merely that each one be a communicant for mere form's sake, but that if such a state of things be right with one family it is desirable with every family. A poet who knew human nature well, and described it with many fine touches, but who alas was I fear too much of a libertine, once wrote some verses, the conclusion of which shall form my conclusion now. He had slept at the house of a pious minister. The family comprised the minister and his wife, a son or two, and some daughters. He mentions these successively in his poem, and then summing them all together, in his final verse, he says as I say concerning you and your husbands and brothers—

“ When, soon or late they reach that coast
O'er life's rough ocean driven,
May they rejoice no wanderer lost
A family, in heaven.”

The Rev. ARTHUR J. ROBINSON, Rector of Whitechapel.

At the Working Men's Meeting last night we were told that the men of Portsmouth were very clever, and there is no doubt about it; but of course it is equally true that the women of Portsmouth are clever. But I wonder if you would do what I sometimes ask my congregation at Whitechapel to do, viz., to answer me a question? There is a text well-known to all of you who are in the habit of attending church: it is in Psalm lxxviii. and 11th verse—“The Lord gave the word; great was the company of the preachers.” Who do you think these preachers were? I daresay if you answered you would immediately say that they would be men in black coats and white ties like us half-dozen who are now before you. But the text is one which has had a new or rather a wider meaning given to it by the revisers of the Old Testament. It is as follows in our Bible: “The Lord gave the Word; great was the company of those that published it.” In the Revised Version it runs thus: “The Lord giveth the word; the women that publish the tidings are a great host.” The word is given by God, and it is women who are here spoken of as those who are to publish the glad tidings. Now whatever may be the first meaning of these words, and there are various opinions on the subject, as this psalm is allowed by all commentators to be a hard one to interpret, I think we may say that it is being once again fulfilled in a most remarkable manner in our own time. Was there ever an age, my friends, when a louder or more distinct call was made to

persons of all classes to leave their sins and serve God? Nay more, was there ever a time since apostolic days that this call was more eagerly listened to? There is much I know to discourage Christian people. There is much of impiety, a good deal of inconsistency, a deal more of indifference; but we must not shut our eyes, on the other hand, to the fact that there are also hundreds and thousands of men and women of all ages and ranks who are pressing forward, and that right nobly, to take their part in the great battle that is ever going on between light and darkness. The poor are, I was going to say, the most welcome. Working men and working women are in every possible way invited to come to the Church to hear of Christ, and then go out to work for the Master. It is of this text, practically applied, that I want you as women, and as churchwomen, to think for a few moments. Mark, first, it is the Lord's call, not men's; the Lord Himself first calls you to come unto Him for pardon and peace, and then to go work each one in His vineyard as His servants. The Lord giveth the word to each of His servants, male and female; but here it is specially to do with women. And note this, that the expression used for "word" implies power to obey the word. Women! women! what can they do? some might say in derision. Women! what can we do? you might say in modesty and diffidence. The Lord says, "Go in this thy might;" you are weak—yes; but go on trusting in Me, and your weakness shall become strength, even to the pulling down of many a stronghold. When God calls anyone to do anything for Him, you and I may be sure it also means that He will give us strength to obey His call. The Lord's call, then, has gone out very specially in this age to men and women—to rich and poor, to educated and uneducated. It is a word of invitation and command; it is also one of power. Because it is the Lord's call, what may we expect? Just what we see—a notable result; the women who publish the tidings are a great host—a great host, not a mere handful; an army, not a scattered few here and there. What are they, then, to do here? Publish the tidings everywhere. Now, my friends, I come to the practical part, and let me say that what I shall try to show you you ought to do is being done by women elsewhere. You may know that where I live in Whitechapel, in the East of London, there are no—what are called—gentry. All the Sunday School teachers, committeemen of various committees, lay evangelists who preach in the open-air and from my open-air pulpit, are of the working classes; and working women, not only working men, take their fair share in spreading God's kingdom. Working women, married and unmarried alike, are a great help to me. And I am glad to see it—right glad to have their help; they can work for the Master in a way I cannot, nor could their husbands. Now, you see, we come down from generalities to everyday life. There are, of course, many ways in which you can help in God's cause. I will first enumerate a few. Have you the gift of a good voice or any voice for singing, go and use it for God; offer yourself to the clergyman. He may not want it in the choir of his church; but he will be glad of it in the mission room, or temperance choir, or to accompany the outdoor preachers. You may teach a class in the Sunday School; you may take a district, and visit it for your clergyman; you may deliver notices of services; look after a sick case or two; in these ways, and many other ways like them, you may be doing God's work—the work to which He is calling you. But there are ways in which women may certainly do their best to publish the glad tidings, and to which I will allude and illustrate by four stories not taken from a book, but which have happened in my own experience. First—*As wives*. I have lived for years in the midst of working people, and have always had them to work amongst. And this is my conviction, that if all the women who profess and call themselves Christians were to act in a kindly common-sense way towards their husbands it would be a great thing. First, as regards the home. I know the men are often in fault, and very much in fault; but they are not here to-day, and they have had some plain speaking. We will think of the women. Can't women make their homes more comfortable, and so go a long way towards persuading their husbands to stay at home? I heard a woman once advocate a plan which she said had been tried and found successful. She said the wife found that her husband after tea would go out and not return till late, so she set to work to see what she could do; she was a real Christian woman, so was not likely to scold or worry, but she prayed over the matter, and then set to work to save, and first she got some wool and other materials and made him a pair of very smart and comfortable slippers; then she looked very carefully after the money, and managed by a little here and a little there to save up enough to buy an arm-chair—a really comfortable one; and one day her husband comes in to tea, and he rubs his eyes and says, "Hallo, Jane, what have you got there?" "Why, an arm-chair! just try it now," and she pushed him into it. "Now lean back, there's a good man; isn't it comfortable?" "Yes, very." "Shut your

eyes, and keep them shut till I tell you when to open them. Do you promise?" "Yes." And then she knelt down, and as fast as possible took off his boots, put on his slippers, and, as the tea was all ready, rolled him up to it, and told him he might now open his eyes. After tea she quietly produced a daily paper, the parish magazine, and one or two other papers, and made him so comfortable that he did not want to go out. After a little while a quiet and loving conversation followed, in which the wife told him why she had done all this: because she loved her Master—Christ, and for His sake as well as her husband's had taken all this trouble. Was she not proclaiming the good tidings by word of mouth and action. The parson might have preached the most eloquent sermon, but the man was not there to hear; the wife, under God, was the means of bringing the man to the knowledge of the truth, and it all began with the arm-chair and slippers. Why cannot women try and get their husbands to go with them to church? Ah! you say, you don't know my master, or my good man. Well, let me tell you what happened once, some seventeen years ago. In my first curacy my good vicar was kind enough to allow me to try my inexperienced hand on a Bible Class in an outlying part of the parish. I had great difficulties at first, but will not touch upon them. However, it was started, and as it was intended for men and women, they both came; but one day I went and found only women present. I asked if there was any reason? "No." "Very well," I said, "would you like our Bible reading to go on?" "Yes." "Do your husbands dislike anything?" "No." "Well," I said, "I shall not go on with it to-day, unless all you women will go out and each bring a man in. I don't care whether it is your grandfather, or grandson, or husband, or brother." They laughed. I stuck to my resolution, and after a little time they all went out, and shortly after I saw first one woman and then another appear with her husband or some male relative in tow. I do not say that this plan can always be followed. I never suggested exactly this mode of proceeding again, but it does show that you women have an influence over your husbands, and by influence I don't mean a loud, cross, angry tongue, and a scowling look, and a standing up for yourselves and telling neighbour so and so how your husband treats you, and taking her advice when she says, I wouldn't stand it—but I mean the influence of a loving gentle heart, truly given to Christ. Let me pass briefly to your influence as *mothers*. Much has been said, and beautifully and as truly as beautifully, on the power that mothers have over their children in moulding their future. In visiting, I often have this reply, "Oh, I send my children to church regularly." Well, that is all good in its way. What is the result if the mother never goes herself, or but seldom? Is it not this, boys and girls as they grow up think very naturally that church is not for them but only for children, and possibly for them when they get very old? Why should not one of the parents, at least, take the children, sit by their side, and teach them how to worship? I know family after family amongst the poor who do this, and the boys and girls are turning out well. And if, unhappily, a boy or girl should go wrong, they cannot say that father and mother neglected the means of grace themselves; and, possibly, in after years, repentant for sin and bruised sore in their conflict in the world, they may come back to the old Parish Church where in days of childhood they sat with their parents, and the remembrance of the love and Christian life of the earthly father and mother may lead them to arise and go to their Father in heaven. And then, do you all hear your children's prayers night and morning? Do you take an interest in the lessons your children learn on Sundays? Are you very careful to send them in time? You must do all these things if you would be Christian mothers. You must not leave all the work to be done by us clergy or by teachers. We do our best, but you can do, and ought to do more. We ought only to be helping you to educate your children a little in true religion. You ought not to leave everything in our hands. They are *your* children. You ought to have, and must have more influence over them than any one else. The Lord's call to mothers in these difficult days is to train up their children for Him, and though difficult is the work of shining for Christ in home life amidst the every day crosses and worries, yet He who has given you a husband and children will also give you strength to do your duty by him and them, if you will but ask Him. But, further, such influence as women have may be used in other spheres of life. I have spoken of the home, and how women there can in their way proclaim the glad tidings. Let me now tell you of two incidents, which have come to my own personal knowledge, of the manner in which it may happen that a Christian woman can influence when no one else can. A gentleman, well-known to me for some years, a Christian man, fell ill, and his illness took the distressing form of constant melancholy, and all sorts of strange notions filled his brain. He was ultimately ordered to take complete rest, and has been restored by God's mercy to perfect health. In that most distressing time, twice, at least, he was about to commit suicide, but he was

prevented : how ? not by his relatives, but by one who had been, and was a *servant* in his family. It so happened in the strange Providence of God that the quiet and soothing words of Scripture uttered by her, and constantly repeated by her with fervent entreaties to him and earnest prayer to God were so blessed, that she was, under God, the instrument of saving a life which, humanly speaking, is as full of promise of good and true usefulness in the future as in the past. Many a foolish mother now-a-days sends her daughter to business rather than service, and many a young woman, with false ideas of liberty, spurns the idea of service ; but I know full well in my own family many and many an instance of faithful, loving service issuing in a very real and intimate friendship. And I am sure that a godly servant will have many an opportunity of letting her light shine on the children and members of her family, and thus be truly proclaiming the glad tidings. The gentleman to whom I have referred says, and that very truly, "I can never repay her for her goodness to me. If she had saved my bodily life I must have been grateful ; how much more grateful should I be to one who has, under God, saved me body and soul ?" Lastly, let me tell you of one who boldly and calmly testified for Christ to an infidel. Some two years ago, compelled by ill health to take a long rest, I embarked for Madeira. We set sail on the 26th of January, and went right into the teeth of one of the severest gales that has visited these shores for some years. We were out in the midst of it. The tempest went on increasing, and great was our danger. We were, in fact, brought face to face with death. Now such a time as that is a great revealer of the thoughts of men. Many a conversation had I with people on board of all classes, but there was one gentleman to whom I never spoke a word. He was apparently well educated, had travelled much, and had just been on a long tour on the Continent. In the midst of the storm, as far as I know, he was perfectly calm and quiet. I first noticed him on the Sunday when the gale was abating a little. The next day he and many others appeared again in the saloon. The subject of conversation very naturally was the storm, and many expressed their thankfulness to God that we were all safe. The gentleman referred to said nothing, but gave a sneer. That evening, as I was sitting reading, this gentleman was sitting not far from me, when a young lady passed by me, and after a few general remarks, began to speak to him very earnestly about Christ as the Saviour, and the blessing of sin forgiven. At first he sneered only, but when he found the girl put forth some able arguments he was drawn into conversation, and very earnest and long it was. The young lady spoke most modestly, there was no frivolity or nonsense, and it was evident the gentleman respected her motives and her arguments. Of course, God alone can tell the final result of that conversation, but we have here another example of how a *weak woman*, filled by the spirit of God, and herself resting on the finished work of Jesus Christ, can publish the glad tidings. You will observe not one of these went out of her way. Not one sought publicity. Such public appearances can very clearly not be the lot of the mass of women, but all women can and should publish the glad tidings. Nay, my sisters, you can. Our Blessed Lord came not to speak to classes only as men and women, rich and poor. He has a word for each class ; but He has also a word and a work for each individual. The Lord Jesus seeks souls. He seeks you one by one, you are a finite creature, but you possess an immortal soul with an infinite future before you. He who knows your history, your work, your sins, your failures, yearns for you first to come to Him, then bids you work for Him. It was so when He trod this earth as the working man. It is so now, when He sits at the right hand of God, the King of Glory. Do you all know this ? If you don't, you can never publish the good news. Remember then it is the Lord's own call which He utters, and the call is to each of you, and it comes in various ways. He calls you by His Church ; He calls you by His ministers ; He calls you by His Word ; He calls you by the various circumstances of your daily life. Oh ! listen now to His pleading voice, learn to love Him by His Divine compassion, pray that you may realise the meaning of His death upon the cross, of His glorious resurrection, and His power now at God's right hand, and you will find that you will be able to help others to testify for Him in many ways, and be honoured by God in spreading the knowledge of His truth. Then when the day comes when you must leave this world, when the claims of the family die away in the darkness of death, when all your domestic troubles will have past away, you will know yourself what it is to have a peace that passes all understanding, and you will enter into that rest which remaineth for the people of God, and your works will follow you.

The Rev. EDWARD HOARE, Vicar of Tunbridge Wells and
Honorary Canon of Canterbury.

I AM inclined to think that some of you will want about this time to get tea ready for your husbands. I know that a husband likes to have a comfortable home, and in such a case do not stay to listen to me. You have had a great deal of advice this afternoon, and I for one have a great sympathy for you. I know many working women who have exhibited most wonderful specimens of Christian life. A working woman has to fill many offices. She has to be the cook, the housemaid, the nurse, the mother, the wife, and the washerwoman, all combined in one. The Bishop has spoken to you with reference to your influence, and I will look at the case of you women with regard to your husbands, your children, and your own souls. To begin with the husband. I am aware that we husbands are sometimes troublesome people, but there is a loving heart at the bottom, and that can generally be touched by a loving heart of a dear wife, and I believe that in our cottage homes we can find loving hearts as much as in the highest homes in the land. There is just the same deep love, and the same tender tie in the lower ranks of life as in the upper. We have no better example of it in high life than in the Royal Family—and I hope that all of you will remember to pray for the Queen. In those houses where the wife and husband have the most tender and intimate relationship with each other, where they talk over every difficulty that arises, where they consult over every care, and pray over every sorrow, those are the happy English homes. What is it that brings happiness to those homes? The secret lies in a prayerful and Christian life union, and that will carry you through every difficulty. Let the wife then take care to help and not to hinder the husband in his Christian life. I knew a man in my own church who was very regular in his attendance but did not often come to Communion. The reason was that his wife hindered him, but I shall never forget how she wept in her dying illness as she realised the fact that she had been a hindrance to her husband. She bitterly wept that she had hindered him from attending the Holy Communion, because it made him late for dinner. Many a woman hinders a husband in this way, but there are many more who help. Think most of the children, and the common interests which are to be found in the home. I have had eleven of my own, so I know something about the mothers. I had the dearest, sweetest, and most loving mother that ever lived. I can never forget how she used early in the morning to have her boys round her to teach them from the Bible. It is now between sixty and seventy years ago, but I do not forget how I was once very idle and stupid, so that I vexed her sweet spirit, and I saw her shed tears. I have never forgotten those tears. And I have seen a beloved mother with my own children, and seen her power with those children. Oh mothers, mothers, what a charge God has given you. Oh mothers, mothers, think what a precious charge it is. Has He not said, "Take this child and nurse it for me?" But I do not think mothers are always wise, for I know that if a kind mistress sometimes punishes a child, foolish mothers will go storming to the school, and I have known that when good situations have been obtained for girls the mothers have interfered and prevented the kindness of their friendship from being effectual. Then I know that you mothers have great difficulties with your girls. You have them at home, and you know that you ought to place them out in some respectable family, but you find a difficulty. Now do not let any stranger take away your girls, unless you know where they are going to. You must be on the watch. I would advise you, whenever there is a trustworthy lady that you know, or a free registry for girls, make use of them. There is, I am pleased to see, an organisation for enquiring into places. It is quite right that it should be so. If a girl wants a place she is expected to produce a character, and why should not the parents make the same examination into the mistresses character? At any rate, in such a case, you mothers would have the satisfaction of believing that your girls were sent out to safe places. With regard to the lads, I know mothers who have had their hearts broken on account of their boys. But they must persevere in faith, hope, and prayer. There was a story told me by a friend of mine who, in the olden times, was in command of a little sloop. This was at the time of the great war with France, and he was sent home from Spain under the escort of a frigate. As they approached England a great gale of wind arose, and the frigate lost sight of the sloop. The frigate came to Spithead, and the captain reported that the sloop was lost. That morning there was a dense fog in the Channel, but scarcely an hour after the message was sent on shore the fog cleared away, and there was the sloop riding safely at anchor by the side of the frigate. So many a mother thinks some dear child

hopelessly gone, but she will afterwards meet him who is brought safely into harbour, and there anchored by the mother's side. But let us never forget the all important truth, that if you are to win your children to Christ you must know Him yourselves. It is the mother that knows her Saviour that can train up her children in the Lord. For your children's sake, therefore, as well as for your own, never rest till you know him, and your own souls are safe. And happy indeed will that mother be who can meet Him with joy at His great day of ingathering; and surrounded by every member of her family without one castaway, and with her beloved husband at their head, can join with him in presenting them before His Throne, and saying, "We and the children whom thou hast given us!"

The Hon. Mrs. JOYCE, Winchester.

THE Bishop has asked me to say a few words, as a mother, and of other mothers. The tenderest word in our tongue is the word "mother"—it goes back to our own childhood; and when we took joys and sorrows to our mother's arms, it records the happiest moment in our lives. When God's blessing gives us a sweet little infant, with its clinging touch, it reaches forward to the future, in which in this world our children grow up to be our pride and glory; and to that further future when mother and father together will welcome their children within the eternal gates. What a pride is in the mother's words when she holds up her infant and says, "Bless its little heart, it begins to take notice already;" or she exclaims, "There is our Bessie quite a woman already." Now this motherly pride is only part of motherly responsibility, and motherly responsibility is so weighty that it would weigh any mother down if she does not get the strength from the great Father of the human family. Mothers make or mar the lives of their children, and on no matter so much as on modesty and purity—by their acts as well as words. Mothers in great towns have great difficulties—Plymouth, Bristol, London—small crowded houses or lodgings—but even the mothers who, unfortunately, have only one room, can teach habits of decency and modesty, put up a curtain across your bed-rooms, separate the boys and girls rigidly; never let them pass that barrier until fully dressed. A working woman's children should be, as I know some are, as delicate and refined in their habits as the richest in the land. For a mother can teach modesty in words as well as acts, and she should be as careful of her daughter's mind as of her body. She should guard her ears from stories of wickedness. She should be careful not to soil her child's soul with filthy talk. How carefully a good housewife keeps her clean linen from smuts; how carefully she keeps her husband's shirt front from spots. But be careful over the whiteness of your girls' minds as over your nice smooth linen. Don't let neighbours tell long tales before your girls, or gloss over vice by calling it unfortunate. And boys, too, if women are to remain pure and unsullied, boys must be brought up to respect them. Boys must be taught to treat their sisters respectfully, and to deal with other women as they would wish their sisters to be dealt by. Honesty, truthfulness, sobriety, all are learnt in the first few years of home life. Oh, mothers, don't let it ever be said of you, what one mother had the agony of hearing her son say. He was being tried for his life for a cruel murder. His mother was in Court, and when the Judge had put on that awful cap, and pronounced sentence of death, the wretched man shook his fist at his mother, and muttered "Mother, you brought me to this!" That little boy was an innocent laughing boy once. Let your boys and girls bless you for the example of your lives, as well as the teaching of youth. But mothers will say, "Our girls have to go out and earn their bread ever so far from us. How can we take care of them?" There is a great strong society, which does not mean to do your work for you, but it will help you when your girls are away from you. Some of you know it well; it is called the Girls' Friendly Society. It has already 90,000 members, and 40,000 associates; it is all over the land. It will find good companions for your girls; it will find lodgings for them when they travel, lodgings and lodges when they are out of place, homes of rest when they are over-tired—an incurable home when they are afflicted with diseases which human skill cannot cure; it will take care of them if they emigrate. As they start on board ship, by special matrons; on landing, by ladies belonging to this society, who find them situations and watch over them; and it tells them of Homes to which they can go when out of place in a strange country. At home this Society finds a friend for your girls in all large

towns, and in the greater number of villages. By its grand motto, "Bear ye one another's burdens," it teaches each girl her own duty, as a child of God, a member of Christ, an inheritor of the kingdom of heaven; and it provides her helps in doing it. This Society is a gigantic help to you in your work. It is close to you, take hold of it for your girls. Every clergyman's wife can tell you. One last word. Don't be faint-hearted. Bring up your boys to be manly and brave, your girls to be pure and maidenly; and remember that it is by the birth of children that God provides for peopling Paradise with saints.

Mrs. SUMNER, Old Alresford Rectory, Hants.

WILL you help me for a moment by offering up a heart-felt prayer to God, that He may help me to address you aright, for I feel so strongly my great responsibility, and also my great weakness. "O Lord, give me Thy Holy Spirit, for Jesus Christ's sake. Amen."

My dear friends, at the present moment the eyes of England are directed in a very special manner upon the women. It is said that there is a very terrible want of purity and high tone among the women of this country, and the question is, "What can be done to raise the tone?" The answer is, "Let us appeal to the mothers of England." It is the mothers that can work the reformation of the country. "Those who rock the cradle rule the world." How so? Because the mother has charge of the child for the first ten years of its life; those years so all-important to the future of each child: and may I tell you the reason why the tone of the women of England is not so high as it should be? One reason is the neglect of the mothers. Forgive me for speaking plainly, but I feel that if only you knew your power, you would use it; and if you knew your duty you would arise and do it. Believe me, the neglect of the mothers is the reason why so many young lives around us are failures. When God gives you a little infant, do you remember that it is an immortal soul? You carry your little one to Holy Baptism, and place it in the arms of the Lord Jesus, to be His soldier and servant; and as you carry it home again, God whispers in your heart, "Take this child and nurse it for Me"—for Me—not for Satan. You should look solemnly at your child and say to yourself, "This is God's child; I have to nurse it for Him and for heaven." But how many mothers think that if they feed and clothe their children, it is all that is required of them. My sisters, God will ask you at the last great day, "What have you done with that child—those children—I gave you to train for Me?" Each child is a gift from God. We, who are associates of the Girls' Friendly Society, have started a society in this country to help the girls, and to try and keep them pure; but we are not the mothers of the children, and it is impossible for us to succeed in our work unless the mothers help us; they are infinitely more powerful than we are, and without them our efforts must be useless. The country can only be leavened through the mothers. But look how mothers bring up their girls, how thoughtlessly and carelessly. See what liberty they allow them; see how little they watch over them. A lady friend of mine in a northern town noticed two handsome girls going about the streets at night. She went to the mother and warned her of the evil it might bring into their young lives. The mother only tossed her head, and said, "I have not much to give them, so I give them their liberty." Was that a true mother? Was that a Christian mother? Watch over your girls. Keep them from going out in the evening unless under careful protection. Believe me, this is the duty of every mother; and set them an example yourself of purity in word and deed. Be yourself what you wish your children to be. May I now tell you another reason why the tone of the women of England is not so high as it should be? This reason is intemperance; so many girls are lost through drink. The wide-spread ruin of young lives from this cause is simply appalling. Would that I could persuade everyone in this hall to be a total abstainer. Example is far more powerful than precept. Once more let me say "Be yourself what you wish your children to be." A poor woman once came to me about her son, who was living a very wicked life, and was a confirmed drunkard. She had prayed for him very earnestly, but it seemed all in vain. I asked if she was a total abstainer, but she said, "No; I am a hard-working woman, and am obliged to have some beer to keep my strength up. I could not do without it." "Not even to help your son? My good woman; you must give it up yourself—your example will be all-powerful." "No," she said, "I cannot do

that : I could not do my heavy washing without a glass of beer." "Then," I replied, "you will not give up your glass of beer for the sake of your child?" She went away, sadly. Some weeks afterwards I called upon her, and she said, "I have given up my beer, but my son is just as bad as ever." "Never despair," I answered; "keep on praying to God for him, and set him an example of total abstinence, and the answer will come." A week later she came to the temperance meeting to take the pledge, and, as she stood up to give her solemn promise, the door opened; her son crept in and stood behind her, and his voice joined with hers in taking the pledge. The poor woman could hardly believe it was true till she looked round and saw him. She burst into tears, and said, "There is my prayer answered." That son took the pledge and became a reformed character. He married a teetotal wife, and has continued faithful to his pledge ever since. My friends, you have a great work to do. You have to train your children to love God, and to pray to Him, to consecrate body and soul to His blessed service, to live as His faithful soldiers and servants unto their lives end; and no one can do this work like a mother. I know how hard your lives are, and what bodily pain and secret sorrows you have to suffer in your busy, hardworking lives. No one but a mother knows all a mother has to bear, and many of you endure these trials and troubles so patiently and nobly, that my whole heart loves, and respects, and reverences you. I learn many a lesson from the poor working woman which can never be forgotten. But, dear sisters, let me cheer you by pointing you to the one source of all strength and comfort—the Lord Jesus Christ. Make Him your friend; tell Him everything. He loves you so dearly, so tenderly. His heart is so large that it can take in every grief and every sigh of His poor toiling children, and then He knows what pain and anguish mean. We can never suffer as our Lord Jesus suffered; we can never weep as He wept, and we can never be forsaken and lonely as He was. Look at His sorrow in the Garden of Gethsemane, when He sweated great drops of blood. Look at His sufferings when they nailed His sacred hands and feet to the cross, Look at Him hanging upon that cross for six hours, lonely, faint, bleeding, broken-hearted, and all because He loved us so dearly, because He yearned to save us, because He wants us all to live with Him for evermore. Oh! what a mighty friend we have in our Lord Jesus! My sisters, come to Him; spread out all your cares before Him; tell Him about your children, your anxieties, your troubles, your pains, your disappointments—tell Him everything. He will listen to you so patiently and tenderly. Hear His own words: "Come unto Me all ye that labour and are heavy laden, and I will give you rest." Rest, that is what you want, you poor suffering, toiling, hardworking mothers! Come to Him, not only in Holy Communion, though that is the most blessed of all ways to draw near Him, but daily and hourly pour out your hearts at His sacred feet. Look up into His loving face, He will not send you empty away. He will bless you, and help you, and comfort you. He will make you holy and heavenly minded. He will make you a good wife and mother. He will bless your homes, your husbands, your children. Oh, that you may meet at last before the throne of God, one happy, united family, to be for ever with the Lord! God bless you all.

Mrs. GRANT, The Vicarage, Portsmouth.

THERE is no time for me, nor could I add anything to those loving words that you have just heard from Mrs. Sumner, and which I trust you will never forget. I now only want to inform you that I am the head of the Girls' Friendly Society in this place, and if any one wants more information about it I hope they will send or come to me, or to one of the clergy. We have between 600 and 700 members in this branch, so that a great many families must know about the society. I beg of you, parents, to bring your young girls (as three fathers did the other day) to have them enrolled as candidates. Let us have them between the ages of eight and twelve, before they leave school. Let us help you to bring them up pure, modest girls. We cannot take the place of the mothers; and we can only judge of the girls' characters from what we are told. We know that some of our members are not altogether living up to the standard of our society, but if the mothers will help us we may yet be able to save them from sin and wrong-doing.

CONGRESS HALL,

THURSDAY EVENING, OCTOBER 8TH.

The Right Rev. the PRESIDENT in the Chair.

CHURCH DEFENCE.

(a) HISTORY OF CHURCH ENDOWMENTS AND PROPERTY.

(b) THE SOCIAL AND PHILANTHROPIC WORK OF THE NATIONAL CHURCH.

PAPERS.

The Rev. THOMAS MOORE, Vicar of Holy Trinity, Maidstone,
and author of "The Englishman's Brief," etc.

THE history of Church endowments and property presents a wide field for investigation. It can scarcely be expected that it can be exhaustively dealt with in the brief space of twenty minutes. The subject might be treated as one affording scope for a purely abstract historical inquiry entirely apart from questions now occupying attention. Or it may be treated with a view to the correcting of certain popular erroneous assumptions which occupy a prominent place in the disestablishment and disendowment controversy now raging around us. These popular fallacies are :—

1. That the State gave to the Church her property and endowments.
2. That the State, therefore, has absolute ownership in them.
3. That the State consequently may, at what time and in what manner it thinks fit, take the whole of the Church's property and endowments from her, and re-apply them at its pleasure exclusively to secular uses. Time will not allow us to deal with the subject in both ways. We choose the latter as most practical and useful at the present time.

THE CASE STATED.—The case, then, between the would-be dis-endowers of the Church and ourselves is this :—They maintain, in the words of the Liberation Society, that "*the great bulk of Church property was obtained directly from the State ;*" that "*the tithe system was created by the State ;*" and that "*a large proportion of the other resources of the Establishment has been appropriated to its use directly by the action of the State.*"—(*The Case for Disestablishment*, p. 67).

We maintain that the State, as a State, never built our cathedrals and parish churches ; never gave to the Church her endowments in lands and tithes ; never, in fact, at any time or in any way, formulated a national, diocesan, or parochial plan of church building and endowment ; and never, from any public national funds or resources, made any provision for the maintenance of the Church, or for the public worship of God in the land. On the contrary, we maintain that the

Church's property in her buildings, and her property in her endowments of lands, tithes, and funded investments, are of private origin, and are, or were, the gifts of her own individual members—gifts given her by them in their capacity as her members, representing all ranks of the community, from the king to the humblest property-holder in the land. Even in the briefest manner to attempt to narrate to this Congress only in its chief outlines the story of how cathedrals and parish churches were gradually built, how the diocesan system was organised, mainly on the basis and boundaries of petty kingdoms, how the parochial system grew up and was gradually extended, chiefly on the lines of ancient manors, till it covered the land, and how endowments in lands and tithes were by the Church's own members from time to time, bit by bit, and under varying circumstances, given to the different cathedrals and parish churches, would more than occupy the whole of the time at our disposal. All this is substantially admitted by the Liberation Society on pages 82-3 in its *Case for Disestablishment*. In varied versions, but without substantially conflicting facts or statements, the same story of the private origin of the Church's property in her buildings and endowments is told by Hallam, Bishop Stubbs, Professor Freeman, and Mr. Green in their respective histories. We shall not attempt in any form to reproduce that well-known story here. We propose to pursue another line of investigation, and to consider a series of links in the chain of another kind of evidence, consisting of facts which only can be accounted for on the grounds that the churches and endowments of the Church were of private origin, and which will, we think, tend conclusively to show that they never could have been the result of any State plan for the national providing of places for public worship, or of any scheme for State provision for the maintenance of the Church and the sustentation of her ministries from any public national funds or other State resources.

WHAT EVIDENCE DO THE CHURCHES AND ENDOWMENTS PRESENT THAT THEY WERE NOT OF STATE, BUT OF PRIVATE ORIGIN?—If the State built the ancient parish churches, how came it to pass that they were so frequently erected in out-of-the-way situations, so far removed from the hamlets and villages in which the people of the manor or parish have immemorially dwelt? How came it to pass that in parishes closely adjoining these churches exhibit such differences in their size, architectural pretensions, internal arrangements, and many other details, as well as in the sums total of their cost, which differences are frequently utterly disproportionate and out of all accord with the extent of the parochial area and the number and character of the population for which they were intended? Then, again, if the State from its public sources built the churches and provided their endowments, how can it be accounted for that the advowsons and presentations of these benefices were not vested in the Crown, State, or State officials; but that, when not vested in ecclesiastical corporations, they were vested in the lords of the manors or other owners of the landed estates within whose area they were erected? Further, on the assumption that the State built the churches, and gave to them their endowments, how can it be explained that their patronage was not only vested in private individuals as their founders (see 25 Edward III., stat. 6), but that they their founders had power in all respects to exercise their right of patronage

without being subject in any way to the control or interference of the Crown or the State, and subject only to the approval of the bishop (see 25 Edward III., cap. 3)? Then, is it likely, if the State from its national resources had built and endowed the churches, that it would have recognised the individual rights of lords of manors, not only to exercise their patronage of these churches, but that it would have permitted them to dispose of, by sale or exchange, their benefices, and in great numbers of cases to assume such trust-ownership in, and trust-disposing power over, the tithes arising within their several parishes as, partially or wholly, to alienate them from the churches to which they belonged, and appropriate them to religious houses and various ecclesiastical corporations (see 15 Richard II., cap. 6, 4 Henry IV., cap. 12)? Then, again, given that the State gave to the Church her endowments in glebe and other lands in accordance with its alleged Acts of Church endowment, how can it be accounted for that these various lands differ so greatly and so disproportionately in their quantity and value, taking into consideration the relative and comparative importance of the various objects for which they were individually intended to make provision; and how can it be explained that the lands given as endowments were often so very remotely situated from the institution or the locality which they were specifically intended to benefit? As to the some 4,000 new parish churches built and endowments provided since 1818, as well as over 4,000 chapels-of-ease, mission churches and rooms, these were all the results of the voluntary contributions of churchmen and of grants made from existing Church property held in trust by the Ecclesiastical Commissioners, save and except a Parliamentary grant of £1,500,000, which was an unprecedented grant made to encourage church building. But this sum was as nothing compared with the vast property of which the Church was robbed by Henry VIII.; and so far as dissenters are concerned, this grant was counterbalanced by the grants which they received from State funds for the support of their ministers from 1722 till 1852.*

SUMMARISED ACCOUNT OF THE ORIGIN AND GROWTH OF TITHES.—The history of the origin and growth of tithes is a very wide subject, and covers a large area of legislative, legal, and literary ground for exhaustive discussion; but for all the purposes of our paper it may suffice to say that the Church, from the earliest times, enjoined upon her members their religious duty and necessity in providing for her organisations and ministries means of permanent support. In recognition of that duty, the tenth of the produce of the soil, and, in some cases, the tenth of the gain of personal employment, suggested itself as not only being in accordance with God's law in the Jewish Church, but as being in accordance with the customs of various religious nations. The question would not unnaturally suggest itself, Why should we Christians do less for our Church than the Jews and religious-minded heathen did for their religions? The voluntary offering of tithes soon became a standing custom. The custom became a part of the common law of the kingdom. When the unwritten custom and law with reference to tithe became a matter of doubt and contention, then, and not till then—and solely and exclusively to meet this emergency—written law with

* See *Case for Disestablishment*, pp. 98-200.

reference to tithe became necessary, not creating tithe, not laying down any new basis of a purely legislative or legal character with respect to the obligation to pay tithe, nor prescribing what things should be tithable, nor how the tithes should be collected, but simply explaining and declaring what the original basis of the obligation to pay tithe really was, and in what manner it should be paid. Thus the 1st of Richard II., cap. 12, declares that tithes are "*due of right and possession to His (God's) Church;*" and the 5th of Henry IV., cap. 11, describes them as "*due as the law of holy Church required;*" while as to things tithable and the way of the payment of tithes, the 27th of Henry VIII., cap. 20, and the 32nd of Henry VIII., cap. 7, as well as other statutes referring to the ancient customs of individual parishes, declare them to be payable according to the laudable usages and customs of the parish or other place where "the tithepayer dwelleth." In not one of the early statutes on tithes is there a single provision by which they are created. Their previous existence is assumed. In not one of them is their payment declared to rest upon a mere common law or statutable basis. It is always on the law of God and His Church. In not one of them is their separate parochial amounts and modes of payment declared to rest upon a legislative basis. The legislative provisions of each statute do but say that they shall be payable according to the laudable, differing customs of the parishes in which they arise. We submit, therefore, that none of these facts are consistent with the alleged State creation of tithes, or primary State prescription of the obligation and manner of paying tithes, and that they are facts which are compatible only with the private, manorial, and parochial origin of the whole tithe system.

THE EVIDENCE AFFORDED BY TITHES.—On the now prevalent assumptions that the State created them, that the State has absolute ownership in them, that the State originally had jurisdiction over them, and that the State has thus by right more disposing power over them than it has over any other kind of corporate property, how can it be accounted for that in the whole of the past history of the Church and nation the State never claimed to have endowed the Church with tithes, to have had absolute ownership in, or arbitrary disposing power over, her property? (see 14 Edward III., caps. 1—3.) If the State created the Church's endowments in tithes, how can it be explained that it never assessed them, never collected them, and never in its temporal courts exercised jurisdiction over their payment, but that it left all these points absolutely to be dealt with by the Church authorities and the Church courts, thereby as a State abandoning its public authority, jurisdiction, and duty over a vast amount of property said to be its own creation, and leaving its subjects in respect to all questions relating to the payment of tithe to be dealt with only and absolutely by the authority and law of the Church in her own courts? If the State endowed the Church with tithes by virtue of an Act or Acts of Parliament, how came it to pass that, not only were the number of things tithable in even closely adjoining parishes so unequal, but that the total amounts of tithes in such parishes were so utterly disproportionate as to present hundreds per cent. of an inequality? Then, if the State, as is alleged, in this manner endowed the Church, why was it—seeing these greatly disproportionate inequalities resulting from its scheme of endowment—that, in the long course of

centuries it never attempted, as the assumed original donor and absolute owner of these endowments, to remedy those inequalities by re-adjusting, re-apportioning, and re-applying them from time to time the better to meet the ever-changing wants of the Church and nation with respect to continual fluctuations of the increase and decrease of populations in the various parishes in the kingdom? On the theory that the State was the original donor and the owner of the property of the Church, how can it be accounted for that it never acted as if it were conscious of that fact, and abstained even from assuming the office of executive trustee over the Church's property, until by the passing of the Tithes Commutation Act and the Ecclesiastical Commission Act it assumed and executed its office of trust over them by changing tithes into a tithe rent-charge, and vesting the cathedrals and episcopal estates in commissioners, and then only for the more effectual application of their increased and surplus incomes to the spiritual wants of the Church in providing for spiritually destitute populations?

THE ALLEGED PROPERTY OF THE POOR IN TITHES.—Tithes in England were never in their third or fourth part, as is popularly but fallaciously reported, legislatively or legally chargeable to the support of the poor. The statutes 15 Richard II., cap. 6, and 4 Henry IV., cap. 12, provide that in the cases of tithes being alienated from their parishes and given to religious houses a sufficient amount of tithes shall be reserved, or an endowment in lieu thereof, providing for the support of a vicar and the relief of the deserving poor. So far as we know, there was no legislation in this respect with respect to tithes not alienated from their parishes. It is to be assumed that in all such cases the deserving poor were out of charity relieved, and that, as a rule, no legislation was required to enforce upon the parochial clergy the practice of Christian charity. Those who are so zealous, for reasons of their own, in urging the claims of the poor, must follow the tithes which, being alienated from their several parishes and appropriated to religious houses, were so chargeable, which, with other property of the religious houses, were confiscated by Henry VIII., and given to courtiers and politicians, his favourites, some of whose successors have wealth, rank, and political power, inherited or acquired, arising out of their possession of this spoliated property of the Church.

WHAT EVIDENCE DO THE STATUTES AFFORD OF A NATIONAL SYSTEM OF ENDOWMENT?—Now, let us seek for the evidence which ought to be forthcoming on this subject of the alleged State endowment of the Church from the records of the Church and realm. Surely, if such a transaction ever took place in England as a national formulation of a plan of Church endowment, whether designed all at once or bit by bit and time by time, or to be carried out all at once or in succeeding centuries, there ought to be forthcoming some charter or charters or statute or statutes setting forth this great and important national and ecclesiastical transaction. Why is such a document not forthcoming? It cannot be found. Why cannot it be found? It does not exist. Why does not such a document exist? Because no such alleged transaction ever took place in the history of the Church and kingdom as the formulation of a plan by the State of National Church endowment. But it may be said the transaction may have taken place, but the national record of it may have been lost. Well, be it so. But it is not likely that such a thing could

ever take place. In any case, if the Church had ever been endowed by the State that fact could not have been kept a secret. The event must have been known at least to the authorities of the Church and the authorities of the State ; and it is only reasonable to suppose that if the statutable or legal document setting forth this act of State endowment had been lost, then in the records of the Church, and in some out of the many succeeding statutes of the realm legislating on Church property, there would have been some reference or allusion to it. But is there in Church or State document any reference or allusion to such an alleged act of State endowment ? Not one. Why ? Because no such event ever took place. The only two statutes which contain any definite statements or even references to the founding of churches and the providing of endowments are the Statute of Provisors, 25 Edward III., cap. 6, and 24 Henry VIII., cap. 6, and 24 Henry VIII., cap. 12, sec. 1, and they both trace the property and endowments, not to public State origin, but to the liberality of the king's most noble progenitors and the ancestors of the earls, barons, and other nobles of the realm who, as lords of manors and advowees, claimed and had, therefore, the sole right of advowson to present persons to the benefices which they had severally founded.

HOW HAS THE STATE DEALT WITH THE PROPERTY OF THE CHURCH ? —We are not referring to the occasional rapacious and lawless acts of tyrannical kings and oppressing barons, who at times violently laid hands upon the temporalities of bishoprics and benefices and subjected Church property to enormous exactions and extortions. These things were from time to time by the Church protested against, and remedied by the State guaranteeing to the Church the peaceful possession of her property (see 25 Edward I., stat. 1, cap. 6 ; 9 Edward II., stat. 1, cap. 9, and stat. 2, cap. 11 ; 14 Edward III., stat. 4, cap. 1). We refer to the manner in which the Crown and the State from time to time publicly dealt with Church property, How did William the Conqueror deal with it ? Why, while he confiscated not only all the landed estates in the kingdom, and even the Crown itself, he laid no spoliating hand upon Church property. Baronies, manors, and other estates he returned to their former owners at such prices of redemption and terms of service as he thought fit, giving to his victorious barons almost all that they pleased to take. All titles to property were then broken, and all succession to property was interrupted, save and except the title and succession to the property of the Church. Its title was never broken, its succession was never interrupted, even by Henry VIII. Even the property of the religious houses, which Henry VIII. induced Parliament to grant him power to confiscate at the Reformation, was confiscated, not on the grounds that the property of the religious houses belonged to the State, and that it, therefore, had power to take it and re-apply it to secular uses, but, as it is set forth in the preamble of 31 Henry VIII., cap. 9, it was confiscated on a religious pretence, that statute setting forth in substance that the religious houses had ceased to apply their property to the specific religious uses for which it was originally given, and that it was, therefore, expedient to take it from them and more efficiently to re-apply it to other religious uses. But whatever Henry VIII. did with the property when he got possession of it, the confiscatory statute contains no professions that it was given to him for the purpose of enriching his nobles, favourites, and

others with the spoliated houses, estates, and tithes of the Church, the possession of which their successors at this present moment enjoy. Even Oliver Cromwell, political and religious revolutionist that he was, never put forth such claims nor formulated such a scheme for nationalisation of Church property to secular uses as those which are embodied in the manifesto of the Liberation Society. Oliver Cromwell changed the external form of the religious use to which Church property should be applied, but he never diverted the property of the Church from religious uses altogether. Coming down to modern days, it is alleged by the Liberation Society that the State, by vesting the episcopal and cathedral estates in trust in the Ecclesiastical Commissioners, and by dealing with tithes in passing the Tithe Commutation Act, claimed absolute ownership in and disposing power over Church property. But our reply is simply this, that in neither the Ecclesiastical Commission Act nor in the Tithes Commutation Act is there a single claim put forth by the State to this effect, nor is there a single sentence in either Act which would bear such a construction. The preamble of the Ecclesiastical Commission Act specifically declares that its provisions were intended to give powers for the more effectual providing for the cure of souls, and the Tithes Commutation Acts, for the convenience of the tithe-payer and the tithe-receiver, simply changed the payment of tithes from payment in kind to a money payment. There is not a single sentence in either Act to the effect that the State endowed the Church and that the State has a right to disendow her, or to deal with her property other than upon the long-settled basis, and for the purposes and according to the conditions of its well-understood trust. The State in dealing with the episcopal and cathedral estates and with tithes in the way we have described simply dealt with them as it deals with all other corporate and charitable property, and as it has dealt with all such property under the provisions of the Charitable Trusts Acts and by the appointment of the Charity Commission.

THE CASE OF THE IRISH CHURCH SUPPLIES NO PRECEDENT FOR THE SCHEME OF THE LIBERATION SOCIETY.—Is the case of the disendowment of the Irish Church pointed to in reply? There is no resemblance at all between the two schemes. In the case of the Irish Church the same Act that disestablished her recognised a new church body, and the same Act that disendowed her preserved to her on favourable terms her churches and parsonages, and re-endowed her with half a million sterling, at the same time offering a premium of $12\frac{1}{2}$ per cent. to all clerical commutations of income thrown into the new endowment fund. Save and except strictly personal compensation to bishops, clergy, and other persons having any pecuniary vested interest in Church property, none of those provisions are embodied in the proposed Liberation scheme. Every vestige of the Church property existing before 1818 is to be swept away, and to whomsoever churches and endowments built or created subsequent to 1818 may go, they are not in a single instance by the provisions of the Liberation scheme to go to the new Church body, for it is a part of the scheme to blot the ecclesiastical body or bodies as now known to the law out of legislative and legal existence, and to prevent any legislative recognition of such a body in future except upon the common basis upon which any voluntary society may be founded, so that, in fact, a Friendly or Trades' Union

Society would have more privileged legislative and legal existence than the newly re-organised Church of England after the enactment of the Liberation Society's scheme for disestablishment and disendowment ; so that if any person came forward on the day after disendowment and disestablishment offering to endow the Church of England with £1,000,000 sterling, there would be positively no Church body in existence that could receive it or in which it could be vested. (See *Liberation Society's Case for Disestablishment*, pp. 165-85.)

IS THE PROPERTY OF THE CHURCH NATIONAL PROPERTY?—If the property of the Church be national property, bearing the honest definition of the phrase in mind, it can only be so in a qualified and limited sense. It is not national as to its origin. It has come to the Church from private sources. It is not national in the sense of its being held in one common trust for the equal and common indiscriminate use of the people of England. The churches and their endowments are strictly parochial, and as such are exclusively intended for the accommodation, use, and benefit of the people of each parish. The property of the Church is, strictly speaking, no more national than is the property national of every local corporation in the kingdom. If there be any sense in which the property of the Church is national, it may be said to be in the sense that its existence is co-extensive with the whole national area, forasmuch as the whole kingdom is divided into parishes, and there is, with the fewest exceptions, if any, a church and Church endowments in lands or tithes or both in every parish. There may be a further sense in which the property of the Church may be described as national, in that, though its use is topographically limited, local and parochial, the State is its supreme trustee to see to its proper application to the objects for which it is intended ; just as the State is the supreme trustee and, in a sense, claims primary ownership in all corporate and private property in the kingdom. But if the property of the Church can, in any sense, with accuracy be designated national property, it cannot be called national property in a general and unlimited sense. It is and can only be regarded as national property in the sense of being national for a specific, religious, and ecclesiastical use, to which it has from the date of its creation and dedication to this use been for long centuries exclusively applied. The national right of trust and of ownership in Church property is, therefore, limited to the State seeing to it that the property is properly and efficiently applied to its religious and ecclesiastical uses, and that its use, benefits, and advantages are secured to its subjects on the basis, conditions, and subject to the parochial and other limitations set forth or implied in the terms of its trust. Of course, the State has power by a single enactment arbitrarily to sweep the trust and the property away altogether, for, indeed, the State, by its legislative machinery, can deal as it thinks fit, not only with Church property, but with all corporate and private property in the land. But it can scarcely be conceived that the State would so arbitrarily exercise its legislative powers ; at least there is no historical precedent of its ever having done so. How has the State in the past regarded the property of the Church ? The State has never by any legislative enactment put forward the claim to its having endowed the Church. It has never claimed absolute ownership in or arbitrary disposing power over the property of the Church. Such claims as are put forth by the Liberation

Society—namely, that the State endowed the Church, that the State, therefore, has absolute ownership in the property of the Church, and that, this being so, it is right and expedient for the State to take the property of the Church and re-apply it to civil and secular uses, are claims unprecedented and unknown in the history of England. In proof of "the right of the State to Church property," the Liberation Society, in adducing its best arguments, states, on page 67 of its *Case for Disestablishment*, that "the State has always prescribed the conditions on which the property has been held." It is a sufficient reply that the State has done, and still does, exactly the same with reference to not only all corporate but all private property in the kingdom. What constitutes title—terms of tenure, the amount of rates, taxes, and other charges it may be subject to are determined by the State, and alterable at its pleasure with reference to all property, but we do not say that all property, as a consequence, in any absolute or limited sense, becomes national property. The Liberation Society further says on page 68 that at the Reformation the State practically took Church property from one religious system and gave it to another and antagonistic one; our brief and conclusive reply is that in not one of the Reformation statutes is there a single word about the transfer of property, nor anything to lead to the supposition that Henry VIII. and his Parliament regarded the title, succession, and right to Church property in any way affected by any changes in the Church which took place at the Reformation. Still further, the Liberation Society says that "the Church costs the nation just so much as it would gain by disestablishment." Our reply is that the same may be said of all corporate and private property in the kingdom. But what an argument! All corporate and private property costs the nation as much and just as much as it would gain by its confiscation! Disestablish and disendow the Church, and the State will gain! But what a gain!

WHAT, THEN, IS THE TITLE OF THE CHURCH TO HER PROPERTY?—It is a title resting upon original, voluntary, lawful devotion, acts and deeds by virtue of which her individual members, representing all ranks and all estates in the kingdom, built her churches and provided for their endowments. It is a title which has the corroborative sanction of centuries of customary use and common law. It is a title which, through hundreds of years, has received the repeated confirmation of the legal decisions of the civil courts, and the legislative and executive confirmation of written or statute law. It is a title placed beyond all possibility of impeachment of many hundreds of years' continuously successive possession and use of the property held under it. It is a title which, as we have shown, was not broken, nor even questioned, by William the Conqueror, Henry VIII., nor by any sovereign or other head of the State at any time. And it is this title which the Liberation Society questions. It is this title which it proposes for the first time in history to disregard and break. It is the property held under it on which it proposes to the State to lay spoliating hands to such an extent as to rob the Church, churchmen, and Englishmen of its possession and use for religious and ecclesiastical purposes, and to alienate and re-apply it to secular objects altogether. Will churchmen stand or allow this? Will Englishmen stand or allow this? If such a title be broken, and such property held under it be forcibly taken from the Church and from

the uses of religion, then, we ask, what title to property will remain indefeasible? What property will be safe? If, then, the State never endowed, never claimed to have endowed, and never dealt with the property of the Church as if it had endowed her or as if it claimed absolute ownership in her property and endowments, on what grounds we ask, according to what precedent, example, or law, and in what sense, can the property of the Church be with accuracy and propriety designated national property? By what statute law, then, is the property of the Church defined, declared, and set forth to be State-originated or derived property? By what law is it regarded in an absolute, unconditional sense as national property? Where is even the legislative precedent for so regarding it? Where is the legislative example for so dealing with it? Where is the parallel in the history of England for such an alienation, spoliation, nationalisation, and secularisation of Church property as that proposed by the Liberation Society's scheme of disendowment with respect to the churches and endowments of the Church of England?

CONCLUSION.—If on any grounds the Church's endowments in lands and tithes, or ecclesiastical or private property, are confiscated to the nation for the general public use, what is to prevent all other corporate, charitable, religious, and Nonconformist chapel property, or other property being confiscated to the State, and being, on the same principle, applied by it to general national uses? Let not Nonconformists and the Wesleyans and other Methodist bodies imagine that the Church only is to be spoliated, and that their property in chapels and endowments will be preserved! Let not landowners and other owners of property in the kingdom imagine that the ancient and indefeasible title of the Church to her property can be nationally ignored, her right to it to be disregarded, and that it can be forcibly taken from her by the coercive power of an Act of Parliament, and that their property can in turn escape similar treatment. If the property of the Church in land and in tithes, or a tenth part of the land, is to be nationalised, what principles of legislation—what considerations of expediency—what restraining maxims of justice, equity, and honesty, and what length and indefeasibility of title can prevent all land and all property or charges on land in turn being nationalised? Who shall arbitrarily fix the limits of the revolutionary confiscation of property once the property of the Church, which is held on the oldest and most indefeasible title in the kingdom, is forcibly taken possession of by the State, diverted from the purposes to which, and for which, it was originally given, and which has been for long successive centuries devoted to a religious use? Will this wholesale spoliation of Church property ever take place in this kingdom? Who can tell? That will depend on the will of the Parliamentary candidates whom the electors send to Parliament. The will of the Parliamentary candidates in the matter will depend upon the will of the electors of the kingdom whom they will be selected to represent in the House of Commons. The will of the British electors will depend upon their ignorance or knowledge of the history of the Church, the nature of proposed disestablishment and disendowment, and the tremendous issues at stake in such proposed revolutionary measures. Their amount of ignorance or knowledge on the great and important subjects will depend upon our efforts as laity and clergy to teach them, to inform them, and

thoroughly to educate them while we have time, and while our opportunity lasts, upon these momentous questions.

THE ATTITUDE OF THE LAITY AND THE CLERGY TOWARDS THIS QUESTION.

1. Are the churches and endowments our religious inheritance?

Then let us not despise it, and for one morsel of political gain or advantage sell or barter away our birthright. Let us remember the noble words of Naboth to Ahab, "The Lord forbid it me that I should give the inheritance of my fathers unto thee."

2. Are the churches and endowments an inheritance in which our children and children's children were intended to have a religious beneficiary interest?

Then let us not by voice or vote or deed of ours take part in cutting off the entail, but let us guard it, keep it, defend it, and hand it down to them as our faithful fathers in successive centuries past have handed it down to us.

3. Are we tempted through indifference, love of ease, a false sense of a false security, or despondency, to take no part in the defence of our inheritance?

Then let us remember the words of a certain pious and patriotic Jew in a great crisis in the history of his people:—"If thou altogether holdest thy peace at this time, then shall their enlargement and deliverance come to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"

4. Are we told that it is sufficient merely to do our spiritual work, go on building up and extending the Church, leaving the work of defence to the providence of God?

Let us beware of a dangerous fatalism, and remember that it is true in everything that God helps those who help themselves, and let us remember the noble example set us by the patriotic Jews in rebuilding the walls of Jerusalem:—"Every one with one of his hands wrought in the work, and with the other hand held a weapon."

5. Are we told—though not without some mocking satire—that like the Christians of old we should take joyfully the spoiling of our goods? Let us remember that the spoilers were heathen, and not professing Christians—that the spoiling of their goods was not commended by St. Paul, and that if the spoiling of Church property be good for Christians who are churchmen, it is good for Christians who are dissenters as well.

Let us, then, from this day, as a part of our solemn duty as Englishmen and churchmen, clergy and laity, give ourselves in our several spheres of work to the diffusing of accurate information upon these subjects amongst the electors and the people; let us inform and educate them with respect to all that concerns and is involved in the possession and retention of our great and inestimably valuable inheritance in the Church of England, so that when the day of decision comes they may never by voice or vote of theirs contribute to the writing of the word disendowment with reference to the Church property on the statute-book of England.

(b) THE SOCIAL AND PHILANTHROPIC WORK OF THE NATIONAL CHURCH.

The Right Hon. A. J. B. BERESFORD-HOPE, M.P.

I HAVE to treat a large subject in a few minutes, so I will assume without proof that the controversy between the supporters and the opponents of an Established Church has reached a stage in which pleading for mercy is to take a flagrantly insufficient attitude. Whatever may be the outcome, let the cry of justice rise on high. If our assailants prove to be a Chinese army, terrible with gongs and grotesque trappings, let us expose the imposture; but if the attack comes upon us, instinct with the obstinate vindictiveness engendered by class hatred, let us then beware of surrendering the advantage which assuredly comes to the side which refuses to leave the attack to the assailants' convenience. It is no longer enough for the defence of the Established Church to appeal to its ancient constitutional prerogatives, for in the mouths of those with whom we have to reckon, acknowledged privileges are travestied as an old injustice; nor will the case be much mended if we should be fortunate enough to show that the institution, of which the existence is menaced, dates back to days whose memory is dim, for the great philosophers, before whom we are bidden to bow down, show an irresistible propensity for returning to the artless ways of childhood, and are never so happy as when they are pulling up the roots to see how the plant has grown.

One line of argument remains, itself, it may be, not adequate to carry conviction to minds which do not wish to be convinced while they are waiting to be squeezed, but one which can at all events claim to submit the value of the established order to the test of practical results. This is the demonstration of active and increasing benefit on liberal and popular lines, as the terms are understood, bestowed on the Commonwealth by the institution which is now standing on its trial, to be judged, as we hear, by its works. On these lines I take my stand; and I contend that, while for my own part cherishing the Church of England as that, spiritually, which I have learned to respect as an integral constituent element of what is not only a commonwealth, but also a realm—that is, a state in which the ideas of liberty and of order are equally and concurrently developed, yet, for the purpose of the present controversy, I am content to base my defence of it on reasons derived from the practical benefits of which the Church of England, as it now presents itself, is the gracious and unstinting dispenser to a willing people. I call on you to declare that these benefits are so special, and are increasing in so remarkable a ratio, that every year the plea for disestablishment stands exposed as more flagrantly unjust and unreasonable.

My argument, as I shall proceed to unfold it, is mainly intended to confront the sophistries of liberationism by the irresistible logic of facts and figures; but it may have a further use so far as it tends to comfort some scrupulous churchmen, to whom Establishment may be a stumbling-block, although I am glad to think that the number of those who find a discrepancy between the defence of the Church in its legitimate organisation, forms, and privileges, and the maintenance of a good understanding between Church and State, is rapidly lessening; for it is no longer possible not to see that repudiating Establishment as an allowable principle leads to the denial of the great truth, that the Lord God

Omnipotent reigneth and calls for the homage of His creatures, while it ultimately lands us in the dilemma of having to accept a condition of persecution as the only natural one for the Christian Church to exist in. No doubt the earlier writings of the Tractarians, coloured as these were by Erastianism, turned sour, which lay at the bottom of the Nonjurors' system, tended in the direction of such theories; but with those men at that time it was but a natural recoil from present and palpable shortcomings.

The successful career of the Colonial Churches, and of that of the United States, and the rally in Scotland of our Communion, are not to be assumed as any abatement of my position, unless it can be disproved that these, as branches from one stem, prove the vigour of the parent tree, so that, although separately unestablished, they yet as a whole are constituent elements of that great Church of which the Established Church in England is the central and most powerful organisation.

Passing, then, from theories to facts, what was the confessed condition of the Church up to, let us say, half a century back? We may cheerfully own that it was in those days the instrument of much—although unequally distributed, and too often imperfectly developed—good. But it was an institution which externally presented itself under the aspect of claiming deference rather than of earning consideration, and in respect of its internal organisation it was notably defective in all of the deliberative and administrative machinery needful for bringing the public opinion of clergy and laity to bear upon each other, upon themselves, and upon the whole Church, for the advancement of the common weal. Bishops, dignitaries, incumbents, layfolk—each and all of them were standing in a magic circle, within ear-shot and eye-shot of each other, and yet unable to join hands for any reciprocal help. The generally unenviable privilege of years carries with it abundant consolation when it enables the man, who has been striving to live all his days with open eyes and pliable hands, to grasp a revolution so overwhelming and yet so beneficent as the one which reckons for its term the short space of thirty-three years, since the day when, with infinite dexterity and perseverance, Bishop Wilberforce wrung from a bewildered and very timid Government what was generally esteemed the perilous concession of a two-day Session of the Convocation of Canterbury—a gift which would not in all probability have really been yielded but for the worldly wise conviction that nothing could come of it. The untying of the tongue of Convocation was in various ways the beginning of difficulties, as the pains of sensation began to thrill through long-numbered limbs. I pass over the questions bearing upon the internal constitution of Convocation as a clerical assembly. The work of active life opened out its vista to the Church laity, though the gate was still barred, and the problem of their representation was canvassed with a zeal which we must own to have been somewhat crude. On the one side was the old constitutional system of Convocation, and, on the other, the spectacle of the new clerical and lay assemblies of the American Church, and of those which were springing into being in the Colonial Church. At home, were searchings of hearts, the most ardent reformers were only bent upon some tentative experiment, and the business on which they desired to engage the laity was administrative details, and not those declarations of the faith which were the most solemn functions of ancient synods.

But even this, to minds cast in the reverential mould of Dr. Pusey's presented itself as perilous innovation. Yet a little fermentation, and the way of safety opened out with the meeting of the first Church Congress; and when the Church Congress itself left something manifestly to be desired, with its fixed debates, loose constitution, and no voting—first one diocese and then another called into being its formal assembly, assembled by election, and with definite rules for reaching a decision under the Bishop, and thus invested with an instinct of orderly authority which no Act of Parliament could really have bettered, though launched by the spontaneous energy of the Church, in the mixed conference of clergy and laity, by the side of, yet not superseding, the Congress. Then, in natural sequence, came the Central Council, and, last of all, that house of laymen which is yet to assemble in concert with the Convocation. Thus, then, is the Church Administrative of 1885 existing on a broad popular basis, but under the conditions of establishment, and by the aid of such establishment, having worked out for itself—with no wrong or disadvantage to those outside of its own pale, though inside that of the State—a condition of co-operative administration, of freedom of speech, and of freedom of action, worlds in advance of anything which could have been dreamed of half a century back, the quintessence, in fact, of liberty and the living image of liberalism. Why do I use those two words? I desire to believe that they are synonymous. But I cannot trace the connection in a liberalism which employs its resources to select as the victim of a malicious and purposeless spoliation the one institution of the country, which has known how to create for itself a representative life on the broadest basis, from its own inherent energy.

But so far I have only been speaking of the Church Administrative. There is something more hallowed even than administration—namely, prayer. What account have I to give of the Church devotional during the last forty or fifty years? I have, I am glad to say, the materials ready at hand for my general answer, in a form of incontestable authority no other than a Parliamentary return. In 1874 the late Lord Hampton obtained a return in the House of Lords, which came in by dioceses in 1874 to 1875, and was reprinted for the House of Commons—"showing the number of churches (including cathedrals) in every diocese in England, which have been built or restored at a cost exceeding £500 since the year 1840; and showing also, as far as possible, the expenditure in each case, and the sources from which in each case the required funds were derived."

It will at once be seen that the return, though most instructive, is not a complete one for my present purpose. It takes no account of that vast accumulation of co-operative Church-work where each sum total may not have quite reached the limit of £500. Lincoln volunteers the supplementary information and the sums between £100 and £500, amount to £36,413. Strange to say, too, parsonages are excluded, though we obtain a glimpse of what they might stand at in the volunteered information for the rural diocese of Oxford, and then they cost during the prescribed period the remarkable sum of £548,616. Endowments are another and necessarily very large omitted item, while Church schools and colleges, mission rooms and institutions, find no place, and in a direct reference to churches the ceaseless

stream of munificence flowing day by day, and month by month—poured into the lap of the Church for all the incidents of worship, finds no record. Finally the enumeration does not reach down to our own days, but only includes the period between 1840 and 1874, since which time I dare to assert that the offerings have gone on accumulating in an increasing ratio, not to point out that men now subscribe to new Bishoprics. With all these abatements, however, the value of the figures speak for themselves, for they appear as the huge lump sum of £25,411,430, while the proportions which purely voluntary offerings bear to the funds, available from formal sources, may be tested by the fact that in the diocese of Exeter (then including Cornwall) out of a sum total of £782,305, private subscriptions stand at £709,253; while in Lichfield, which then comprehended the counties of Stafford, Derby, and half Shropshire, the voluntary contributions stand at £1,078,584 against a general total of £1,177,584. In London the ratio is even, though slightly, more satisfactory, as the general total is £2,770,826, of which private gifts represent £2,571,194. £1,305,357 spent upon new churches in the rural diocese of Oxford, containing no other even moderately large towns than Oxford and Reading, along with the more than half a million for parsonages, is a testimony to the great administration of Bishop Wilberforce—more eloquent than the most florid sentences of the rhetorician. I cannot, of course, pretend to guess how many millions may be represented by the omitted items all over England.

I must, in passing, observe that the four dioceses of Wales, which the glib Liberationist is never tired of presenting as wholly given over to Dissent, appear in this return as yielding an aggregate contribution of £1,284,468, under, as I must again point out, the single head of church building and restoration.

Let us now come to closer questions with our figures, for they are full of interesting suggestions. Let us take their dry bones and clothe them with flesh, and bid them live—an exceeding great army of momentous facts. What is the story which these aggregate millions, so suddenly let loose, tell? Is it not that of a young Church life, intense, varied, equably distributed, welling up like the great waters of a thirsty land, pervading the length and the breadth of the country, and compelling every district, stamped as it may be with the changeful distinctions of town and country, of north and south, to take upon itself the one sweet yoke of Christian discipline? These churches, built or restored, are no longer the mouldy temples of dulness, in which for the grudging fragment of a Sunday our grandparents had slumbered. They speak of a worship fervid, bright and frequent, and the revived respect for holy seasons, such as this generation has learned to value. They speak on the part of those whose munificence has had so large a share in building up the good result, of a religious life, intense and patient, with many hopes and many fears, and a perception of the personal duty of the baptised Churchman to his Church, overflowing in language, and in actions, which would a very short time since have been the unintelligible jargon of alien modes of thought, and, if noticed at all, would have been put on one side as narrow and repulsive Specialism. They speak, on the part of the clergy, of a life more and more passed in the

silent presence of the Unseen; of hard continuous watching at the post of duty; of the never-ending toil of a ministry, where each soul is a loan of which the account is due. In fine, it would not be stilted language to say that the condition of the Church of England now, compared with what it was in 1840, points to the creation within us, and around us, of a new national power, and a general energy which cannot, without treason to truth, be denied or even depreciated. Those who measure it and love it not are accordingly paying it the compliment of trying to stamp it out.

I may be told that I am proving too much, and that a Church which can do so much, and in so short a time, from its own resources, does not now need the crutch of the State. This is simply the argument of the brigand who cannot find a record of ill-deeds to justify his spoliation, but is forced to seek it in an appeal to that jealousy which ever dogs the path of virtue. To disestablish under such conditions would be to reverse the parable, and punish the good servant by taking away the talents which his faithfulness has accumulated. Of course, a Church, such as ours now is, would be better prepared for disestablishment than it would have been half a century back. But still more emphatically would its disestablishment now be more cruel and indefensible, for the confiscation would be the penalty for conforming to, and not for straying from, those conditions which are, according to the strictest theory of technical liberalism, the tests of the success and well working of institutions—such as expansiveness, elasticity, popular acceptance—evident practical results. The Church, cannot, of course, be turned into a something which is the antithesis of its own definition; but, being the Church, it is becoming more popular in constitution, more interesting to the multitudes, and more available for its appointed work, far beyond the dreams of its best friends in a past generation; and the way in which Liberationism grapples with the phenomenon is to deafen the air by loud screaming—“down with it, down with it, even to the ground.”

These clamourers are behaving after their kind. But the case is very different when one whose splendid eloquence had hitherto been uplifted to proclaim the blessings of the Established spiritual order, by not discouraging the despoilers gives them effective aid. It is mocking our understandings to talk of “a large observance of the principles of equity and liberality” in connection with wholesale and purposeless rapine, and it is outraging our moral sense to prophesy soft things about “the vitality of the Church of England” over indefinite confusion and limitless ruin.

ADDRESSES.

(a) HISTORY OF CHURCH ENDOWMENTS AND PROPERTY.

The Rev. AUGUSTUS JESSOP, D.D., Rector of Scarning,
East Dereham.

WHEN a man has to address an assembly like this on a great subject in a very little time, he cannot afford to indulge in the luxury of a preamble. I must start by reminding you that, although the history of the first planting of Christianity in these islands begins in the region of the fabulous, there are certain landmarks of that

history which are solid and irrefragable. You may question as you please as to the *locale* of their several dioceses, but it is quite certain that there were three British bishops at the Council of Arles in 314, and their names have been handed down to us. Arles is a long way off, and any one who has travelled down there knows that the old Roman town is not to be reached without some considerable expense even by rail. How did the British bishops get there? Who paid their expenses? Where did the money come from? Forty years afterwards another Council was held at Ariminum, further still from home. If we are to trust Edward Gibbon, an unexceptionable witness, there were at this time thirty or forty British bishops—a number of them were present at the Council. Some of them paid their own expenses. Three were too poor to do so, and consented to draw upon the fund which the Emperor Constantius had provided. This act of theirs provoked remark at the time, and the same sort of feeling against their taking the Emperor's money existed, which has existed in our own time when a voter at a contested election has accepted his expenses from one or other of the candidates. Seventy Christian years after this occurs the mission of Germanius and Lupus, and the memorable meeting at St. Albans concerning the Pelagian controversy. In the meantime the Romans had finally relinquished their hold upon this island; the Britons had been left to govern themselves. When that remarkable assembly took place, we are told by the historian that the British bishops were specially distinguished from the foreigners by the splendour of their garments and the evidence of riches they displayed.

Observe, we have come now far into the fifth century. The next century is the century of Saxon invasion. The heathen swept over the land, and when a wave of heathenism sweeps over a country disendowment naturally follows; but when men talk of the mission of Augustine as if it were a mission for the conversion of a people wholly steeped in heathenism they talk as men who are ignorant of history. Doubtless, the conquering heathen had pillaged and oppressed, but if there is one thing more certain than another it is this, that whatever may have been the condition of the Christian Church in England on Augustine's arrival, corrupt though she were in doctrine and faulty in her practice, yet that Church still existed in some sense as an organised corporation—her clergy spoiled, it may be, of much of her possessions, deficient in culture, and disheartened by all they had gone through, but not beggared nor stripped bare, but having still property to support her ministry—possibly property enough to attract even unworthy men into her ranks. I understand the mission of Augustine to have been precisely such a mission as might at any moment be sent by an Archbishop of Canterbury to any of the Eastern Churches with the object of infusing into such Church some new life, and of bringing that Church into closer union with the rest of Christendom. The point, however, is that when Augustine came, ecclesiastical life, ecclesiastical organisation, had not become wholly obliterated in these islands, but had survived the generations of warfare and pillage, presumably therefore retaining some considerable portions of its property which not all the merciless rapacity of the conqueror had deprived it of. Augustine was with us just eight years. Regard him as an emissary from the most potent of all living Churches to a Church that had greatly fallen away from the life of our Lord, which had become confused by ignorance, dulled by isolation, and was, if you please, a but moribund. and the immense awakening, the immense stimulus, the immense revival brought about in those eight years, wonderful though it were, becomes at least intelligible; but, regard it as a simple mission by preachers of an unknown Gospel to a heathen people who had never known the Saviour's Name, the success becomes not only wonderful, not only inexplicable, but to some minds absolutely incredible. Again, I must remind you what my point is. When Christianity penetrated first into this

island I do not know, and no one can tell me, but this I do know, that there are proofs that in Roman times, and for centuries after, an ecclesiastical organisation existed in this island, held its ground from generation to generation, its bishops and presbyters keeping up an unbroken succession and exercising religious functions and possessed of some influence and authority, such influence and such authority as conceivably may rest upon a merely moral or intellectual basis in certain states of society, but which if it were dissociated from such resources as we understand by the possession of property in those rude and barbarous ages could not, in my judgment, have continued to exist at all.

To pass on. When in the latter half of the seventh century Theodore came, he found an organisation so perfect that one of the first things he did was to hold a Visitation of his diocese, and one of his grounds of complaint against St. Chad, Bishop of Lichfield, was that he had been consecrated by two British bishops. When he moved to the north he may have found, and he did find, the great church of York in a somewhat dilapidated condition, but that it was far from ruinous is plain enough from the fact which the contemporary historian has put on record—viz., that he scrupulously whitewashed the sacred walls. Theodore had been in Britain four years when Bede the Venerable was born. Before Bede reached manhood, he tells us that the Church had already grown too rich. Church property, for the most part, was in the hands of and administered by powerful corporations, monastic or diocesan, and the massing of this property had become perilous. It was Theodore's great aim to break up this over-centralisation of ecclesiastical resources. The dioceses were sub-divided—and perhaps the parochial organisation followed—I say perhaps, for I do not much believe in any great organic change having been effected in the constitution of Church or State in England in early times by a *coup de main*. Things grew to what they became in the slow lapse of centuries. But the effect of Theodore's reforms was to bring about the increase of resident clergy in the several townships, and to substitute for the somewhat fitful, irregular visiting of this place and that place by itinerant preachers and celebrants the settling down for life of a parson who was irremovable, and whose maintenance was assured, it matters little for my present argument how. Inevitably, as time went, there was a tendency for the owners of the soil to invite this priest and that priest to accept this or that benefice; precisely as there is now, as there always was, and gradually gifts of land were made—i.e., the parson's glebe, but the glebe was never in my judgment the main support of the parson. Whence then did these Bishops of Arles and Rimini derive their incomes, by means of which they met the vast expense of a journey to the other end of Europe? Whence did these disputants derive their resources to make the display they did at Verulam? Whence in the main did the revenues come which sufficed to keep up a succession of clergy from century to century, which when centralised made the earlier diocesan incomes dangerously large? The great bulk of those revenues at all times was, I believe, derived from the tithes. Here, again, I desire to enter my *caveat* against those who, with that mischievous hankering after definiteness in everything, and that superficial demand for a categorical answer, will insist on asking when the payment of tithes was enforced upon all Christians, and when the payment of tithes became compulsory by the law of the land in England. Such matters as these are not things which start into maturity, they are matters of *growth*. When it became the common law of the Church and the condition of Church membership that a tenth of all the produce of the soil should be paid for the support of the worship of God, the maintenance of the ministers of the Church, and other ecclesiastical purposes, I do not pretend to say; but this I am quite certain of—that when people, relying upon a foolish *dictum* of that profound scholar and antiquary, John Selden, maintain that the

origin of tithes in England dates from the time of King Æthelwulf, father of the great Ælfred, they are taking up a position which is nothing less than ridiculously untenable. You might with much more reason assert that Æthelwulf was the originator of the Poor-laws. If Æthelwulf's queer donative proves anything it rather proves that when he made the grant of a tenth of his private property he was making a sort of compensation for his remissness in paying dues which ought to have been paid long ago, and which he would take care none of his posterity should have a chance of cheating the Church of hereafter. When by his last will and testament, or by a codicil to a previous will, he ordered that every tenth of his private property was to go to the support of one or more poor men, he made it abundantly plain that the ecclesiastical tithe was not necessarily chargeable to any definite extent and by any hard and fast line with the support of the poor to the extent that the poor could claim it as their own. By the common law of Christendom it was held a duty to bestow a tenth to God's service. As that duty became more and more recognised so the payment was more and more easily and generally levied. Being levied, the next question arose as to where it should be paid. Prior to the existence of that wonderful organisation which we call the parochial system—*i.e.*, prior to the time when there were parish churches and parish priests, and during the period I have before alluded to, when the parishes or townships were worked from a diocesan centre by itinerants sent forth from the central minster, doubtless the tithes were paid into the diocesan treasury, and the funds were administered accordingly; doubtless, too, from that diocesan centre great works of charity and almsgiving proceeded, and the machinery was an economical machinery, and could be worked at a much less cost than in the days when decentralisation had set in. But when a parish had provided itself with a church and a manse and glebe, the first thing that the inhabitants would demand would be that they should no longer pay their tithes to the diocesan treasury, but to the parson resident among themselves. Then, too, the poor of the parish would expect not to suffer by the change, and doubtless did not, but the dispenser of the alms to the sick and needy now became the parson, at whose discretion the distribution was made, just as before the distribution had been made at the discretion of the bishop or his almoner. That there ever was a time when any definite portion of the tithe could in any sense be claimed by any one but the parson there is not the smallest fraction of evidence, or anything approaching to evidence, I will not say to prove, but even to indicate. Of course the parish priest was a minister of good things from Christ to his parishioners, and of course a moral obligation lay upon him to use his revenues for other than selfish ends, and looking back upon the history of the Church of England, through all the long centuries, I do not believe that any Church in Christendom has a less reason to shrink from a scrutiny into the way in which her ministers have used their stewardship, but that the tithe or any definite portion of it could in any sense be claimed by the poor as their own is less true, if possible, than that any definite portion of the private estates of landowners throughout the country can be claimed by those who at any moment are in receipt of parish relief.

Having now reached the point where the payment of a tenth is recognised as obligatory and enforced by sanction of law, we have arrived at the point where the tithe has become a first charge upon the land; it was inevitable that it should be a first charge. Men might come and men might go, but the parson was there for ever. The land might change hands a hundred times, but the Church and the parish priest remained to be supported. Of every rood in the parish the parish priest was actually part-owner. But in the complex relations that grew up he was by no means the only co-parcener. Under the old tenures the same land might be said to belong to half-a-dozen people; it belonged to the actual tiller of the land as long as he fulfilled his

covenant to the copy-holder ; it belonged to the copy-holder as long as he paid his dues to the lord of the manor ; it belonged to the lord of the manor as long as he discharged his services to the over-lord. In old times as in modern ones it was rarely that the broad acres were free from charges, but as money increased and became more and more the one circulating medium the old *services* became more and more commuted into a money payment. The absentee landlord gladly received in cash the equivalent for the oats, the eggs, the hens, or the eels, which his forefathers used on the spot ; the resident parson, on the other hand, had less need for money in proportion as he stayed within the limits of his parish, and where his household was too small for the tithe pig that came in on occasion there were always plenty of the poor and needy in his parish who would help him to consume it, and love him the better for their taste of the produce of the tithe. And this helps us to understand why it was that the payment of tithe in kind so long survived similar payments, although I beg to remind you that upon the larger estates the old services are not yet extinguished, and that the obligation to carry the lord's coal to the capital mansion, and the rendering of a goose at Michaelmas, or a turkey at Christmas, is still inserted as a clause in many an existing lease. These are survivals of the early payments to the landlord which have survived even the payment of tithe in kind. The tithe has at last in our own time been commuted for a money payment, but these services, relics of a former state of things, still continue, and are as likely to continue as most things in our days of violent and irrational change. I have said that the owner of tithe rent-charge is part owner of the land. In the case of the lay-owner he receives his tithe without any duties being claimed or expected of him ; in the case of the clerical owner he receives it only on condition of residing upon his benefice, and fulfilling certain duties in return for the enjoyment of his income. If such a calamity should befall this country as that the property of the tithe-owner should be confiscated, would you limit the extent of the confiscation, and while taking away the tithe from the resident parson, who necessarily gives it back in some form or another to the parish in which he necessarily resides, would you allow the layman to retain his tithe undisturbed *because* he does nothing for it, is not obliged to live in the parish from which the tithe comes, and may spend it as he will and where he will, in Belgrave-square or the Riviera, at Paris or Monte Carlo ? Surely it is a strange, a very strange and unintelligible principle that the owner of property who does nothing for it and is restricted by no obligation of duty in his engagement of it has therefore a *more* indefeasible right to it than he who holds it subject to such obligation—that the man who does something and must do something may be ousted—the man who does nothing and need do nothing should be held to possess a right which is inalienable. I have reached the limits of the time allowed, yet I must needs say one word. The tithe-holder is part owner of the land ; so is the Crown, which demands its land-tax ; so is the mortgagee, when any mortgage has been raised ; so are the annuitants and holders of jointures and the like. More than nine-tenths of the land of this country may be said to be held in divided ownerships. No nominal owner of a farm ventures to charge the tenant with the payment of all the dues that the land is burdened with. He does make his tenant pay certain rates and taxes, and he does make him pay the tithe, but he never makes him pay the jointures, annuities, and interest of money borrowed. We all know why. But why the law should protect so inordinately the man who is merely the nominal owner of the soil, who, though part-owner, is actually the very last of the co-parceners to whom the residue comes—that I cannot see. This I can see very clearly, that when you have got rid of the ownership of the first charge upon the soil you are not likely to stop there, the annuitants may go next, the mortgagee may follow in due course, the nominal landlord will vanish in his turn, the

land-tax, too, may be extinguished, and few will regret its disappearance; and when chaos comes again the land will belong to the people, whatever that may mean—*i.e.*, it will belong to nobody at all. I was invited here to address this Congress on the historical aspects of the question of our English Church property. I do not think it is within my province to attempt any forecast of the future; that I leave to others. This only I would earnestly urge upon all who engage in the discussion of the question. *This, viz.*, that they do not allow themselves to be betrayed into discussing the question upon a false issue. It is not enough to say that the foolish fable of Æthelwulf's first having bestowed tithes upon the Church of England is nonsense. Meet such a silly assertion by replying that the obligation to pay the tenth was acknowledged here centuries before Æthelwulf was born. It is not enough to say that the State did not make the Church what it is. History will abundantly support you in the assertion that the Church has made the State what it is. In the great Councils of the nation or of the petty kingdoms before there was a nation—a united nation—ecclesiastics always had a place, because the lay magnates could not do without their counsel and their moral support. From the ecclesiastical councils, on the other hand, the laity were excluded because the Church could do without them. History shows us plainly enough, and forcibly enough, that the Church could always do without the State; that the State could not do without the Church. England, our own England, which has grown into an Empire that is the astonishment of the world, would never have become what she is without the million blessings which the Church, through her ministry, has conferred upon her, and if that union between the civil and ecclesiastical powers should ever rudely be severed, as she has been, England never will be again.

(b) THE SOCIAL AND PHILANTHROPIC WORK OF THE NATIONAL CHURCH.

The Rev. HARRY JONES, Rector of Great Barton, Prebendary of St. Paul's.

IN the very few words that I am asked to utter to-night, I shall speak of one of the most familiar subjects of the day; but it is not so familiar as it will be soon, for now the nation is shaking itself awake to realise the obstacles which it is going to put in the way of those who would strip her Church. I have to confine myself, however, to a certain line, and that is the philanthropic and social work of the Church. What is that work? Do I speak the whole truth when I say that it is seen, in the promotion of such acts as the improvement of the dwellings of the poor or the furtherance of another which she has deeply at heart—that of temperance? The Church has done, and is doing, and will do, a grand work on those lines. Is it on those grounds only that we can look with pleasure on the philanthropic work of the Church? We look at education. Think of what the Church has done there. I know that if there is such a one in this room as a Liberationist, he will reply to me, "What do you mean by talking about education? Are not the Nonconformists interested in education?" He will say to me, "Good, sir, there has been an advance made all along the line." I reply, "Aye, but who led the line?" I grant that it is true that the Church has taken her place in the furtherance of these works, which are dear and growing dearer to the mind of this nation at large; but I ask, "Who led the line in the great work of education?" I say, again, What is the social and philanthropic work of the Church? Is it seen only in those points that I have just touched, such as have merely a public interest? No; the social and philanthropic work of the Church may be seen, though perhaps it is not seen half so much as it ought to be, in

the daily, patient, inglorious unrecorded toil and love and kindliness which has been shed around by ten thousand parsons (I like the good old word "parsons") upon the homes of their humbler parishioners. If you want to find something about the social and philanthropic work of the Church there you may see it, but you will see only one phase of the work which the parson is there employed in carrying out. Only the other day, when you were so gratified, my lord, by the procession of sympathising Nonconformists who stood upon this platform, I heard a reference to what I may call the patient, continuous, inglorious, unrecorded work of the Church. I heard these words, and I put them down on my Congress paper at the time :—"In every city, every town, every village, is planted a centre of Christianity affecting all our national welfare, especially education to the lowest form in public elementary schools." Those were sentiments which I rejoiced to hear; but we have not yet by any means exhausted the answer to the question, What is the philanthropic and social work of the Church? What I have alluded to is such as might be carried on—I will not deny it—if the Church were what is called "disestablished and disendowed." But there are phases of the social and philanthropic work of the Church which would disappear when that operation was performed. I remind you not merely of the toiling and large-spirited attitude of many among our clergy, but I remind you of the unique position of the minister of the Established Church. As a minister of the Established Church he is a public servant and a parish officer; and I am sure that he discharges best his duty as a parson when he realises that important fact. But this unique position in the Church really involves this: it involves the connection of religion with the discharge of purely secular, lay, or ordinary commonplace duties; and I think that is a great position for a nation. It is a position which a nation ought to be slow to throw away or give up. What is religion for? Is it for the Sunday alone, and not for the week? Is it for the parson alone, and not for the layman? Is it for the fulfilment of religious duties alone, and not rather for the due and righteous discharge of those which we are pleased to call secular? In connection with this, remember, too, what more we have in the unique position of a parson. We have a religious officer, bound by the very nature of his office, and in discharge of very many of his duties, to know no distinction of creeds. I do not think that we realise what we have got in that fact. Remember what that is, when we recollect at the same time that the great plague spot of Christianity is the importing into common life of a miserable party spirit. But, my lord, the social and philanthropic work of the Church may be seen in other ways. It may be seen, I think, in the protest which it makes against and the barrier which it opposes to sectarianism and sacerdotalism. I myself rejoice in the connection between the layman and the clergyman. I believe in the wholesome curb of English law. But what would happen if you ran the shears round and cut off the fringe in which the lay element and the ecclesiastical element are wholesomely interwoven! What would happen when you run the shears round and cut off that fringe? You will then have gone far towards the formation of a brand new huge sect. You would have a body with a sharp and a clean edge. You would see the Churchman stiffen up. You would see that happy debatable land which now exists, disappear, and you would presently find that the genial wine of the National Church was changed into the vinegar of a party. And I believe, too—I must say it—that in the Establishment we have the greatest safeguard against the excess of sacerdotalism. If you run the shears round and cut off that fringe of which I have spoken, you leave behind it a huge, and in one sense irresponsible, body. What is it that might happen? "Might happen," I say. You might see common sense make way for sentimentality, and you might, in some cases, see sentimentality change into sacerdotalism, and if it resulted in your having more of that, I say more is the pity. Your Church

minister might be more of a priest and less of a man. What we want is Reform. Reform, then, fearlessly, heartily. The Church has borne much fruit. Let her be purged from many things with which she is now cumbered, and as she has borne fruit already she will bring forth more.

DISCUSSION.

J. DALE HART, Esq., Barrister-at-Law, New Inn, London.

I do not propose to follow Mr. Moore through his interesting paper, partly because it is ill-gleaning after so excellent a reaper, and partly because in the handbooks which Mr. Moore, under the direction of the Society for Promoting Christian Knowledge, has published, you would be able to read all that I can say to you, and a great deal more. I content myself with saying, that as far as I have been able to study this subject, I can confidently state that all that Mr. Moore has said is true, and that the books that he has published may safely be recommended to your perusal. To-night, I ask permission, as a layman, to urge upon all my fellow-laymen, and respectfully to urge upon the clergy, the very solemn questions connected with this history of Church property and the Church Establishment. Recently, by the courtesy of the Institution for Church Defence, I have seen something of the rural districts and of the Church in those districts, and I have been struck on all sides by the apathy of Churchmen, and their unwillingness to come forward and state their case. Perhaps it may not be altogether right in me to urge upon the clergy the propriety of mentioning in the course of their sermons such facts as those which we have heard from Mr. Moore and Dr. Jessopp; but whether it is possible for them to do so or not, I, for one, venture to think that the least compliment you can pay to them who have endowed the Church in the past, is to commemorate them as benefactors in the present; and there is no objection, I suppose, on such a feast as that of All Saints, which is close upon us, in commemorating (without any controversial matter) those who in the past have given endowments to the Church in which you minister. But, if the clergy will not take up this question in the pulpit—far be it from me to dictate to them—I humbly suggest to them the necessity of bringing it forward on the platform. In almost every village in England there have been actively at work agents of the Liberation Society. There are voices eager for the destruction of the Church; and, on the other hand, in the majority of villages there has been no answering protest from us. To-day, I have found that the voter in the rural districts looks with wonder and surprise at you if you tell him the most simple facts, such as those which we have heard to-night, and he cannot understand how they can possibly agree with what he has heard from other people. One man asked me at the end of a meeting which I attended, "Do you mean to say that if the Church is disendowed we shall have to pay tithe all the same?" And I said, "Most unquestionably you will. You will have to pay it to the State, though not to the Church." He was so surprised at the reply, that he actually repeated the question, and I was only too pleased to repeat the answer. Even then he was not satisfied, and he asked the reporter to take notice of the question and the answer which I had given him, and I have no doubt that he went back to the Liberationists, who had taught him wrong, and asked them which of the two was right. But if this necessity of instructing the voters how they shall vote, and how they shall regard this question, does not weigh on you, at least, I ask you to remember the dangerous position in which the clergy of this country stand. None of the Liberationist schemes—and there have been more than one—suggests interfering with what are known as "vested interests," and consequently there may come a time when men will say, "Loving hands reared this Church, and endowed her with gold and precious stones. You in the year 1885 were custodians of her honour and her property, and when the enemy clamoured at the gate you were silent, and did nothing to repulse them." Most earnestly, and at the same time most respectfully, allow me to urge you to consider whether some men, when they receive into their hands the compensation money, might not feel like an ancient historical character did, who cast his money down at the feet of those whom he had served, and said, "I have betrayed innocent blood." But if even that point of view does not affect you, allow me to submit one other point to you. Do you know what the scheme of these Liberationists

is for the destruction of the Church, and with what language they seek to justify it? Do not imagine that if the Church falls now the historian of the future will write of her as one who cast off the trammels of the State, and, like some giant-child, grew for greater work. Do not think that the historian of the future will write of her as one who turned from the cramped systems of the State to the larger methods of Apostolic enterprise. If we allow judgment to go against her by default; if we are silent and stand by, and consent to her doom, what do you think the historian will say? Surely he will speak of her as an institution which had friends and money and influence, and then in the hour of her trial was found wanting. He will say that she had slept slothfully upon her watch, and that she had rioted and feasted until swift destruction came upon her. He will say that the *Demos* tried her at the bar of common sense, and turned her naked into outer darkness as having been an unprofitable and wicked servant. The Church of England has been intrusted to us as trustees. It is not ours to do what we like with it—to let it go or give it away. Let me remind you that it has come down to us as a magnificent inheritance, and that we are responsible for it to the past that gave it to us, and to the future that will claim it from us. Some of us may say, "I am willing as far as I am concerned to let this Church go. It will last my time," or we may give some other selfish reason like that; but remember that the generations now unborn may rise up in judgment against us, and say, "When you had this Church, and you were the custodians of it, how came it that this Church fell—fell by the new democracy when that new democracy did not hear or read from you any defence of the Church to which you belonged?" Remember, moreover, that the Church may not feel disendowment and the loss of her property so much in the large towns or in the large rural districts; but it is in the villages that she most would suffer. It is in those bye-ways and those corners of England where she has planted her churches; and where her ministers, men of education and position, form the nucleus of a civilisation which otherwise might not be; it is there that the loss of the Church will most be felt. And I ask you to take care that from many a quiet village there does not go up the cry, "Give us back our churches. We have looked to you as the guardians of our property; we have relied upon you as the leaders of the people, and in the hour of our distress you deserted us, for you allowed this Church to be taken from us, and a thing worse than famine, worse than pestilence, worse than death, namely, spiritual destitution, has come upon us. No more among us does the clergyman minister; no more are the Sacraments administered Sunday after Sunday. When the call came to you to be up and doing, you refused to obey, or you neglected to do so, and ours has been the loss." I ask you not only to support Church defence, as you have done by your presence here to-day—not only to support Church defence by your warm and generous applause of the previous speakers, but I ask you also to support it actively in your villages, in your towns, and in your parishes. Each one of us, be he priest or layman, is responsible for the safety of the Church in so far as it lies in us; and there is no one, however small, however young, however feeble, who has not his duties, and who cannot discharge them if he will. Take care, I beg you, that if ever the enemy should come, which God grant he may not—if there should ever come the enemy, who is now pushing his lines closer and closer to us, and if ever he should break down our gates and plant his standards within our holy places—take care that each one of us, as far as in us lies, is able in that hour to say, "I did my best to prevent it. I never committed this suicide of sloth."

The Rev. HENRY ROE, Rector of Poyntington, Somerset.

I STAND here, my friends, to plead for the Church of the poor. You may go into the places of worship belonging to our dissenting brethren, as we call them, and what shall you find there? Not the poor, but those who are able to pay for their seats and for their ministers, and in every way, therefore, are able to provide the means for their religious worship. What do we find in our churches, and especially in our village churches? We find the poor, and the poor can claim every ministration of the Church as a right, and they can claim that we shall visit them at their homes, whether in sickness or in sorrow. They can claim all these things as a right. I want to maintain them in that right. Disestablish and disendow the Church, and then what will be the position of our pious poor? They will have to come and ask for those things as a favour. Will they not lament the day when they lose their rights?

Suppose the Church were disestablished and disendowed, who would be the better off? Would the dissenters be any better off? They tell us themselves that they would not be. Will philanthropy gain by it? How is it that we are able to support our hospitals, our penitentiaries, and our homes as we have done hitherto? Simply because our forefathers endowed our Church, and we are set free, therefore, to spend our money on those other good objects. Get rid of the endowments of the Church, and what money will be left? Why every farthing that our churchpeople will be able to spare will have to go in Church sustenance. Hospitals will begin to languish, and all other good works of that kind will languish too; and dire will be that day for philanthropy as well as for other social objects. And now let us go a step farther. Will the public purse gain? I know some people think it will gain a little. They fancy they can say to the poor, "We will give you free education, and pay for it out of the tithes." Do not forget that free education would mean universal school boards and the giving up of all religious teaching, at any rate as far as our Church is concerned. Let there be free education established; let the Church be disendowed if you like; and let all the money be collected together out of the Church property, and used for other purposes, and what will it do? It will pay about a million, or a million and a half towards an extraordinary expense of nearly eight millions. It is a ridiculous sop to offer the poor towards the pilfering away of their Church. How are we to deal with the case? It is all very well to say that it is a very bad case, and that it is a very difficult one to manage. One of the papers said that Nehemiah recommended his men to have a sword in one hand and a trowel in the other. I should recommend you to go a little farther. He also managed—or somebody did for him, and that is just the same—that each man should begin the work near his own house. I need not point the application. Let not the laymen leave it entirely to the clergymen. The clergy will be looked upon as interested people who are trying to save their pockets. Let every Church layman say to himself, "I have got a work to do. I have to begin to repair the breach in my own parish. I have to tell my people what a Church for the poor really is, and I will begin." Let us correct all the misrepresentations. We are told again and again that we clergy—the bishops and all of us—are paid by rates and taxes. Well, I think that we have learnt something better to-night; and if we will only take the trouble to read Mr. Moore's book, we shall learn a great deal more. Read that book, and read it with the one single intention of finding out what really is the truth about the establishment of our Church of England, and then you will be ready to go and begin to repair the breach; and I do not think the Church will go yet.

LORD HENRY SCOTT.

I SHOULD like to follow up what fell from the last layman. I believe, and I think I may state it without offence, that his political opinions and mine do not agree, and, therefore, it gives me most superlative pleasure to follow him in the line of argument that he has addressed to you. Would that in the work of the Church Defence Institution we had more members of his particular political views, and that is one of the things which I, as a very old member of the Church Defence Institution, have very long lamented. It has been one of the very greatest difficulties and discouragements that we have felt, that somehow or other (I am sure it is not our own fault) the question of Church defence has become unfortunately to a great extent a political one. It is impossible for us to deny it. The facts are patent to us every day. When you have 400 candidates at this present election, standing distinctly as advocates of disestablishment, it is time that we should know what would be the result if these 400 candidates were to be returned at the next General Election. I am not going to pursue any political argument, but I wish to make a warm and hearty appeal to all those who are Liberals and Churchmen that they will join hand in hand at this present moment, in the great crisis that attends us at this particular juncture of affairs. If they will do so we need not fear that any motion for the disestablishment of the Church would be carried in the coming Parliament. But I would ask you now to follow me to another point, and that is the point which was particularly raised by the last two speakers. I gathered that to be whether we, both laity and clerics, have fulfilled our trust in doing all in our power in stemming the tide of the disestablishment movement. I have been immensely interested to-night to hear those historical facts which are of enormous value to us; and we cannot thank too much those

who have given us these arguments, but we want really to come to the practical working of this question. We want to know, What are we to do? I take it for granted that all of you are willing to do some work for the Church, and that you wish particularly to take a hand now in her defence when she is especially attacked. I think that what was said by one of the previous speakers was perfectly true, that in the rural districts the ignorance upon Church questions is perfectly lamentable. I am not quite certain that this is due to the apathy of the clergy. I think that it is a great deal due to over-sensitiveness on their part on this subject. I quite appreciate that view. I have myself never encouraged discussions or controversies upon the Church, because I know that we have a great number of Nonconformists in our parishes, and we do not want to tread upon their toes unnecessarily. But I say that that controversy can be carried on perfectly well without treading on their toes. I have myself given addresses in rural places upon the subject of the Church, and when they asked questions, which really were absolutely ridiculous, and I proved them to be so, they went home, as was said before, much astonished at the information which was given to them. I wish that some person who is really better qualified would give us some hints as to the best way in which we should work. We all want to work. We only want to know how we should do so. And now I would make a suggestion which applies to all of us. I do not wish to speak particularly to the clergy, because I have the opportunity which a layman very seldom has, of being able to lecture the clergy or tell them of their faults. The layman has, perhaps, this one only opportunity of lecturing the clergy to about fifty-two opportunities that they have of lecturing laymen; but I would ask the clergy to put aside that sensitiveness, and to come forward amongst their people. I am perfectly certain that there is hardly a parish in the kingdom where you will not find a layman ready to come forward and help you on the platform, deliver lectures and hold conferences with the people, and the Church Defence Institution will help you with every information that you can wish to have put into your hands. I do not hesitate to say that if a man would only take the literature of the Church Defence Institution into his hands and go upon any platform, with a little preparation he need not have the slightest fear of meeting anybody whom he could not controvert and contradict. Let us, then, do what we can do; and it is not a moment too soon. It is of no use to think that we have got plenty of time to do it. Alas! too much time has already passed. The battle has begun. It has begun in Scotland, and it is going to follow us down into this country; and if we do not inform our Church people and our Nonconformist friends of the danger and injury which it would do to both of them to disestablish the Church, disestablishment will come. The wreck will be stranded on the shore, and there will be nothing but to pick up the pieces. I would say one single word more, and that is, let this discussion to-night bring forth that actual result. Let it send us all home to work—to work at once—to work daily—to begin, if we have never begun before, and to continue if we have already begun, the work of the defence of that dear Church of England to which we all are so much attached.

The Rev. JOSEPH M'CORMICK, Vicar of Hull, and Canon of York.

CANON CREIGHTON this afternoon, in the admirable paper that he read, said that it was very important that there should be lectures given throughout the country upon the history of the Church of England. When I was in Japan, in the outlying country villages, I more than once went into large lecture-rooms that were crammed from one end to the other, and I asked what the gathering was for? The answer was, "These are Government lecturers who are sent throughout the length and breadth of the land to teach the people the history of the country, and so to keep alive in them the spirit of patriotism." Now, I think that we may learn a lesson from the Japanese, and, on the ground not only of the benefits conferred by the Church and the spiritual work of the Church, but, on the ground of patriotism, make known what are the principles that animate us, and what has been the history of our great Church. Now, my lord, there are several points of importance. The first that I should like to touch upon is the work of the Church in connection with philanthropy. And there is one person whose name I should like for a moment to mention for two reasons, who has certainly

added dignity to her Majesty's throne by the work that he carried on—I mean the late Lord Shaftesbury. And the reason why I touch upon that subject is that in the first place he was a churchman and a strong upholder of the union of Church and State, and in the second place he belonged to the House of Peers, and was an aristocrat of aristocrats, and that is no slight circumstance in this age of democracy. If you listened to a certain class of persons who are in the habit of attacking the Church you would imagine that all the good that was ever done in England was done outside the pale of the Church, and was certainly not done by the upper classes. Lord Shaftesbury is the answer to the calumnies that are cast against the upper classes. The next point is the social work that should be carried on amongst the working classes. My lord, somebody has said that the Church of England is the Church of the poor. No: she is the Church of the rich and of the middle classes and of the poor alike. She knows no distinction of classes, and if we want to have Church defence work done wisely among the working classes, particularly at this period of the Church's history, we must maintain that if there are faults and if there are virtues amongst the upper class of society, there are faults and there are virtues likewise in the lower orders, and that the principle that is laid down in the Bible is the true principle, "All have sinned and come short of the glory of God." It is just because we are independent on account of the endowments that we have in the National Church that we are able to speak with trumpet tongue to the highest ranks in life as well as to the poorest. Another point to which I would allude for a moment or two is the social work in connection with Nonconformity. My lord, a great change has passed over the feeling of the church people with reference to Nonconformists since I was a boy. There was far more fraternisation with Nonconformists when I was young than there is now. Some persons may not care for that, but I for one regret it. But this I can say, that the change that is now passing over the feelings of all sections of the Church, not omitting the Evangelical portion of the Church, is owing to the action of the Liberation Society; and, what is more, some Nonconformists themselves are feeling that this is the case. A great movement is taking place amongst certain classes of Nonconformists which gives us some measure of hope, that if only we have time, the disestablishment of the English Church will never take place. What is this movement? The movement has been portrayed by the admirable articles that have been written by Mr. Statham, a leading Nonconformist minister of London, and published in the *Fall Mall Gazette*, and I am glad to say that the *National Church* paper has put in his last article. In that article there are the statements of a man who has thought carefully over the subject and who, I may mention, was at one time a very strong opponent of the Church and went in for the disestablishment of the Irish Church, which I maintain was a political blunder. He has completely altered his ground and he comes forward now and says that he believes that the disestablishment of the English Church will not be for the benefit of religion, or for the benefit of the nation at large. There are different opinions upon the social question in connection with the matter amongst the Nonconformists. What has taken place in Ireland? The Irish Church was disestablished. Have the Nonconformists risen in the social scale by the disestablishment of that Church? The Irish churchmen have banded together, and the laity have been more friendly than ever with the able and industrious working clergy of the poor Church of Ireland, and the gap between the ministers of the Church in Ireland and the Nonconformists is greater than it ever was. But, my lord, if that took place in Ireland, what would it be in the disestablished English Church—the rich Church in some aspects—the aristocratic Church—the Church that has immense power and immense influence? Why the laity would rally round the clergy because they would think that they had been most unjustly and unfairly treated, and the gap between the Nonconformists and the Church ministers would no longer be bridged over by a slight bridge, but there would be an immense gulf, and I believe that there would be no rising at all in the social scale amongst the Nonconformist ministers of England. I believe that if the clergy of the Church of England show by their ability, their learning, and their devotion to work, and show before the whole country that the welfare of the people at large is the great thing which they have at heart, they will never go down one iota, whether the Church is disestablished or not. And now I hope that according to the advice that has been given to it, every effort will be made to maintain our Church. I have hope for the Church of England, not only on the ground which I have just specified—not merely because she is the old Church of these realms—not merely because she has cast out all abuses and maintains at the present moment all the principles and doctrines that she maintained at the time of the Reformation settlement, but because the Church is holding up the lamp of

truth in this great country, and the members and ministers of that Church are preaching the everlasting Gospel of God's grace. The Church is doing a great and glorious work, and maintains and will maintain to the last, as far as it lies in her power, the recognition of God by the Sovereign, by the Houses of Parliament, and by the public Acts of the Realm. And further—and this is a most important point—she is the great Missionary Church of the world, the greatest Missionary Church which the world has yet known in the history of Christendom; but if, after all, there comes the disestablishment of this Church and the overturning of the Throne, which will follow sooner or later, and the destruction of old and valuable and beneficial institutions and the secularisation of all public Acts, and, lastly, the damage of religion, no persons would more mourn over the disruption of the union of Church and State than the pious Nonconformists of this country.

H. H. BEMROSE, Esq., Derby.

It was not in my mind to speak this evening, but I felt, as the discussion went on, that a sense of the importance of the subject weighed upon me, and that, if it was desired that the voice of laymen should be raised upon this question, it was my duty to send my name up to the chair. The subject we have before us, as set forth in the programme, is the nature and the history of the Church endowments and property, and the social and philanthropic work of the Church. As to the endowments and property of the Church, we have had to-night their ancient character and date abundantly proved beyond all contradiction. They were endowments given to God—one party being the man who gave them, the other being the Lord Himself. I take it that before that bargain can be annulled, both these must be parties to the change. To rob the Church of those endowments which were given to her, not for herself, but as trustee and servant of our Lord and Master, will be an act of robbery which will be disastrous in its results to those who perpetrate it. But further, we are talked to on this subject as if the endowments were given by some act long gone by, of kings, or of the nation, or of individuals, and that the act then and there ceased, and has not been repeated for centuries. But the act of endowment has been a continuous act of the whole life of the Church in this country. I was last week in a church in the diocese of Lichfield, which church was built about the year 1840, along with the parsonage house and the schools, by a lady of the Church of England. She also left a sum for the endowment of them. That I take to be just a typical example of how the Church has come to be possessed of her endowments, whether they were given a thousand years ago, or given to-day. They represent the spontaneous and natural act of the children of the Church of Christ. As the life of the nation has developed and expanded, so has the Church in her mode of action. In the old days there were no Consols, or property of that character, which one could give, and land presented itself as the one thing which could be given for the service of Christ, and there we have it. But, as I said, the act of endowment has become continuous along with the life of the Church. But the second portion of our subject is the social and philanthropic work of the Church. As times have gone on the Church has stood pre-eminent, not merely among the religious bodies of the country, but among the Churches of the whole world, in her social and philanthropic work. Take the case of education, which has been mentioned. She has been the nursing mother of the children of these realms. Long before the State entertained the idea of acting *in loco parentis*, the Church, in her several parishes, by the aid of her clergy and her laity, built her fabrics and found her teachers; and not until the spirit of the nation had been aroused to call for education, did the State set her hand to that great work which has now risen to such gigantic proportions. As to the philanthropic work, it is invidious to compare the work of the Church of England and that of other bodies; but we are challenged by them, and we accept the challenge with the utmost confidence and boldness. The social work and philanthropy of the dissenting bodies bear no comparison as to their extent and ramifications, or as to the amount of money which they subscribe for these objects. Take the sums which are given to the Hospital Sunday Fund. We have seen it often. It is with them as with the question of education. The Church not merely equals, but she doubles what is given by the dissenters. I think, in the case of the Hospital Sunday Fund, the subscriptions in London and the large towns, show that the Church of England gives

two-thirds of the whole of the money that is given. (A voice, "Four-fifths"). Four-fifths. I am corrected. Then it is a question which we might naturally ask, How is it that this onslaught is made on the Church? There are various reasons given, but I think that it is very clear that they are of the most flimsy and cobwebby character. We are told by the political dissenters that disestablishment will lead to unity; but I think the commendation of unity and that prophetic voice come with a very ill grace from a body which is split up as are the dissenters of this kingdom. I think that those who are split up into nearly two-hundred sects, which increase each year, are the last persons to stand up and tell the Church of England that they can teach her a lesson of unity. They tell us that we have divisions. We have divisions. They date from the Garden of Eden. But I have yet to learn that, with all the divisions of the Church of England, she is less broad than I hope and believe the Church of the living God is. A national Church must be broad. She must have at times divisions which seem to threaten her existence; but we look not to the day which is passing before us now. We look to her long history, and see that the hand of God has been upon her, and has led her through all her troubles, and we feel that the same God will be with her to the end if her sons are faithful to her. May I venture to say one word to my clerical brethren? I do it with some reluctance, but I think that the word should be said, and therefore I shall venture to say it. I have been pained to see in this town, as I have in other places, that there is an association of churchmen who band together for the purpose of procuring or aiding the disestablishment of the Church. (Shame.) I do not say that. I know that there may be men chafing under a sense of anomaly—chafing under things which ought not to be. I am free to admit all that, because the Church is administered by human hands, and the imperfections of humanity must belong to her, and they must be apparent. But I put it in this way—that this movement against the Church of England is but part of a great scheme; and though there may be some religious, and thoughtful, and patriotic men who join in it, the mainspring of this movement lies far deeper than that. It lies in the infidelity of the country; and those who are most actively to the front, are only helping to bring about a state of things which would crush them more than it would crush the Church of England which they seek to destroy. The Church has been the life-blood of the nation through all centuries. For a long time she was the one exponent of unity in this kingdom. When this island was divided into many kingdoms, she was the only exponent of unity in the land; and when the realm became united, she did but maintain that position which she had held all along. By her doctrine, by her teaching, by that invaluable catechism of hers, taught in the homestead of the farmer, and in the little room of the labourer, through long, long centuries, in the days when books were rare, and the books of devotion of the Church were almost the only books which could be had, or which could be read where they were possessed—by these means the Church of England has given its true life to the nation; and whatever there is of greatness, whatever there is of probity, of fidelity to duty, whatever there is that has gone to make the word of an Englishman his bond throughout the world, I maintain that it is due to the teaching of the Church of England, which for centuries was the only Church and instructor within this realm. And truly it seems to me, then, that while citadels have fallen by means of the enemy within the gates, it ill becomes the sons of the Church of England, in this hour of her need, to be apathetic and to be silent. It ill becomes them to forsake the mother which has nourished them. It ill becomes them to be confederates of Moab and the Hagarenes, and to cry, "Down with her! down with her even to the ground!" If the Church of England falls, I venture to think she will fall, not for her shortcomings, though they are many; not for the imperfections of her ministers, though they are many; not for the imperfections and inconsistency of her laity, though they may be many; but because a nation has become apostate from the faith of God, and because God sees fit to allow that nation, scorpion-like, to wound herself in her very heart.

The Venerable W. EMERY, Archdeacon and Canon of Ely;
Permanent Secretary of the Church Congress.

I WANT for two or three moments to have the privilege of addressing you on this most important question. I was one of the original members of the Church Defence Institution, or at least aided in its being established. I had to do with Mr. Henry

Hoare, and I can say that what is upon the placard which has been alluded to—that the Church Defence Institution in its origination was nothing but a Tory organisation—is untrue. But, at any rate, now it is open to all, and I am glad to say that leading men of both political parties are joining it under the present circumstances of the Church of England, so that the Dean of Manchester and others think it now their duty to come forward and put, as I trust you all will, Church before party. Shall I read you a sentence from that paper, which has sometimes been complained of as not having taken quite the view which many have of the dangers which we have been in during the last two or three years, as to what has now come to pass? Shall I read to you the comment of the *Guardian* upon the speech of Mr. Chamberlain with respect to education as well as disestablishment? It is the inference which Churchmen of all classes, young and old, laity and clergy, should take to heart. This is it—That the object is to disestablish and disendow religious education as well as religious worship. Now, then, after the efforts that the Church of England has made—and thank God hitherto they have been successful—in keeping the Bible in our schools, and in educating, as she now does, in her voluntary schools more than half the children that are educated at all—are we to have all these schools practically disestablished and disendowed, and are we to have after all nothing but what our foes are aiming at—a secular system of education with no Bible teaching, and, if possible, the Church of England broken up into sects, for that is what it has come to? Read the *Nonconformist* of a month ago. Read the *Radical Programme*. Read the comments of the *Guardian* thereupon. They show that now the secret is out. There are no more Liberation phrases about unity and improving the spiritual power of the Church; but the great object is to break up the Church into bits. Are you prepared to submit to this? Are you prepared to see this grand old National Church of England which the late Prime Minister in so many speeches has praised and declared to be the greatest institution in the land, thus treated? Are you prepared that this should happen to your old National Church, which has been established, or at least been in union with the State for more than a thousand years, blessing it, making the nation Christian, teaching it love to God and love to man—a Church which now in this country and throughout the world, is the great defender of the Christian Faith and the upholder of primitive Christianity and Apostolic practice and order. Whether you be Whigs or Liberals, or whatever you are, will you put your secular politics before religion, before the Church of Christ? No; I do trust that a voice will come forth from this Congress, and go throughout the country, that every one, rich and poor, who loves God, and loves his neighbour, and loves his Bible, and loves his Church, and loves his country, will, so far as he is able, forbid any to disestablish and disendow the National Church, which practically will be, as a nation, to deny God and to deny Christ.

The Rev. P. F. ELIOT, Vicar of Holy Trinity, Bournemouth,
and Hon. Canon of Winchester.

THERE is one view of Church defence which has not, I think, been brought before the Congress this evening. A great deal has been said about the necessity of all English churchmen being well posted up in the knowledge of the history of their Church; and, of course, every one admits that it is right that all Englishmen should know that the origin of their Church dates a great deal farther back than three hundred years. It is also very necessary that English churchmen, and Dissenters, too, should know that the bishops and clergy are not a burden on the taxation of the country; and, as somebody said, we should get up all Mr. Moore's books. A great deal, too, has been said about the social and philanthropic work which the Church has done, and I have no objection whatever to that being taken as one great line of defence. But it seems to me that the chiefest line of defence of all has been omitted from every speech which has been spoken from this platform this evening. It seems to me that the chief defence of the Church is that every member should make his contribution to that which was the great work for which the Church was founded and sent into the world—namely, the spiritual work of winning souls to the cross of the Lord Jesus Christ. I think we of the clergy are perfectly ready to hear from any of the laity how we can better do our part of this work. If laymen stand

on this platform of the Church Congress one day in the year, and scold the clergy, we do not in the least resent it. There was one layman who even ventured to give advice to the right reverend prelates on the bench yesterday. I am quite sure that the bishops did not resent the advice, though they may not have felt themselves bound to take it. But we of the clergy will take any advice which will help us to do better the spiritual work which God has given us in the Church. And not only the clergy, but the laity have their part to do in this spiritual work. I do not mean to say that every layman is to preach, though a great many laymen can preach very well indeed, but there is a great deal of work to be done by laymen which will help forward the spiritual work of the Church. And the women, too, have their part in the spiritual work of the Church. If this were done, clergy, laity, men, women, and children, each doing their part, not merely in asserting the claims of the Church and exposing the designs of her foes, but doing especially the spiritual work which the Church is called upon to do, I, for one, should have no fear of any amount of political dissent. I should have no fear of any attacks that are made upon the Church. I should have no fear of even Mr. Joseph Chamberlain himself. But, I feel quite sure, that when the Church is put upon her trial, it would be the unanimous verdict both of the rich and of the poor, both of churchmen and of dissenters, and, I may add, both of Conservatives and of Liberals, that there is a blessing in her, and, therefore, that she ought not to be destroyed.

The Rev. H. GRANVILLE DICKSON, Clerical Secretary of the
Church Defence Institution.

THERE has been very eloquent testimony borne by two speakers, Mr. Dale Hart and Lord Henry Scott, to the work of the Church Defence Institution, and I hope that their words will take such effect that to-morrow morning we shall find that we have a thousand more subscribers. There is one point on which I should like to hear the opinion of the Congress. No word has been said about the special attack that is being made on the Church in Wales. I do hope that we shall all recognise that that attack is against ourselves. There is no Church of Wales at all. The Church in England and the Church in Wales are absolutely identical. Their battle is ours, and it is our duty as well as our interest to fight their battle. Another word as to the manifesto from the great Liberal leader, which I think has been to a certain extent misunderstood. At least I hope so. There is, at any rate, a single sentence in it on which I should like you to fix and fasten your eyes. It is this, that no motion for the disestablishment of the Church of England should come on until after thorough discussion. I take that to be a challenge to the Church of England to show her right to her position, her right to her endowments, and her right to call herself the Church of the poor. I think that if we use that warning well, and take Mr. Gladstone's advice, and take care that this subject is thoroughly discussed, and that the people of England know the truth, there will be no fear whatever that the Church of England shall ever be disestablished and disendowed. On the contrary, I think that we shall owe something to our friends and the enemy on account of such discussion. We shall all have a better knowledge of our position and our history. The Church will grow stronger, because she will rest on the more intelligent support of the people of England generally. But, after all, surely this question lies altogether apart from and outside of political manifestoes. We believe that the union of Church and State is pleasing to Almighty God. We think that we read in the history of England a record of His blessing on this nation in and through an Established Church; and if we believe that, it cannot matter to us what statesmen say, or what Liberationists propose. Our duty is plain. We have nothing to do with success or failure. Our duty is to set this Church fairly and fully before the people of England, and to do our best that she shall not be in the coming day, as a previous speaker has said, judged and condemned by default.

The Rev. EDWARD HOARE, Vicar of Tunbridge Wells, and
Hon. Canon of Canterbury.

I AM quite sure that every one amongst us has been thoroughly convinced by all the most important statements and proofs respecting the origin of Church endowments. I cannot help thinking that it must, after all, be a layman's matter. You will not find as a general rule that the clergy will do that which was recommended to us—introduce the subject of endowments into the pulpit. We have other things to preach about than our own endowments, and I believe that we should suffer as much as political dissenters have suffered if we were to introduce such a subject into our ministry. But that does not mean that we are to be apathetic, and, more than that, it does not mean that the laymen are to be apathetic. It is a layman's question, and you laymen must fight the battle and be banded together in prayer and effort to make a nobler struggle for the dear old Church of our fathers than you have ever made yet. What is the question? It is not whether a certain class of people are going to retain endowments which belong to them. There is a higher question. The question is whether this great nation of ours is to be openly and avowedly a Christian nation or merely a great country with certain Christian people in it. Is it to be a Christian nation? Is it to make a Christian profession? How then is it to do it? Is it to fritter away all distinctive teaching and leave merely a kind of vague Christianity that is supposed to comprehend the Protestant and the Romanist, the believer and the infidel all together, with nothing to offend anybody? What will it be? You may cut and cut till you leave nothing to offend the infidel, but what will you do? You will cut till you deeply wound the loving heart of every Christian man that lives in the country. You cannot do it. The question is, Is God to be honoured in England or is He not? Is this great nation of ours to stand up as a witness for Christ? God grant that England may long remain true to her principles, and God grant that England, whatever she gives up, may never give up her testimony for truth. Men may hesitate to speak about endowments, and many a conscientious clergyman will continue to hesitate. But they must not hesitate to speak out respecting our principles. We must not hesitate to preach the great principles of Divine truth; but must stick fast by them. They are the strength of the Church of England. Its real strength lies in its principles. I believe that the Thirty-nine Articles bring more power to the Church than all its endowments, because they have great, solid, sound, Scriptural principles. And one thing I may say in conclusion. If we wish the Church of England to stand as we do pray that it may stand we must be verily faithful to its Scriptural principles. The heart of England is true to the principles of the Church of England, and there must be nothing amongst us to shake confidence. There must be nothing in us to weaken the trust of the great body of the thinking laity of England. While we uphold it, let it be felt that we uphold it because of its principles, and that its principles are dearer to us than our very lives. Let us pray that God will move the hearts of men at this election, as the waving corn is moved by the wind, and that after all our anxieties we may see God's truth standing out more clearly, more conspicuously, and more beloved than ever.

LECTURE HALL,

THURSDAY EVENING, OCTOBER 8TH.

The Right Rev. the BISHOP OF NEWCASTLE in the Chair.

SOLDIERS AND SAILORS' MEETING.

The CHAIRMAN.

MY FRIENDS.—In the absence of Lord Nelson, who would have been a fitting man to fill the chair in such a place—as well as any other place in England—I have undertaken to occupy this post. I have something to say to you on my own behalf, but our friend the Dean of York wishes to catch a train, therefore, he will speak to you first.

The Very Rev. ARTHUR P. PUREY-CUST, D.D., Dean of York.

MY LORD BISHOP, AND MY FRIENDS OF THE ARMY AND NAVY.—I do not know for what reason the Lord Bishop of Winchester selected me to come and speak to you to-night. But the moment I got the letter inviting me, I had no hesitation in accepting his invitation at once. I have come from York to Portsmouth, so far as the Congress is concerned, for this meeting alone; and if it had been twice the distance, I should still have come without the slightest hesitation. No distance that I could possibly compass would prevent my taking the opportunity of saying a few words to the soldiers and sailors of England. Perhaps some of you will be inclined to think this is strong language, and, in common parlance, I might be told to "draw it a little mild"; but I will tell you why I take such an interest in soldiers and sailors. It is because, though I am neither a soldier nor sailor myself, yet I am very closely identified with the Army and Navy, by such ties of family as must ever give one the greatest and deepest interest in those noble services. I am a member of a family, some of whom were entitled to wear on their breasts medals and clasps showing they had been through a number of engagements in the Peninsular War, and one of whom lost his life at the battle of Alma. Of my own three brothers, two of them were in the Army, and one in the Navy. One of them early laid down his life in his country's cause, at the battle of Feroze Shah. You may have read the history of that battle—one of the most remarkable of the battles in the Punjab. It was a two-days' battle—a battle which, begun on one day, did not finish for the greater part of the next. Sir Henry Harding, then commanding the English troops, mentioned in his dispatches the extraordinary coldness of the night; and, though my brother had escaped the dangers of the battle, the inclement night which followed proved fatal to so young an officer. Having to spend that cold night without a cloak or coat, he took a fever which caused him very soon to pass to his rest. Then, with regard to my brother who was a sailor, I have in my room now at home—and it is a treasure I value much—the medal he gained at Acre; and I have my youngest son now far away on the coast of China, in the "Rambler," engaged in the surveying department in that distant part, and on that intricate and rocky coast. I might name other near relatives of mine in the service—among them a general officer, at this moment administering the affairs of that great continent, I might almost call it, or group of islands, known as New Zealand. So you will see, when I say I take a great interest in soldiers or sailors, I have cause for what I say. I cannot forget how deeply the different circumstances I have touched upon, have commended them through life to my affections and my appreciation. So, you will understand, that when I say I came here

gladly and readily to speak a few words to you soldiers and sailors, that I am speaking that which is true, and which, if it was not true, I should be utterly unworthy of the position I hold. Now, having come here, what have I to say? I know what some people would tell you I ought to say, and that is, that war and everything connected with it is utterly inconsistent with the calling of a Christian man, and that everyone who professes and calls himself a Christian ought to renounce and have nothing to do with it. Well, I am not going to say that. A preacher, far greater than I, once spoke to soldiers, and spoke to them on the very eve of the advent of the Prince of Peace : but he did not tell them to forsake their calling, only not to abuse it. If the world could be without any occasion for soldiers and sailors, and there could be nothing but peace, I am sure it would be a happy and blessed thing, and a thing we might well wish and long for ; but to my mind that is a mere Utopian dream, which will never be fulfilled in our day. And when I hear people say very eloquent things against the noble calling in which you are engaged, and speak in such confident terms about the happiness and peace of the world, if all armies and navies were at once disbanded, I always think it a pity they don't follow the old adage, and as "charity begins at home," advocate the disbanding of the police force. They would see how things got on without the forces of order, and they would understand then what the world would be without a very strong force to keep down what was wrong, and to maintain order and liberty and freedom throughout the world. No ; I don't ask you to give up your calling. I rather say live up to it. Live up to your ideal—that ideal which always rises before us when we speak of gallant deeds, of heroic men—of gallant warriors and brave mariners. Yes, live up to that ideal, for I am quite sure that the calling in which you are engaged is really, if rightly used, a training capable of developing some of the highest qualities of which humanity is capable. Now, I am not going to speak of the value and power of the Army and Navy politically. That is clearly not my province. Neither am I going to speak of those heroic deeds, in the doing of which so much precious blood has been spilt, and who no doubt have surrounded the memories of the Army and Navy with haloes of undying glory. These clearly would not be within my scope. I am rather going to speak of those traits in the character of your profession which commend themselves to me, looking upon them as a parson, and which, I think, if only rightly remembered, ought to have a happy, elevating, blessed influence upon all the members of your noble service. In the first place, I would say that the duties of the Army and Navy, rightly regarded and used, have a tendency to elevate the whole personal character. I could give you many instances of this—and I met with one the other day, which, I think, may not be without interest to you all. At the conclusion of the "Life of Admiral Sir Henry Codrington," his biographer writes thus of him :—"As in his father, so in him, was the spirit of duty—the ruling principle of daily life—warmed and cheered as it was by the spirit of love : for gentleness and manliness were in him so welded together, that neither was ever lost sight of in the courtesy of his bearing. . . . His acquaintance with the Bible was unusually close and extensive." Now, I do not think you could have a more touching, or a more admirable record of a man's life than that contained in those words. And, I venture to say, that those words may not only be written about Admiral Codrington, but of many an admiral and general ; aye, and many of all ranks and grades in the Army and Navy. But does not that show that to be a real soldier and a genuine sailor does not need roughness and blustering, but may bring out all that is high and noble, as well as all that is gentle amongst men. I knew one of your profession who won the Victoria Cross at the time that he had only his left hand to use ; and, in recognition of his courage, a "round robin" was signed by everybody in the regiment, asking that he might have it granted to him ; yet he was so modest and gentle that he never could be persuaded to say much about it, and he seemed to me certainly one of the gentlest, if he was one of the most fearless of men. Another of the great traits also, which appear to me to stand out so prominently among our soldiers and sailors, is the power of endurance. This is shown in the wonderful stories we have of the Arctic expeditions. Perhaps I am speaking to some who were members of those expeditions. Whether we think of the first, under Sir Edward Parry, or of others, how they endured those long winter nights and the dreadful darkness so cheerfully and orderly ; or, if we look at that terrible expedition of 1845, in which Sir John Franklin and so many of his gallant companions perished in the ice. Or, whether we read of the last expedition—of the "Alert" and the "Discovery"—in 1875, with such names as Nares and Markham, and, last but not least, the gallant young Lieutenant Parr, who made that wonderful march all by himself, in order to rescue his companions. Then we have many accounts of the wonderful endurance men have shown in times of their own suffering. Let me read you this extract from

"Kinglake's Crimea," and remember these are the words, not of a person, but of a lawyer. Lawyers, as a rule, have not much softness about them, and this is the record of a man who looks at things in a matter-of-fact way. What does he say:—"There reigned in this suffering army so noble a spirit that many, though ill, refused to increase the labours of their comrades by going into the hospital. All their hardships—hardships too often fatal—our officers and men endured with a heroism, as the Sebastopol Committee declared, 'unsurpassed in the annals of war.' It is remembered that once they showed indignant displeasure; but the feeling in that instance sprung from a purely unselfish even delicate sentiment. An order had been given that the blanket in which a dead soldier lay wrapped when carried to the edge of the grave, should be removed from his body before consigning it to the earth. And that measure our men disapproved. In the midst of their own bodily sufferings they condemned what they thought a slight to the remains of their departed comrade."—Vol. vii. p. 181. Then here is another record, in the same book, of what occurred in the hospital at Kullali. It shows the softened demeanour of the soldiers as they laid there on a bed of sickness:—"Oh," said one to the lady he saw bending over his pallet, "you are taking me on the way to heaven; don't forsake me."—Vol. vii. p. 304. I do not think there is any incident in the history of the Crimean war more touching or more elevating than that of young Denham Massey. He was severely wounded and left upon the ground, alone as he thought. And he called out as he laid there, "Are there any soldiers of Queen Victoria here?" And several voices of wounded men, like himself, answered "Yes, yes." "Then," he said, "let us show these Russians, by our patience and fortitude, that English soldiers not only have courage to fight, but courage to endure." Some times people think that the whole occupation of a soldier or a sailor is to take human life. On the contrary, it seems to me that by far the greater part of the record of their heroism, both in war and in peace, has been to save and preserve human life. Turning again to the Arctic expeditions, I do not think there is anything more touching than the efforts made to find, if possible, some trace of Sir John Franklin, and the crews of the "Erebus" and "Terror," by Sir James Ross, M'Clure, Forsyth, Austin, Belcher, Highfield, M'Clintock, Ommaney, and their brave companions; and this to console and soothe his heart-broken widow and the anxious families of his men. And we know they were successful in bringing back that which comforted and cheered their hearts, and assured them that their gallant husbands, sons, or fathers had long since been at rest and peace in that bourne "where the wicked cease from troubling, and the weary are at rest." If there is one sorrow that wrings the heart more than another, it is not merely death. That comes to all. The most dreadful thing is suspense—the feeling that you don't know whether it is death or life, whether it is suffering or whether it is peace. And it is something to know that Lady Franklin's last years were soothed by the knowledge that her husband was at rest, and that she was passing to meet him in the Paradise whither he had gone before. So, in connection with the Navy, how many instances also are there of gallant efforts to save life at sea, however stormy or infested with sharks. Need I remind you that one of the most gallant deeds ever done in the annals of missionary work, was done by Captain Allan Gardiner, who laid down his life in his effort to found a mission at Terra del Fuego. And if you turn to the record of the Indian mutiny, what episode is more touching than that of Cawnpore. The women and children were parched with thirst for the want of water, and the only well of water was right under the fire of the rebel Sepoys, and men went out day by day with their lives in their hands to draw this water. What could be more gallant and touching than the incident about young Lieutenant Dyneley, who, being wounded, Corporal Kneld went out, under fire, and found him. He then returned, and fetched Surgeon Sylvester, and with him went back again, and together they bound up his wounds, and brought him in through all the dangers, to the security of the camp. I need not mention a name enshrined in all our hearts as the ideal of an English soldier—I mean General Gordon. I need not dilate upon his life and career, because you know them. You know how cheerfully he gave up his life to promote what he felt to be the welfare of others, and how calmly he met death. And there are many besides General Gordon who have done the same. Do you remember that story of Sir Humphrey Gilbert, the comrade of Drake and Frobisher and Hawkins, one of the old "sea dogs," as they were called, the discoverer of Newfoundland with only two ships—the "Golden Hind" and the "Squirrel"—a little cock-boat of 10 tons burden. Like a gallant man, the Admiral himself embarked on board the smallest and least seaworthy of them; and when a tremendous storm came on, and the little vessel was about to founder, the old Admiral took the Testament in his hands and said, "Courage, my lads! remember that heaven

is as near by sea as it is by land." Or of Commodore Goodenough, struck by a poisoned arrow shot by one of the very natives with whom and for whom he was endeavouring to make peace, lying down peacefully to die "in lovely and loving words speaking to his men of the truth and love of God," taking leave of each with the kiss of peace, and with his last breath imploring that no revenge should be taken on the inhabitants of Santa Cruz. Let me add this. These are the principles I want to see—the principles the Army and the Navy determined to carry out more and more in their daily life. I know what is very often said by members of the Army and Navy. They say, "It is all very well for you clergy, who have plenty of time to read your Bible, say your prayers, and so much to remind you of God and of religion always around you; but it is difficult with us." There is, however, one thing which we have in common, and which may be a daily help to you, as it is to me. Most of you, I suppose, whether soldiers on parade or sailors on your own vessels, see daily the flag of England floating over your heads. And in York Minster I see daily hanging over us the tattered flags of the 65th and the 84th, which are treasured and cared for there. We may look at them as politicians, as Englishmen, or as Christians. As the latter, I see in them St. George's cross, which is the cross of Christ borne for us. And the blue and white Saltire crosses of St. Andrew, which are the crosses His disciples are to wear after Him. The first reminds us not of enemies' blood shed, but of His own blood shed for us, and of His self-sacrificing courage. The red Saltire cross reminds us that we, too, are to be self-sacrificing and brave. The white Saltire that we, too, are to be pure. While the blue reminds us of the heaven above us—the heaven where is our rest, and to which we may look for help to enable us to read the Christian life. The old ballad of Dibdin tells us—

"There's a sweet little cherub which sits up aloft
To take care of the life of poor Jack."

Very blessed, if it be true; but the Bible tells us of something even better than that, even of God the Holy Ghost, who Himself came down and dwells with us and in us, in order that we may have strength and power to fight the good fight of faith, and endure unto the end. I hope and trust, my gallant friends, that you will take these things into your consideration. Our object in coming here is to help you as far as we are able to go to battle, not against worldly enemies, but against the enemies every man has—the world, the flesh, and the devil. You have your difficulties, and we have ours—the enemy advances upon us in different ways; but our weapons are the same, the battle we fight is the same. There is one strength and one power in which we can win the day. And there is a crown for each of us if we are only faithful to the great Captain of our Salvation—Jesus Christ.

The Right Rev. ERNEST R. WILBERFORCE, D.D.,
Bishop of Newcastle.

THE Dean has raised our enthusiasm by recalling to our memories some of the great deeds of the past, and has also referred to that honest but somewhat confused talk about the wickedness of war. I suppose we should all be agreed that if possible war should be abolished—that if it were possible, every vexed question that arose between nations should be referred for pacific settlement over the board of green cloth, rather than to the cruel arbitrament of the sword; but unless you have power behind your arbitrator, how are you to enforce the result of your arbitration upon a disagreeing nation? and the nation that is in the wrong is usually a nation that disagrees with an adverse verdict. While wrong and injustice remain, we must be prepared to do our duty, and, if necessary, to shed our blood in defence of the great principles of justice. We must be very careful, however, that our wars should never be unjust; should never be prompted by revenge, or desire of aggrandisement; but that our desire should be simply to defend the right, or to protect the weak against the unrighteously strong. Now I am going to speak a few plain words to you; and first I think I may claim some right to have sympathy with you. The Dean of York has spoken of his connection with the Army and the Navy. I had a brother in the Navy, whose life gave way under the terrible trials that were endured by him at the time of the Crimean War. I had a brother in the 52nd Regiment, who was at the

storming of Delhi, and I have a brother-in-law in the Connaught Rangers. Therefore, both of your professions are very nearly linked to me by ties of blood. Besides that, we are at all events of the same flesh and blood; we are at least Englishmen, rejoicing in the same glorious liberty which comes to all under the English flag. I may therefore claim to speak to you on the common ground of being an Englishman; I may speak as one brother to another. Now I should like to include in my remarks some other men, namely, the 30,000 sailors of our great mercantile marine. I should like also to include that hardy class who earn a perilous livelihood by fishing. I have known some of them intimately. With regard to our mercantile marine, every now and then stories come from the sea which make the hearts of Englishmen beat the quicker, even if they dim the eye for the moment, and make us feel that those men, shipped simply as a crew of able-bodied seamen, were indeed a crew of heroes. Now I think we of the more peaceful professions, both clergy and laymen, owe you soldiers and sailors a great debt of reparation. I think we have far too commonly allowed traps and snares to be laid for you in our garrison towns and ashore. I have been made utterly miserable by seeing, for instance, the wholly unnecessary number of public-houses, competing often one with another—and that sometimes in a most disreputable manner—for your custom. There are plenty of examples of this in Portsmouth and Portsea. I will give you another instance. In the great town of Liverpool, certain philanthropic people had built a Sailor's Home, where these men who had no home or belongings when they returned from their life at sea might come and find a real home for the time; and within a radius of a very few hundred yards round that Sailor's Home, there were no less than forty to forty-seven public-houses, where many a sailor had been led to spend his savings, and where that had been begun or continued, by which many a sailor's life has been embittered to the end. Now I think we owe you soldiers and sailors a debt of reparation, both for past neglect in providing opportunities for well-doing, and in allowing so many opportunities for evil doing; and thank God, you know as well as I do, how we are now trying to pay that debt—how everywhere now sympathetic hands are held out, if you care to take them. I cannot forget that most touching paper read in this hall a short time ago by Miss Weston. I cannot forget here the work of Miss Robinson; nor can I forget the work of the old Church of England which is being done amongst you men, the soldiers and sailors of our country. I think I can claim in the ranks of the Army something like two-thirds of the men as belonging to the Church of England. That at once gives us churchmen a very great bond of union with the soldiers of our country, and also lays a responsibility upon us of the Church of England which, please God, we will try to the very best of our power to discharge. Now I believe I may say without the least flattery, that there has been a marked improvement in the character and in the demeanour of our soldiers and sailors. How has this come about? Well, dear friends, I am not going to preach you a sermon, but I am going to speak as one man to another in the name of the God I love and serve. It is simply from this, that soldiers and sailors have been more taught of God, and in consequence have brought their lives up into the light that comes from the face of Almighty God, therefore they have understood more clearly what their duty as men is, and as Christians is. But what remains to be done? Now I pretend to no special knowledge of soldiers and sailors, and if I make mistakes you will forgive me. But in the Army and Navy you are accustomed to be dealt with in masses. Now God individualises. We are not saved in masses, but individually; and I want to individualise this evening. I want to speak to each man, and to put before him once more the character of true manliness. I will remember that when I went to school a fellow was considered to be a milk-sop unless he did what other fellows did. If he hated bad language, and would not listen to the nasty story, and would read his Bible, and would kneel down upon his knees, he often had to suffer. I don't know about you, but I do know about some young fellows in the Navy, and I dare say it is the same in the Army; and I do know that such things require true manliness, far more than to obey the order of an officer in the field of battle, or in some hotly contested engagement. Well, I want to speak about this true manliness. What is it? Who was the only true man that ever lived? It was Jesus our Lord, who never harmed anyone who came across His path; who protected every girl and woman; who stood up for the weak; who rescued the oppressed; who denied Himself; who always thought first of others; who never said or did an unkind thing; who gave His life for others, as many of you would in a moment sacrifice your life for a comrade. Dear friends, I do want to hold this true manliness up before you. Remember, vice is cowardice, and lust is cruelty. Don't wound the weak, but show your true manliness in defence of women. Defend them

against yourselves if necessary. I want you to understand there is nothing more cruel or cowardly, nothing more base, than to have illicit intercourse with one of the opposite sex. It is a sin not only against your own soul; it is a sin against the weaker vessel. Don't tell me "I am tempted." I know you are. Don't tell me it will make no difference to a degraded woman. It will. It is one more sin upon the head of one who may be far on upon the road to hell; but that, remember, makes it one more step upward again for her—one more cloud between her and God—one more difficulty if she is ever to be reclaimed. Dear friends, do not ever sully the true manliness of your character by an act of cowardice of that sort, as we are all men, and are met under the eye of an all pure God. I want to speak quite plainly here, and to speak one earnest word about this matter of lust. I know the difficulty. I have had men far on in life say to me, "Oh, if only some one had spoken a plain word to me when I was young, before I had formed this habit, which has been the curse of my life." I have known of young men whose life for years has been a struggle, and at last a victory, by the power of the Lord God. My friends, sometimes we are told absolute untruths about this matter. It is said a man cannot live in health for instance without certain acts. It is a lie of Satan's devising. I want you to remember this. It is most important that a young fellow, healthy, and living on stimulating foods, should have some plain physiological knowledge given him. Now it is a law of our nature that if you will use your brain—and you all have brains—there will be less temptation to a certain form of sin. Let me make this plain. The brain is fed alone upon phosphoric fats. That is a physiological fact; and if you use your brain power, you will use up the phosphoric fats which are secreted in your body by nature; and depend upon it there will be less temptation to a certain form of sin. Total abstinence from alcohol will greatly help you. Clean thoughts encouraged; pure books read; prayers said; worship offered; communion made. These will help you. But passing away from this subject so unpleasant, yet so necessary to deal with, I want to remind you that true manliness shows itself in the protection of others even at the expense of self. Never gratify a passing inclination, whichever passion within you may suggest it, knowing that gratification will be a sin—another sin fastened on an immortal soul. I spoke just now of individualising. Let me speak one more plain word with reference to the personal relation between your soul and Almighty God. Why are there so many young fellows hanging back from being definitely religious—from openly professing the service of the Lord Jesus Christ, and accepting that service with all it entails? I will tell you one reason. There is nothing an Englishman hates so much as cant; and very often a young fellow will feel, "Well I shall be considered a canting young fellow if I do this, or don't do that." Now there our true manliness should come in. There is nothing so manly as to be perfectly simple and honest and true in the service of God, saying, "I will, so far as I can, perform that service." And if you let it be known very quietly amongst your comrades that you don't like what is wrong either in word or deed, and that you won't take part in it, simply because you have promised to serve the Lord Jesus Christ, and you are not going to break your word to Him—they will recognise the true manliness that prompts your action, and perhaps imitate you. You will never be happy, you may depend upon it, unless you are endeavouring to live up to the highest ideal of your own nature, and unless you are honest in your word, whether it is to one another or to the Lord God above. Now in these matters we who speak and you who listen have a common interest, and so I trust it will be seen there is a real bond of sympathy between us and you of a different profession. The old Church of England will be ever ready to do what she can for you, and you soldiers have in your Chaplain-General one who can make your needs known to us. I spoke of sympathy. Remember that we of the clergy are men of like passions with yourselves. We are human beings, and we are tried by the same kind of sufferings and temptations which you undergo. My dear friends, if any one of you will put this matter of true manliness before you to-night as a thing to be attained, or better practised by the help of God, what a power for good you might be. You are, every one of you, setting an example day by day and hour by hour. What is your example teaching others? Our influence is often so infinitely greater than we think. Do you remember the last words of that fine young fellow who was chosen to lead the troops through the darkness of the night before the battle of Tel-el-Kebir because he knew the way. And how afterwards when his commanding officer spoke to him as life was ebbing away, he looked up and said simply, "Didn't I lead them straight." Well, now, every single one of you is leading others, whether you know it or not; I entreat you by all the power of your manliness, strive to lead them straight. You older men, when some young fellow joins the regiment or ship he will be very lonely and feel odd

and strange at first, and won't some older man go and hold out the hand of friendship to him, and just say some kindly winning word, remembering that perhaps he has a mother whose prayers are following him; that so much depends on the first few days of his new life. Just help him to make a good start. And remember this: You are the great missionaries of England after all. It is perfectly wonderful when one travels abroad to hear so much said about our soldiers and sailors. It has been my fortune to travel a good deal in different parts, and I have heard much as to the influence of our soldiers and sailors—influence sometimes exercised for good, but sometimes for evil. I take it a great many of you will probably soon be going to some far distant country. Now I hope you will not only uphold the flag of England—there is no doubt about that with our English soldiers and sailors. Prince Bismarck when he read of our soldiers and sailors working their way across the desert towards Khartoum said, "These are not mere soldiers and sailors, they are an army of heroes." Well that is just what I want you to be for the Lord Jesus Christ, if you will but simply live the Christian life. I don't want you to go out to preach—except by the best of all sermons—the life, but if you will simply go out saying, "I am going to live as a Christian man ought to live." If you go living that life because the love of the Lord Jesus Christ is in your heart, because you are His servants, whose Life is infused into your own by the grace of Baptism and in answer to prayer and by Holy Communion, then you will, indeed, be the missionaries of a great Christian nation, and will be influencing for good those of other creeds and denominations in all parts of the world. Forgive me if I have spoken too plainly. You and I have the same difficulties, you and I live by the same power, you and I have the same weakness, and can gain the same strength. Let us strive to act up to our different professions and do our different work as missionaries for good, simply saying by our lives that we will serve Him who was man as well as God—whose love and power is given to us now to enable us to live, to make us fit to die, to make it possible for us in life to come to live with Him in happiness.

The Rev. G. C. FISHER, Vicar of St. Mary with St. Nicholas,
Beverley.

MY DEAR FRIENDS,—You will remember that the Dean of York just now expressed his opinion that with reference to some particular statement in his speech, you might be disposed to tell him to "draw it mild." I am afraid you will think that the Congress authorities to-night have been much disposed to do this very thing—to "draw it mild"—for, to begin with, someone addresses you who is no less a dignitary than a Dean, you next mount upwards to a Bishop, but then, as suddenly, come down to what, in my country, they call "nowt but Parson." I trust, therefore, you will allow me to apologise for my presence and to endeavour to explain it. The fact is, that last night I had been invited by the Bishop of Winchester to address another meeting. Now you will understand that a certain amount of risk must always attend long tails: the more than ordinary risk, I mean, of being cut off. Well, last night there was an uncommonly long tail of speakers, and the risk to which all long tails are open betokened it—and the last speaker, the tip, got cut off, and I was that "tip." And the Bishop, in the kindness of his heart, believing that as I was a "muzzle loader" it was not safe to send me home loaded, thought it better that I should discharge myself at you; hence my invitation to be present here to-night. But this afternoon I was walking about and thinking what in the world I should say; because, as it does not necessarily follow that the same cartridge will do for different sorts of game—as you want, for instance, No. 4 when you are shooting wild fowl, and No. 9 when you kill snipe—so I thought it very desirable that I should change my cartridge, for the reason that what I meant to fire last night was not calculated to answer to-night. And as I walked about cogitating, my thoughts went back irresistibly to a parish in the north which I held some years ago under the Bishop of Carlisle, one of the speakers last night at the working men's meetings: and I called to mind the very happy time I used to spend in a little reading room in a certain street near the Vicarage, where I was in the habit of meeting a few of my working men parishioners on one or two nights in the week. The whole of our congregation, you should know, consisted of working men. We had scarcely amongst us one whom we might call a gentleman—if I may so define him—I mean a man who can always wear a black coat and a high hat!

To a man every one of us, nearly, got his money at the week's end. Well, amongst these men I had many friends. Men, too, who had known the bitterness which comes from those temptations afforded by too many public houses; temptations which in some northern town, the Bishop of Newcastle has just said, seemed to level their seductions, as a fort might guns, upon a little "home" his lordship knew of, prepared for the protection and rest of working men and sailors. Three of my particular friends were men who had broken free from the curse and temptation which is too often attached to the public-house. These three men I used to call my "tame elephants." Their work was to visit certain districts of the parish, and if they came across a man given up to "drink," from which they themselves had escaped, they would in their own way invite him, with a "Just come to parson," "Sign the pledge and by God's help make a fresh start." And many a one have they thus influenced to their happiness and content. Well, I was going to read to these men one night by way of recreation. I took with me "Kingleake's Crimea." Two of my audience were sitting with their feet on the mantel-piece or hob, and their pipes in their mouths, whilst I was quietly reading away, when all of a sudden one of them brought down his feet and his pipe together, and expressed himself as follows:—"I don't want to say anything unpleasant, and I don't say but what the reading is very good; but it has just come to my mind that I think every man should 'stick to his own last.'" "Yes," was the answer, "you're a parson; haven't ye ne'er a Bible wi ye?" What could I do but "out wi' Bible!" and we spent the rest of that evening "sticking to my last." Now, when I knew that it was to be my privilege to speak to you to-night, I said to myself I must do my best to serve these men by "sticking to my last" as a servant of the Lord Jesus Christ. And so I trust I will before I sit down; but meanwhile you have heard both from the Dean and Bishop in turn certain pleas advanced in support of their claims upon your kindly attention this evening. My claims, I am afraid, will be very small at the best. I have no brother in the Army, as the Bishop has, because I have none at all. I have no sons in the Navy, as the Dean has, because my eldest boy is only six years old! 'Still, I will advance what I can, but I fear if I begin by urging that one of my "tame elephants" was a man who rode through the charge of the Light Brigade at Balaclava, you might not think that sufficient. Nor have I much more confidence in the following naval experience:—As I was going home last November from King's Cross I came across a blue jacket who had just returned from Suakim, and though it was a bitter day, with the conventional pea soup fog, he had no sign of a coat with him. He borrowed an extra coat of mine, and afterwards getting out of the station at Hull I saw no more of him. But a few days later I received one of the kindest of letters and my coat. But perhaps you will still say, "But that's no claim." Well, a few days ago I happened to be in town, when there was a review of the Guards being held, the men lately returned from the Soudan; and as I had a great wish to see them, I made my way to the parade ground, where I found at tremendous crowd gathered; and as I wanted to get to the front, I thought my best chance was, if possible, to strike up a temporary friendship with one of the Life Guards who were keeping the ground. After a few moments we got on very good terms, as I stood by his horse's shoulder. But I am bound to admit my conviction that by an unfortunate question of mine, I dropped somewhat suddenly to zero in his estimation, for seeing somebody in the distance prancing about on a striking-looking grey horse, and having ventured somewhat diffidently upon the question whether it was the commanding officer, I felt not a little squashed by my friend's laughing reply. It was "Nowt but trumpeter." However, I am keeping back one fact in connection with which I have a certain amount, I trust, of legitimate pride, and which perhaps may, after all, constitute the claim I am, like the preceding speakers, seeking to establish. Just forty years ago, before a good many of you were born or thought of, and when I was myself only an interesting object in long clothes, the old seventy-gun ship "Asia," which to this day lies in Portsmouth Harbour, was commanded by my grandfather. But I was speaking of "sticking to my last." That would be, in my case as a parson, trying to say something that would help a man to *live* well. I believe that you men, soldiers and sailors, have been teaching, and are teaching, how to endure, and if need be, how to die well. I call to witness those memorials which adorn your parade on the sea front; I call to witness the tablets that adorn the walls of your garrison church; and last, not least, the tomb of the hero of Meaunee that guards your church's western porch. These, I say, are witnesses for the past of the noble way in which soldiers and sailors have "stuck to their last," and taught their countrymen how to endure, and how to die. And what your predecessors have done so well in days of yore, you have done not less bravely in this present time. From Suakim to Abu Klea, from Metammeh to Cairo, the waters of the Nile and the sands of the desert with

one voice proclaim how nobly English soldiers and sailors have taught their stay-at-home countrymen, by gallant example, and under all circumstances, and at all cost, to "stick to their last" in response to the call of duty, and when I see so many soldiers and sailors before me I could reverently wish that God might help me to "stick to my last" to-night, and so to speak as to strengthen your will to live well. When I was a parson in a manufacturing town in the North, part of my duty was to attend the accident hospital; and often I used to receive such a message as this: Will you come to hospital, there has been an accident at shipyard; so and so has been brought in, and they say he is not likely to recover. Many a time the sufferer would have just strength to listen to me as in due course I questioned him: Is there anything, my dear fellow; is there anything, mate, on your mind that worries you now? Sometimes it was drink, sometimes it was worse than drink, but very commonly it was this—a guilty sense of past indifference towards God. He had served his home and his earthly master very well, but his Master above not at all. I know well how many must be the temptations in a garrison town; and I know, too, there are counter attractions such as you have in this Soldier's Institute and the Sailor's Rest. And such counter attractions will be an immense power against temptation. Indeed, I happen to be chaplain of a militia regiment, and for the whole first fortnight of the training this last summer, the colonel hadn't a single man before him for any sort of crime, and we attributed it mainly to this: we provided counter attractions every single night, and did our best to keep our men in camp: and the Bishop's reference to "Sunday closing," reminds me that we very nearly "closed" the militia canteen, that is to say, as the result of our entertainments, the canteen lost no less than £50, as compared with the receipts of previous years; but counter attractions do not touch indifference—only conviction of sin touches that. I have read of a painter who was engaged in painting the ceiling of a magnificent church, and his little stage was one day let down to the floor that a friend might join him, and together they were both raised again to the ceiling. The artist, lost in admiration for his own work, stepped backwards to call his friend's attention to some feature of special beauty. There was protection to the little stage on three sides only, and his friend saw that one more step backwards would mean the artist's certain death. He seized the paint brush and dashed it across the picture! The painter threw himself upon him, crying, "Are you mad?" "No," his friend said, "you are mad. See the peril in which you stood a moment ago," pointing to the open end of the staging, and the floor one hundred feet below! And the painter was then convinced of his danger. The power which breaks indifference is the conviction of sin, by the influence of the Holy Ghost. That is the power which brings men to throw themselves at the foot of the Cross, and to pray the Lord Christ to have mercy upon them as their personal Saviour. But supposing a man is convicted of sin, the next thing will be temptation, and here he must bring his own will to bear. What is to support him in his temptation? Let me tell you a story. There was once a Canon of the Church of England who used to be a great hunting man. On one occasion he had sent a horse on to the meet, and when he arrived his groom came out covered with blood. His master said, "What in the world have you been doing?" The groom answered, "There is a feller in yon harness room, and he began calling o' you. Well, I said, if you want to be a calling o' him; just take your jacket off and come outside." "Well, but did not the others interfere and separate you," said the Canon. "Separate us! we didn't want no separation not after I had had one hit at him." So when temptation comes don't dally with it, but, by God's grace, take care to use your will, "separate" yourself from it with instant determination, strike off its fetters and stand free, through Jesus Christ our Lord! And when a man is convicted of sin, and has separated himself from his temptation, how does he show it? In his life. To illustrate this, I can tell you the following fact. A man I knew of once, who had been a miner in Cornwall, became converted under the influence of the Church Army: he was convicted of, and "separated" himself from, his sins. On one occasion, attending a Church Army service, he was acting as porter, because they had little rows occasionally, and his formidable size made his help valuable in this office. Two young fellows one day came in sky-larking. The porter, being a servant of Jesus Christ, went up and said: "Look here; you may do that outside if you like, but you won't do it here." That did not have any effect, they began again. The porter went up again, tapped one of them on the shoulder and said, "You'll come out now." A second look at the porter convinced the young fellow he had better go out. The porter went with them, and just as they got near the door, one of them turned round and hit him straight between the eyes. The big porter hastily lifted his great fist for a moment, and then letting it fall again to his side, said, "If thou'd done that three month ago, thou hadst lain there now a

bleeding mass. But thou may'st go, for I serve the Lord Jesus Christ." Now my friends, if there are some here who are under the consciousness of wilful sin, if some are heart-sore and weary, because they cannot make up their minds and have done with it, remember the Lord Jesus Christ can help just such an one. His last message to His disciples was that they should go and preach repentance and remission of sin, "beginning at Jerusalem." "Beginning at Jerusalem!" Do you know what that meant? It meant this, "Go and find out that official who smote me on the face. Go and find out those who mocked Me as I hung upon the cross. Go and find out the Roman soldiers who spat upon Me, buffeted Me, and, mocking, bowed the knee to Me. Go and find out the men who plaited the crown of thorns and crushed it upon My forehead. Go and find out the men who drove the nails into My hands and feet, and tell them, one and all, there is grace and mercy for them." Yes! if thou hast denied thy Lord with oaths and curses! even if thou hast defiled thy soul with lust! still believe it is written, "If thou shalt seek the Lord thy God thou shalt surely find Him, for the Lord thy God is a merciful God, who will not fail thee nor forsake thee."

The Rev. J. E. C. WELLDON, Head Master of Harrow School.

I WISH to say only a few plain words. I am afraid that though the last speaker was "nowt but a parson," I am even less, for I am only a head master. It was once my fortune to speak to a meeting not very different from the present, and one of the papers edited by some of the secularist gentlemen, who don't like parsons, was good enough to take notice of my speech. And the writer of the article said it was all very well to listen to men who had grown grey in the service of the Church, but when it came to a "conceited young beetle" like me, then the case was altogether changed. Now lest when I am done you should go out and say some such kind thing about me as that, I have told you quite frankly at the onset what it is that in his opinion you ought to think of me. Now I shall not try to connect myself with the Army or with the Navy, although I might easily do so; but I shall try to connect my school with them. And there are three things which entitle me to speak to you. In the first place, the school over which I preside is proud to count among the noblest of its sons those who have died for their country, whether in the Army or the Navy. It was only two or three days ago that I was passing down the aisle of my school chapel, which is very dear to me, when I noticed that the latest tablets put up in honour of old Harrovians were memorials of three men whose names will, I doubt not stir your hearts—General Earle, Lord N. Vincent, and the gallant and devoted Col. Burnaby. And there is another reason, perhaps, which I may plead in justification of my being here. You have already applauded, and I doubt not that you will applaud again, the name of General Gordon. Well, we have an interest in him as well. It has been our privilege to make a contribution towards the funds of the projected Gordon Camp, and it was only this morning that I received a letter saying that in consideration of the money so subscribed we, the masters and boys of Harrow, would have the privilege of nominating a boy to be trained there free of cost as a soldier. Lastly, I stayed in London this afternoon on my way to Portsmouth, to attend the memorial service held in Westminster Abbey in honour of the late Lord Shaftesbury, and when I saw the long procession filing into the Abbey—and among the representatives of the societies or institutions in which he was interested, a detachment of boys from the Shaftesbury training ship—I reflected with honour that he, too, was an old Harrovian; and you will agree with me that if ever there was a name of which a public school ought to be proud, the name is that of Lord Shaftesbury. Now I want to say something useful to you. There are people who will speak about duty, and who will tell you you cannot know what your duty is. I hear a great many questions raised now-a-days. I remember a discussion in which a number of clever young Cambridge men were asking all sorts of casuistical questions, such as this—"Supposing a man offered you a set of plated spoons and you knew them silver, ought you to tell him?" and I remember that when this discussion had gone on for some time, a judge who is now an ornament of the English bench, rose and said: "My friends, I have listened to you with a great deal of interest; but I will tell you one thing. I have been thirty years at the bar and on the bench, and you may take my word for it that for one case in which you will find it hard to know what

your duty is, there will be ninety-nine cases in which you will know your duty perfectly well, and find it hard work to do it." I do not think, therefore, that we need trouble ourselves upon the whole, with the question, What are we going to do in certain rare circumstances? I am afraid it is only too plain what we ought to do. The real question is whether we can do it. The lord Bishop has told you there are some false friends who will tell you that in some important respects you cannot do your duty. I agree with the faithful words he has spoken. I do not know anything so fatal to morality as to say that what it is right to do cannot be done. If you allow that about one sin you must allow it about another, and then you cut away the foundations of all morality. I expect you to repudiate that doctrine. I give you a finer and a nobler motto—

So nigh is glory to our duty,
So near is God to man;
When duty whispers low "Thou must,"
The soul replies, "I can."

And if I am to speak to you about duties, I will mention one which is too often forgotten or neglected, the duty of kindness to animals. There is no greater mystery than that the meanest and basest of mankind has an almost unlimited authority over the noblest of God's creations in what is called the animal world, and however poor may be your station you will not be without the opportunity of showing a Christian kindness to the creatures which God has put in your power. I speak to you yet once more of the duty of a chivalrous regard to children and the young generally—you will forgive a schoolmaster for saying this—how can one who sees boys in hundreds every day forget the immense difference which may be made in their life by kindness or unkindness, by good or evil example. There will be scores of children and scores of youths, as you have already been told, over which you may exercise untold influence, and having said what I have said about the duty of kindness to the lower creation, I yet more strongly insist upon you the obligation of kindness to the young. May it be written on your hearts, however great your temptations to sin may be, do not sin against the child. And lastly, as you have already been told, there is the duty of tenderness to women. The crusade of the last few years has been the crusade against intemperance. The crusade of the next few years will infallibly be the crusade against impurity. There is an ancient story of a maiden who was chained to a rock and exposed to the ravages of a fierce sea-monster until a knight came and delivered her by his bravery. May I express truly the light of that disclosure, that English womanhood is exposed to the assaults of a worse monster than the dragons of the deep, and may I ask you in the name of Christ, never by deed or word or even by thought do wrong even to the least of one of these your sisters for whom He, your Saviour, died?

The Rev. H. PELHAM STOKES, M.A., Rector of Wareham, Dorset.

It is the duty of the leaders of men to be cheerful. We have much to-night to fill our hearts with gladness. We are thankful that our soldiers and sailors are so dear to the heart of our Queen. We are thankful that so deep an interest in the Army and Navy is taken by their Royal Highnesses the Commander-in-Chief, the Duke of Edinburgh, who is every inch a sailor, and the Duke of Connaught, who is every inch a soldier. We are thankful that God has raised up such self-denying and noble-hearted women as Miss Robinson, Miss Daniell, and Miss Agnes Weston, to work amongst you. Now we are not here to tell you what soldiers and sailors ought to be like. You know a great deal better than we do. As a clergyman, I hope I may do my duty half as well as you do yours. We meet to lay before you the three great principles on which all true members of the Church of England are supposed to live. The *first* is submission to the Divine Head of the Church, the Lord Jesus Christ, the "Captain of our Salvation." Entire submission, at all costs and risks, is the very essence of a soldier's life. During the Franco-German war great efforts were made to send the Gospel to each Army. Among a number of God-fearing evangelists was one who was despatched to the city of Metz. There was the flower and pride of the French army. He preached daily, and was the means of doing a great deal of good. On the eve of the great sortie he had been preaching and urging his listeners to repent.

Before they separated they sang that beautiful hymn, "Just as I am, without one plea," and looking amongst his audience he saw a young officer with tears streaming down his face. He endeavoured to get to him, but the dispersion of the crowd prevented him finding him. The next morning all the pride and chivalry of France went out of the city. Many were at the gate to watch them depart, and amongst those was the evangelist, who had stationed himself there in the hope of having the opportunity of saying a word to this young officer. The soldiers marched out regiment after regiment, and at last, riding at the head of one detachment, was the young officer. The evangelist forced his way up to him, and laying his hand on the officer's arm, said, "Is it well with thee?" The officer looked at him, and, with a smile irradiating his countenance, had only just time to utter the words, "Just as I am, without one plea." On the evening of that day that young officer was lying cold and dead upon the battle field, but his spirit had gone to his Father in heaven. Such is the way you must come to Christ; forsake your evil ways, come to the foot of the cross, cast down your burden of sin and guilt, and say—

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come."

This is submission. Yielding yourself thus to Christ is the very essence of a Christian's life. And the result of obeying this call is pardon and safety. At Portland there is a harbour of refuge, where our ships lie in safety, while the waves are running mountains high on the well-known Chesil beach. A beautiful analogy of the soul which has become possessed of the pardon and safety so freely offered to us by Jesus Christ. The *second* principle is sacrifice. All of you know something about this, called upon as you are to leave your homes for the honour of your Queen and country. But the highest of all sacrifices is that of yourselves to one another. We cannot be too often reminded of the brave, self-denying General Gordon, the man who delivered an empire, and stood at bay for a year, almost alone, against failing hope and coming death, for the sake of others; and who, when in command at Gravesend, brought the ragged little street boys into his own house, and trained them up for God. There was sacrifice. We say to you, "Take Gordon as your model;" but, above all, take his Master as your pattern, copy His beautiful life, and live solely for His glory, and your comrades' sake. I cannot impress this principle upon you in better words than that of the Gospel, "Whatsoever ye would that men should do unto you, do ye even so to them." And you will seldom do it without sacrificing yourself. And the *third* principle is service. It means a great deal when we say "We have been, or are in the service," but it means a great deal more when we can say, "We are in Christ's service, fighting manfully under His banner, against sin, the world, the devil; and endeavouring to continue Christ's faithful soldiers and servants unto our life's end." We know your difficulties in serving God. Think of those forty men of the "Thundering Legion," the story of whose courage has cheered many a soldier of Christ. "When the Emperor Licinius was persecuting the Christians in Armenia, the Thundering Legion was stationed at Sebaste. Forty men in that Legion declared themselves to be Christians, and were sentenced to be exposed all night on a frozen pool, stripped of their clothing—for it was winter, and bitterly cold. In a house on the edge of the pool a large fire was kindled, and food and wine and warm baths were prepared under the charge of Sempronius, a centurion, and a guard of soldiers; and it was announced to the forty, that if any of them left the pool and entered the house, they would be considered to have denied Christ. So night came on, and the keen wind from the mountains made the citizens close their windows and doors more tightly, and heap up the fuel on their hearths. And on the frozen pool were the forty warriors, some standing lost in prayer, some walking quickly to and fro, some already sleeping that sleep which only ends in death. And ever and again, as the hours went slowly by, they prayed: 'O Lord, forty soldiers have come forth to fight for Thee; grant that forty soldiers may receive the crown of victory.' And now, as the cold grew more intense, one of the forty could endure no longer, and he left the pool and came to the house where Sempronius and his men were keeping guard. But still the martyrs' prayer went up to heaven: 'O God, forty soldiers have come forth to fight for Thee; grant that forty soldiers may receive the crown of victory.' And the prayer was answered. Sempronius, the centurion, was touched by his comrades' bravery. He declared himself a Christian, and took his place upon the frozen pool. And when the cold had done its work, and forty corpses lay upon the ice, forty glorious spirits, with Sempronius

among them, entered into the Presence of their King." Surely this will encourage you to go on praying, even if others jeer, never to be turned away from the Bible-class, Prayer Meeting, or Holy Communion, by what your comrades say or think. Remember the beautiful promise, "To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame, and am set down with My Father in His Throne."

"Who are these like stars appearing,
These, before God's Throne who stand?
Each a golden crown is wearing,
Who are all this glorious band?
These are they who have contended
For their Saviour's honour long,
Wrestling on till life was ended,—
Following not the sinful throng;
These, who well the fight sustained,
Triumph by the Lamb have gained."

The Rev. J. C. EDGHILL, D.D., Chaplain-General of the
Forces.

WE have heard something about Sir Charles Napier. It is one of the glories of the Garrison Church that the monument of Sir Charles Napier stands just opposite the door. One of the stories connected with his conquest of Scinde will serve to sum up what the previous speakers have said. In a campaign amongst the robber tribes a number of men were sent down a valley, and as they went down a very few of them crossed the gully, and went on the other side. By and by they found the gully had so widened that they could not re-pass it. The officer in charge gave a sign to the men that they should retrace their steps. But they mistook the sign and thought they were to charge the robber tribes along the hills. So up they went, a very few against a great many, but not one reached the top alive. It was the custom of those robber tribes when their hero chieftains died to mark their sense of their greatness by tying a red cord around their wrist. Those men who were killed were all thrown down into the valley, and when their comrades came to pick them up and bury them they found the enemy had tied the red cord around the wrists of the men. They felt they were all heroes. I am quite sure that is what the Church has been trying to do this week for all soldiers and sailors. It is to the honour of Portsmouth that the first successful meeting respecting soldiers in connection with a Congress was held in it. The Church of England honours soldiers, and will do in the future I hope far more than she has ever done in the past, and will prove her right to be the Church of the people by being your Church. I am sure we do want to bind the cord of honour round your wrists, and I should like to see that cord not only of red but also of white and blue. Let us have a little blue—the blue ribbon. Drink is the great curse of English soldiers and sailors. It is of no use disguising the fact, so first of all let us get a little bit of blue. If you want the Church and other people to honour you, you must honour yourselves. The men who have risen in the Army and done honour to it have had in their hearts at least that little bit of blue. I could point to more than one man in this hall who were once like the young soldiers here with no advantages, no interest, and who are now respected and honoured in the regiment of which they are officers; and everybody who knows them is proud to call them friends. I need only mention one such man—Quarter-Master Cheshire of the Royal Scotch Fusiliers. He has proved to us that doing without drink does not prevent a man doing his duty manfully and well. Then we want that bit of white about which the Bishop has spoken—the white of purity. We need plain speaking. I always try to speak plainly to soldiers, and I have never lost a friend yet by so speaking. Of what use is it to wrap up the truth so that men cannot tell what it means? About that question of purity it has been my privilege to speak at the early service in our Church here where we have nothing but men, about the duty they owe to women, about the terrible temptation to impurity, and the means by which by God's help they can overcome. I would to God every chaplain would take these matters up, for the evils of drunkenness and lust are ruining men day by day. And the little bit of red. I heard an excellent paper read

yesterday by Mr. Carlile, the founder of the Church Army, on a subject I am interested in more than anything else, that is special agencies for getting at men other than the ordinary services of the Church. Mr. Carlile said : " I wear that little bit of red which shows I belong to the Church Army." Now I want you to be temperate and pure, and churchmen too. I wish other bodies of them heartily success ; but we feel there is something wanting in them, and that the sacramental system of the Church by which men are joined to the Lord as by living bonds, is necessary to keep men steadfast in the faith, and to enable them to go on from strength to strength. Now here are these three things—temperance, purity, churchmanship. Let us strive after these with the help of Jesus Christ.

The Rev. J. B. HARBORD, Chaplain of the Fleet.

ONE difficulty in the way of those who are working among sailors and soldiers is that they have to deal with them in masses, and there is a danger of losing that personal, individual intercourse which is all important. This is the case of late years, specially with reference to the young, and I may illustrate it by the training ships where from 500 to 800 boys are collected for instruction. The chaplain and others interested in their welfare can only carry out their objects effectually by the co-operation of the men. As time permits me to say only a few words, I will confine myself to this one important point. When I entered the Navy it was the custom for each of the older and better men to take a young seaman or boy under his wing, and he was known by what was then a familiar and endearing name. Now each of you may help to supply the modern need of personal influence if you would adopt, as it were, one of your younger shipmates or comrades who could seek your advice in difficulties, come to you for support in temptation, for comfort in distress, and sympathy in his loneliness. You may do much work for God if each of you would thus become, in the best sense of the term, a " sea-daddy."

WESLEYAN SCHOOL-ROOM, GREEN ROW,

THURSDAY EVENING, OCTOBER 8TH.

The Right Rev. the BISHOP OF GIBRALTAR in the first instance, and subsequently His Grace the ARCHBISHOP OF DUBLIN in the Chair.

ATTITUDE OF THE CHURCH WITH RESPECT TO
MOVEMENTS IN FOREIGN CHURCHES.

PAPERS.

The Most Rev. Lord PLUNKET, Archbishop of Dublin.

WHAT should be the attitude of our Church with respect to movements in foreign Churches? This is the question with which I have been asked to deal. I shall at once answer it, but in words not my own.

Six years ago a similar question was submitted to the hundred Bishops

of the Anglican Communion assembled for Conference at Lambeth. They were asked to express their opinion as to the position which the Anglican Church should assume towards the "Old Catholics," and towards other persons on the Continent of Europe who had renounced their allegiance to the Church of Rome, and who were desirous of forming some connection with the Anglican Church, either English or American. Their reply to this question was drafted by one whose name will be held in honour so long as the Church of England endures, and of whom, as a true friend and valiant defender of the Church of Ireland in her darkest days, I must now and always speak with grateful reverence—I refer to the late Bishop Wordsworth, of Lincoln. From his report (as finally adopted by the Conference) I quote the following:—

"We gladly welcome every effort for Reform upon the model of the Primitive Church. We do not demand a rigid uniformity; we deprecate needless divisions; but to those who are drawn to us in the endeavour to free themselves from the yoke of error and superstition, we are ready to offer all help, and such privileges as may be acceptable to them, and are consistent with the maintenance of our own principles, as enunciated in our formularies."

This is the answer which I give this evening to the question before us. I cannot imagine a better one; and it has this advantage, that it comes with an authority which I could not claim for myself.

But what, it may be asked, are these movements—these efforts for Reform—to which our attention is called? To this question an answer will be given this evening by witnesses who will speak of what they have not only heard but seen. And their witness will have this further significance, that they will tell of what has taken place not in one or two favoured and contiguous spots, but in many widely-distant parts of Christendom, thereby assuring us that these movements are not isolated spasmodic results of local excitement and artificial pressure, but that they are in very truth the tokens of a wider, deeper, more pervading influence—even the mighty working of that Blessed Spirit by whom the whole body of the Church is sanctified and governed.

Here, however, I must make a reservation. Among those who in these latter days, on the Continent and elsewhere, have renounced allegiance to the Church of Rome, multitudes, I am well aware, have been influenced simply by a spirit of indifference, a desire to follow their own fleshly lusts, an evil heart of unbelief. Our attitude towards these must be one of stern rebuke. When, for example, as in France, we see all religion trampled in the mire by these recreants, our sympathies must be all with the Church of Rome, rather than with her assailants. Such seceders from her ranks are deserters to the camp of a common foe. We cannot welcome *them*.

On the other hand, when we see earnest men and women driven from the Church of Rome by a craving for something more in the way of spiritual food than the husks which that Church can supply—to them, in the words of Bishop Wordsworth, we should be ready to offer not only empty sympathy, but "all help."

One further reservation. Among those who have just left the Church of Rome because of a yearning after better things, there are not a few who have done as did the Continental Reformers of the sixteenth century. While renouncing that which is new and false in the

Church of Rome, they have, alas, abandoned much that is old and true as well. I am far from saying that these Reformers have not strong claims on our brotherly love and good-will. By many of them, as I know, Christ is preached, and I therefore rejoice and will rejoice. But the special outgoings of our sympathy will naturally be reserved for those who have followed in the steps of our own Reformers—for those, in other words, who have shown a desire to abide by the ancient institution of the Episcopate, to use a fixed Liturgy, based, as is our own, on early Catholic ritual, and otherwise to build themselves up on the model of the Primitive Church.

Some movements of this type I need only refer to in the most cursory manner, inasmuch as they will be dealt with by those who follow. My friend, Canon Meyrick, to whom as editor of the *Foreign Church Chronicle*, and secretary of the *Anglo-Continental Society*, the cause of Church reform owes a debt of lasting gratitude, will tell us about the 100,000 "old Catholics," of Germany, Austria, and Switzerland. Dr. Nevin will give information respecting the work of Count Campello, and Signor Savarese, in Rome. There are, besides these, other efforts in the same direction on which time forbids me to dwell—such, for example, as the brave stand which Pere Hyacinthe is making, almost single-handed, in France, against Romanism on the one side and Infidelity on the other; the persevering labours of Pasteur Varnier in Sicily, and the Sabrevois mission among the French Canadians. These have each a special interest of their own. But I must pass on to notice those tokens of reformation abroad, of which personally I have special cognisance—those, I mean, which are manifesting themselves among the Spanish-speaking and Portuguese-speaking nations of the world. Tidings of an awakening among those who represent, as these do, the ancient Church of Spain ought, as it seems to me, to be welcomed with a special interest. When we remember the prominent position which that Church once held in Christendom—how for a thousand years it proudly refused submission to the Church of Rome; how in the sixteenth century, its lion-hearted reformers dared the rack and the stake, rather than deny the faith; how at last the remorseless machinations of the Inquisition had their bloody triumph; and how the voice of truth was then hushed as if for ever, and gross darkness reigned over all—which of us must not rejoice to hear of light again bursting through the cloud-rift, of truth again making herself heard!

With regard to some of these tokens of revival, I can speak only on the credible testimony of others. I have, for example, seen and received letters telling of efforts towards reform in Brazil, in Chili, in Peru—isolated efforts, no doubt, yet full of promise. I have read, as many of you no doubt have done, the thrilling reports published by the Bishop of Florida (in that interesting American periodical *The Spirit of Missions*) telling of reformation work in Cuba, where, within a few years, nearly 2,000 Spaniards have left the Church of Rome, and formed themselves into congregations under the Bishop's care. I have heard from Bishop Riley himself the remarkable and touching history of the Reformed Church of Mexico; of its martyr-heroes faithful unto death; and of the gathering together of its many congregations, numbering

some 5,000 souls. That Church, as many of you are aware, has had of late to encounter many difficulties, and to suffer some reverses. I am not prepared to defend the course pursued by Bishop Riley, or by others, in respect to these complications. But, having had communications with almost all the American Bishops who sat upon the Mexican Commission, I am sure that I express their opinions as well as my own when I say, first, as regards Bishop Riley, that though he may have shown himself lacking in some of the qualities of a leader, his integrity and his self-devotion have not been, for a moment, open to question, and secondly, as regards the work of reform itself, that notwithstanding all these troubles and perplexities, it remains a great work, demanding our sympathy and giving much hope of future blessing.

It is, however, of the movement in Spain and Portugal that I myself can speak with greatest confidence. For I have not only watched its progress with anxious care for the past six years, but I have also, during that period, twice visited the Peninsula, for the purpose of testing the accuracy of the reports that had reached my ears.

Did time permit me to tell you in detail what I have seen and heard I should not fail, I know, to interest you deeply. For the present all I can do is to state briefly certain leading facts.

Five and twenty years ago there was not, I suppose, a score of native Protestants in the whole Peninsula. Seventeen years ago there was not a single Protestant congregation. There are now some 10,000 Protestants, distributed among about fifty congregations. Of these 10,000 Protestants, nearly one-third have adopted an Episcopal constitution, and a fixed Liturgy, and have formed themselves into two Churches, named the Reformed Church of Spain and the Reformed Portuguese (or Lusitanian) Church respectively. Connected with the Reformed Episcopal Church of Spain there are eight organised congregations, viz., one in Madrid, two in Seville, one in Malaga, two in the neighbourhood of Salamanca, and two in the neighbourhood of Barcelona. These, together with some scattered groups, represent in all (including the children attending the schools) nearly 2,000 souls, of whom about 700 are communicants. There are eight native ordained ministers (five of whom were priests of the Church of Rome), one lay-evangelist, and thirteen teachers.

In the Reformed Lusitanian or Portuguese Church there are five organised congregations, viz., two in Lisbon, one at Rio de Monro, and two in the neighbourhood of Oporto. These, together with school children, represent nearly 1,000 souls, of whom about 400 are communicants. There are five ordained ministers (three of whom were priests of the Church of Rome), a lay-helper, and other accredited teachers and workers.

Such are the statistics of these Churches. As regards the character of the movement, the impression left on my mind by my two visits is as follows:—The work appears to me to be clearly one of self-reform. Colporteurs, no doubt, prepared the way, and evangelistic agencies have subsequently lent their help, but the need and the craving was there before, and it has been by the spontaneous efforts of native reformers that the movement has acquired its real strength. Secondly, self-interest has had no part in the result. Those who have left the Church of Rome have done so in the face of obloquy, social ostracism, and

persecution. They have had everything to lose, and nothing to gain. Thirdly, the movement is not a political one, nor due to any mere ephemeral outbreak of excitement. Rather is it the result of a deep-seated longing for that truth and peace which Rome is powerless to supply. Lastly, so far at least as the two Episcopal Churches in question are concerned, the work would seem to have within it the elements of unity, order, and permanence. The congregations, though few and scattered widely apart, are bound together by a sense of corporate oneness. They send their delegates to a central Synod. They have, in Spain, chosen their Bishop-elect—a man with all those qualities of head and heart that fit him to be a leader in such a movement. In Portugal they are prepared to make a similar choice when the proper time arrives. In each Church, moreover, they have a Prayer Book of their own, compiled on the lines of that ancient ritual which was in use throughout Spain and Portugal before the intrusion of the Church of Rome in the 12th century. In each Church, too—and this is best of all—there seems to be growing among these reformers a profound conviction that few and weak and poor though they be, they have a mission to their native land, and are bound not to rest till it be accomplished.

One word more as to the character of this movement. Looking forth on the various efforts for Reform on the primitive model to which our attention is directed this evening, I myself am strongly of opinion that these Spanish and Portuguese Churches represent more nearly than any others that combination of Apostolic Order and Evangelic truth—that intermixture of the Catholic and the Protestant elements—which is the distinguishing mark of the Anglican Communion throughout the world. I cannot, of course, expect all whom I address to concur with me in this opinion. Some here present, looking at these movements from a different point of view will regard the "Old Catholic" and kindred efforts as more closely representing what they accept as the true standard of Anglican churchmanship. But, speaking to generous and large-hearted men, as I do, I would ask whether, while taking each of us a special interest in some one phase of this work, our sympathies may not be large enough to embrace all. For my own part, as my friends are aware, the interest which I feel in the Spanish cause has not prevented me from extending sympathy and practical help to the old Catholics of Germany, Switzerland, France, and Rome as well. And why might it not so be with us all? We have all, I trust, come to the conclusion—and if we have not, a Congress such as this ought to teach us the lesson—that even more widely different schools of thought than those which differentiate these reformers can find each of them a legitimate standing ground within our own comprehensive Church. Why should not the loving arms of that mother Church be opened as widely towards those without her Communion as they are, thank God, to those within?

It only remains for me to notice one or two difficulties which are felt as to this whole question of foreign reform by some conscientious members of our Church. I do not speak of objections brought by those who regard our own Reformation as having been a mistake, or by those who from strong party feeling have come to regard this subject with inveterate distaste. I will hope that none such are present here this evening. I, therefore, address myself now rather to those who in their hearts

welcome these reformation efforts, and would help them if only conscience gave them leave.

There are some, for example, who ask whether, in these days of doubt and unbelief, it is right to unsettle the minds even of those who belong to a corrupt Church? In reply, I would say—*If* their position be a really safe one, or *if* we approach them merely with negative and destructive controversy, offering them no sure refuge in the shape of a definite Creed or an organised Church, it would *not* be right. But, confining myself for the present to the work in Spain, I would ask *is* the position there occupied by our Roman Catholic brethren a safe one? Let me quote the words of one whom none will describe as having been an ultra-Protestant. The late Dr. Neale, in his essays on Liturgiology, published some twenty-five years ago, writes thus—"What wonder that the miserable result is Spain as we now see it! A clergy impoverished, but not holy; a middle class, when not utterly careless, utterly infidel; a peasantry with all the seeds of faith yet strong in their hearts, but finding no other nourishment for it than the wildest excesses of Mariolatry!" Such was the position of Roman Catholics in Spain a quarter of a century ago. Since that time, as all who know Spain are aware, Romanism has not improved, and the Infidelity which then had reached the middle classes now threatens the rural districts as well. And what can Rome do to grapple with this advancing foe? Let me quote the words of another witness whom none will accuse of having been biassed by any spirit of narrow sectarianism. The late Archbishop of Canterbury, speaking at a meeting held on behalf of these very Spanish reformers, and giving his reasons for extending to them a helping hand, used these words, and they are words which must, I think, approve themselves to every thoughtful and observant mind. "There is a danger," he said, "and an obvious danger, that powerful influences are at work throughout the most enlightened nations, which are entirely antagonistic to Christianity. I believe that the Church of Rome is absolutely powerless to meet these anti-Christian movements." But what ought, as it seems to me, to remove any scruple on this head is the fact, that in going to the succour of these reformers our mission is not to unsettle the minds of those who are at ease, but rather to settle and tranquillise the minds of those who are already in a state of disturbance, perplexity, and, at times, despair. We go to their succour, too, at their own invitation. We are not volunteering to send Anglican missionaries to reform Spaniards. We are helping Spaniards who are already engaged in the work of reform themselves. Moreover, as Anglican churchmen we do so with a further special object in view. At a time when many heterogeneous forms of Protestantism are trying to impress their shape on this work of reform, bewildering the minds of those who have fled from the Church of Rome, and giving, besides, a handle to the enemy, we feel that we have something more to do than to give financial help. We desire to give our moral support to those who are seeking for some place of safety which will offer them a real prospect of permanent security—some Church, purged indeed from Romish error, but shaped after the primitive model, and associated with the traditions, ecclesiastical and national, of the past. Surely to aid our brethren in such an effort is not to unsettle, but to settle and stablish them! Had they been asleep on the sinking ship, it would, I assert,

have been right to startle them, and bid them leap from the deck, provided we had the life-boat awaiting them below, *but*, when they have themselves taken the plunge, when they have themselves reached the boat and are nearing the shore, and when, tossed to and fro on the angry waves, they cry out for fear and ask our help, can we with a clear conscience turn a deaf ear to their appeal?

But, it may be asked, are not these reformers guilty of schism? Do they deserve our help? This is a scruple which, I know, sorely tries the conscience of some. I hope I am not presumptuous in believing that it will not bear the test of sober reflection.

No Roman Catholic, as we know, can have access to the means of grace without confession of sin to a priest. If he conscientiously disbelieves the dogma of Transubstantiation, or of the Immaculate Conception, or of the Infallibility of the Pope, what must he do? If he be honest he must tell it all out to his confessor. He is at once excommunicated. A schism, or separation is no doubt thus brought about. But who is responsible for it? The man whose honest convictions forbade him to conceal the truth, or the Church which thereupon exiles him from her communion? Surely there is but one reply. And can those who know the value of participation in the means of grace, and especially those who prize and advocate their frequent use—can they with a clear conscience continue, themselves, to enjoy these privileges, and, at the same time, by refusing their help, condemn a brother to live without this spiritual food? Are they prepared to tell him to be spiritually warmed and filled, and yet to withhold from him what is needful for the life and nourishment of his soul?

But there is another difficulty which checks the sympathy of some who might otherwise be friends.

These Spanish and Portuguese reformers (and it is to their case that my further remarks will apply) not only ask us to give them that financial aid which, after doing all they can themselves, they so sorely need, they ask us for something more. They ask us to supply other needs which money cannot meet. They have adopted an Episcopal constitution, but as yet no bishop of their former communion has joined their ranks. Under these circumstances, they come to us and say—"We have done that which you as Episcopalians cannot fail to approve. We have followed the example of your reformers. But by so doing we are reduced to great straits. Had we chosen to be Presbyterians we could have ordained our clergy; our children would not have sought for confirmation; our churches would not have needed consecration. But without the offices of a bishop our Church cannot live. We ask you, therefore, to do as the Archbishop of Utrecht did for the 'Old Catholics,' and as the American Church did for Mexico. We ask you to consecrate our bishop-elect, and, meanwhile, we ask that some one of your bishops shall come and provisionally supply our wants. If this be not done, one of two courses lies before us—we must return to the fold of Rome, or we must give up Episcopacy. If you think we have done rightly in following your example, do not allow us, for so doing, to become a by-word and a laughing stock to our fellow-countrymen, and at the last, as a Church, to become extinct. Come over, as brethren, and help us!"

But here arises a difficulty. Is there not a canon of an ancient Council forbidding a bishop to discharge episcopal functions in the diocese of

another bishop without that bishop's consent? And are there not already Roman Catholic bishops in charge of all the dioceses of Spain and Portugal? How can another bishop exercise his office within any of these dioceses without infringing the canon? Many answers might be given. It might be said that this canon had become obsolete. Or it might be said that the Roman Catholic bishops represent a Church which herself intruded into Spain in times gone by. Or it might be said that the Church of Rome, by the enunciation of the recent Vatican Decrees has decatholicised and denationalised herself, and lost her claim to the alleged protection supplied by the canon. But without questioning the force of any one of these replies, I would take my stand on what seems to me a simpler and safer ground of defence. This canon was framed for the Catholic Church at a time when it was as yet undivided. It cannot, therefore, be assumed that it applies to Christendom as now rent asunder through the disintegrating action of the Church of Rome herself. Bishop Coxe, of Western New York, has well expressed this distinction. When preaching on the occasion of the consecration of Bishop Riley, he asked whether any one would be deterred from entering a burning house and rescuing a friend from the flames by any scruples as to the laws of trespass? Those laws are not obsolete, but they were not intended to apply, and do not apply, to the case in point. It would, no doubt, be a violation of the canon (which I myself do not regard as obsolete) were I to exercise my episcopal functions in this diocese where we meet this evening without my brother of Winchester's consent, because my Church and his are in close communion one with another. But our Churches are not in communion with the Church of Rome, and neither he nor I are precluded by the canon from entering within the confines of that Church, and giving succour to those who, if we do not come to their aid, may perish for lack of spiritual food.

Did time permit, I could easily show from the history of the early Church, from Patristic writings, from later divines such as Casaubon and Hooker, and, let me add, from Bishop Wordsworth, in our own day, that this interpretation has abundant authority in its support. But it is more to the point to note that this is, in fact, the view which the Lambeth Conference must have taken of the canon. Not only does the Report of that Conference already quoted embody such a principle, but that principle was actually put in practice by the Conference itself, and that, too, in the case of these very reformers of whom we now speak. A memorial having been submitted to the Conference by them, asking for the consecration of a bishop, the Conference suggests, in a formal resolution, that so soon as the Episcopate should have been extended by the American Church to Mexico, the Bishop thereby appointed should visit the Peninsula, and there render such assistance as he might deem advisable. Here, then, we have the hundred Bishops of Lambeth, not only acquiescing in the course about to be adopted by the American Church in the consecration of a bishop for Mexico, but recommending that this bishop should render Episcopal assistance to the reformers of Spain. I may add that this Bishop, having received a formal letter of commendation from the late Archbishop of Canterbury, did visit Spain, and having ordained and confirmed such as needed his offices, recommended these reformers to apply to the bishops of the Irish Church for further help. Also, that the Irish bishops have deferred a final decision

on the course that they shall adopt until they shall have had an opportunity of consulting their brethren of the Anglican Communion at the next Lambeth Conference. Also, that I myself, on the earnest invitation of these reformers, and without any protest from my brethren of the Irish Episcopate (to whom I formally conveyed my intention) felt myself bound to visit the Peninsula, and by holding ordinations and confirmations, to carry out what I understand to have been the spirit of the Lambeth resolution, and what I believe to have been my solemn duty in the sight of God.

In conclusion, I have only to urge all those who hear this appeal for help from our struggling brethren in Spain and Portugal to give that help without delay. And I would especially ask all whose opinion may have weight in bringing about the consecration of their bishop-elect to do what they can to use their influence on that behalf. I know that there are those, even after so much biding-time already, who think it is still our policy to wait. Some are of opinion that if only we would wait for the accession to the ranks of these reformers of a bishop from the Church of Rome, we should escape the risk of wounding national pride by imparting the Episcopal succession through a foreign channel. Others believe that if we would only wait until these reformers had been largely increased in numbers and importance—especially by the advent to their company of some of their wealthier and mightier fellow-countrymen—we should have a clearer ground for giving them our help. For my part, with all the earnestness of which I am capable, and as one who has made himself thoroughly acquainted with the circumstances of the case, I plead against any further procrastination. As to the chance of a Romish bishop joining this movement, it is, alas, hopeless, and the risk of wounding national feelings by conveying the Episcopate through foreign hands is nothing to the danger of hurting those feelings by prolonging the time of foreign supervision and interference that must intervene pending the election of a bishop of their own. And as to the accession of the rich and mighty, that, too, is hopeless so long as these poor reformers can be pointed to with the finger of scorn as having been neglected and disappointed by those in whom, above all, they had placed their trust.

But there is another reason why that which we do we should do quickly. While we are wearying our consciences with subtle scruples, while we are standing aghast before fine-spun cobwebs of difficulty, a rival claimant is advancing steadily, and if we are not up and doing, will pre-occupy the ground which we seek to gain. Infidelity is making its way stealthily into the recesses of these lands. Already it has its victims in the towns, and among the middle classes. It is creeping on to the rural districts, but it has not yet, to any great extent, affected them. The peasantry are profoundly dissatisfied with the teaching of Rome, but, as Dr. Neale tells us, the seeds of faith are still strong in their hearts. By and by it may not be so. Those hearts may be crusted over with the hard surface of unbelief, and the sower may sow in vain. We are told that but for three weeks delay Khartoum might have been reached, and Gordon saved. It is said that while England was trifling away precious time with small questionings as to political expediency and international propriety, a glorious opportunity was allowed to slip, and all was lost. Whether this be so, it is

not for me here to assert. But this I will say. Let us not be guilty of any such folly. We have now in Spain and Portugal our glorious opportunity. While we have that opportunity, in God's name, let us have courage to use it. By and by it may be too late!

The Rev. FREDERICK MEYRICK, Rector of Blickling and
Prebendary of Lincoln.

By a judicious vagueness the committee has left it undecided whether the question before us is the attitude which does exist, or the attitude which ought to exist, or the attitude which might be expected to exist, on our part towards movements in Foreign Churches. It is not necessary that the attitude which is, and the attitude which ought to be, and the attitude which might be expected to be, should be the same; nor is it the same with respect to the Old Catholic movement.

First, as to what might have been expected. Let us picture to ourselves the position of the Church of England—that is, a Church which deliberately, definitely, and resolutely has rejected certain doctrines and practices which characterise the majority of Western Christians, and has been willing to endure the evils of the division thence arising, not ignoring those evils, but fully assured that they are less than those from which she has escaped by her brave adherence to the truth. Let her, nevertheless, feel her state of isolation and long for unity with brother Christians wherever it can be obtained without the sacrifice of truth.

This being the attitude of mind on the part of the Church of England, let us suppose that there suddenly exhibited itself in the bosom of a powerful Church, hitherto hostile, a tendency to take the same course which she had taken, not in servile imitation of her, but because similarity of principles naturally led to similarity of results. Let us suppose this tendency taking form and embodying itself in a powerful movement, headed by the first historian, the first canonist, the first preacher, and some of the first theologians of the Continent, the leaders of which exhibited the utmost courtesy, the greatest respect, and the warmest sympathy for the Church of England, rejecting what she rejected, retaining what she retained, and according with her in all essentials of doctrine and discipline. In such a case, what is the attitude which might have been expected to be taken up by the Church of England?

An illustration of the attitude of mind which might have been expected may, I think, be found in the history of Isaac Casaubon. This learned student worked out for himself an ideal Church, such as he conceived it ought to be in doctrine, discipline, and constitution. His lot was cast in Geneva; and in the Calvinism with which he was surrounded, he could not find his ideal conception. He went to Paris, and was there flattered by royal personages and ecclesiastics; but he was unable still in the corrupted Latin Church to recognise his ideal. He passed on to England, and there to his surprise and astonishment he found in the Church of a great kingdom, of which he had hitherto known nothing, a practical realisation of his ideal. What was the result? Casaubon embraced with all his heart this Church which be

had unexpectedly found, and continued her attached and beloved son to the day of his death.

In like manner when we English churchmen had found a body of 100,000 men, headed by the most learned churchmen on the Continent, giving up their traditional opposition to us, justifying the action of our forefathers by their own, and adopting a platform practically indistinguishable from ours, was it not to be expected that we should be filled with spiritual joy and thankfulness, that we should humbly return thanks to Almighty God for allowing us to see so unexpected a sight, that we should come forward with outstretched arms and warm hearts—that we should offer every aid, moral and material, that it was in our power to lend them, and that we should congratulate one another on having found brethren so valiant for the truth, so prudent in action, so accordant with ourselves in doctrine and discipline, so capable of promoting the cause of Christ, and presenting to their countrymen a faith at once orthodox and purified?

And what has been, and what is, our attitude? About the time of the Bonn Conferences, Mr. Delane, the editor of the *Times*, was asked to admit some papers in favour of the Old Catholic movement. His reply was that there were only three persons in England, holding a distinguished position, who interested themselves in the subject, and, therefore, he must decline: those three persons were—to their honour be it spoken—Mr. Gladstone, the Lord Bishop of Winchester, and the Right Rev. Christopher Wordsworth, then Bishop of Lincoln. If Mr. Delane's estimate was right, his conclusion was right, for it does not belong to the *Times* newspaper to form, but to follow, ecclesiastical opinion on such a subject. But was the estimate just? Not quite. With regard to the three persons named by him, it was perfectly true. Mr. Gladstone's sympathies have been warm, as shown particularly in his letter addressed to Dr. Döllinger on the occasion of the Conference of 1875. Our President's support of the cause has been unwavering. He was present at the Congress of Cologne in 1873, at the Conference of Bonn in 1874; he was the leading English member of the Committee on Union appointed by Dr. Döllinger, and he has been always ready in his capacity as President of the Anglo-Continental Society, and as a bishop of the Church of England, to hold out the hand of brotherly encouragement to Old Catholic bishops and clergy. Bishop Wordsworth's heart was set on the same object, and he pursued it with his characteristic energy. But are these all? No. Immediately that the movement took the form of severance from Rome, Archbishop Tait, who up to that time had regarded the aims of the Anglo-Continental Society as out of the region of practical politics, threw himself heartily into its work, paid a visit to Dr. Döllinger in Munich, received the Old Catholic bishops at Addington, and opened the doors of the Lambeth Library to a meeting held for the advocacy of the Old Catholic cause, which he himself pleaded with eloquence, and aided liberally. On his decease, the work which he had inaugurated in this direction was taken up by the present Archbishop, who showed his interest and sympathy by presiding and speaking with great force in behalf of Old Catholicism at a meeting held in Lord Bristol's house so late as July last. We may therefore fairly say—and we may be thankful to be able to say it—that from the first moment it started into existence, the Old Catholic

movement has had the countenance of the Archbishop of Canterbury, who holds the position of the Patriarch of the West. The Bishop of Durham, the late Bishop of Chester, the late and present Archbishops of Dublin, the Primus of Scotland, the late Bishops of Llandaff and Salisbury, the Bishops of Bath and Wells, Carlisle, Chichester, Lichfield, Edinburgh, have given active support ; while the countenance of the Archbishop of Armagh, the late Bishop of London, the Bishops of Bangor, Chester, Ely, Newcastle, Peterborough, St. Albans, St. David's, Truro, Derry, St. Andrew's, has not been refused. The two English bishops, whose position has brought them into contact with the Old Catholics, have each given them their sympathy. The Bishop of Gibraltar took a dignified and important part in the Bonn Conference of 1875 ; and Bishop Titcomb during the present year has not only given his approval of the English service being held at Berne in the Old Catholic Cathedral, but has himself preached in it. With regard to lesser ecclesiastical dignitaries, four deans—the Dean of Lichfield, the Dean of Chester, the Dean of Wells, and the Dean of Carlisle—have shown their interest in the cause, as well as a few archdeacons and heads of colleges. As to the other clergy, *nos numeri sumus*—which may be freely translated “we *don't* count.” The authority with whose *dictum* we began was not right in confining the list of lay sympathisers to a single name. I will not enumerate all the lay sympathisers with the movement. It will be enough for me to name Mr. Beresford-Hope, who has not only given an unvarying support, but also took the trouble to collect no fewer than 8,000 names, half of which were those of laymen, to an address of thanks to Dr. von Döllinger.

Still, when we have said thus much, how little have we said ! What action has there been of the Church as such ? The Convocation of York has hardly touched the question with the tips of its fingers. The Convocation of Canterbury went so far as to appoint a committee to consider the propositions made at the Bonn Conference of 1875 ; and the committee presented a report full of learning and good judgment, approving of the propositions drafted under Dr. Döllinger's guidance at Bonn, and assented to by the German, Anglican and Oriental theologians who were there present. But the Convocation had not the energy to take up and act upon the report of their committee ; nor, since the death of Dr. Fraser, does there seem anyone in the Lower House sufficiently interested in the cause to turn the attention of the Church of England assembled in Council to her relations with Old Catholicism, or to the effect upon Christendom of the declaration of Papal Infallibility. Nor has there been any formal action of our Episcopate as such, though I do not forget the speeches which have been made in the Convocation of the Southern Province, nor the sympathetic action of the committee which takes its authority from the Lambeth Conference. We have not, as a Church, been thrilled with joy at seeing the action of our forefathers and our own position justified by the course pursued by these learned Continental theologians. Our heart has not leapt up at the thought of the union in Christ which might now be ours with brethren from whom we had been long estranged. We have looked on calmly, too calmly ; critically, too critically ; to see what would be the result of the upheaving which we have witnessed. We have been too willing to watch the fray from the distance, instead

of taking the part of our allies in it. "Repose" may in some cases be "magnificent," but it may also arise from cowardice; and more frequently than not it comes from an unstatesmanlike blindness which is incapable of apprehending the value of contemporary events as they hurry by us.

What, then, ought to be our attitude towards the Old Catholic movement? We ought to make our conduct a little more like that which might *a priori* have been expected. We ought, as a Church, and as individual churchmen, to show more sympathy with kindred principles. We ought to open our eyes to the march of events. We ought to recognise the terrible fact that the world is more and more dividing itself into the two camps of unbelief and superstition; and finding friends who, like ourselves, refuse to be absorbed into one or the other of these antagonistic armies, we ought to rejoice in the moral and material support which they can give to us and which we can give to them; and we ought to enter into an alliance, offensive and defensive, with them. With this end, those prelates and dignitaries who have, as yet, preserved a calm indifference in the presence of the great events which we have witnessed, ought to bestir themselves, as their more keen-sighted brethren have already done; and they ought to be supported and urged forward by a compact body of laymen. Steps ought to be taken for the establishment and confirmation of inter-communion between ourselves and Old Catholics. Acts of courtesy, such as the loan of churches on the Continent, should be encouraged. Kindly personal relations ought to be cherished. The two great societies which employ English clergymen on the Continent should counsel the different chaplains to deal in a brotherly spirit with their Old Catholic neighbours. The Convocations of the Church and the English Episcopate ought to show, at least, as great a readiness as the Lambeth Conference and the American Church in welcoming the action of these revindicators of scriptural truth and primitive discipline; and the whole question should be approached in a spirit of wider sympathy and more Catholic love than any we have as yet, as a Church, exhibited.

ADDRESSES.

The Rev. Dr. NEVIN, Rector of St. Paul's (American Church), Rome.

IT may be well to discuss first the question of ecclesiastical right, as concerned in the attitude of the Church with respect to movements in Foreign Churches. And it is necessary at once to note here the distinction and the wide difference between the Church looked at as a National Institution (represented in the English Church by Convocation and Parliament, and in the American Church by her General Convention), and as a part of the One Holy Catholic and Apostolic Church. Of the Church in this latter character the Episcopate is the spokesman and governing body. I can, perhaps, make this clearer by an illustration drawn from a use that obtains in the American Church. The bishops sit ordinarily as an Upper House in the body called the General Convention. As such they cannot act independently of the Lower House,

consisting of deputies from the clergy and laity of all the dioceses. But as the Episcopate itself is not the creation of the National Church, but of Christ Himself, it has powers and responsibilities entrusted to it which cannot be committed to, or rightly limited by the national organisation. It is the use, therefore, of the American bishops, to sit at times in Council, simply as bishops in the Church of God. As such, they may take counsel together in regard to all things that pertain to the Church of God throughout the world.

Now the National Church of England has not been called upon to take up any formal attitude with respect to these old Catholic movements in Foreign Churches. It is as well, indeed, that she should not be so called on. There is no occasion for her to do so. Her business ends with her own affairs. But it is not so with the Church of England looked at as an integral part of the Church Catholic—the one Church of Christ. National lines vanish here into visionary and temporary distinctions of earth. If any member suffer here, all should suffer with it. If any member have need, all should strive to relieve it. Every baptized Christian in the Church of England owes sympathy and real help to all members of Christ's flock, in whatever wilderness they may be scattered. But the *Episcopate* owes much more. On it falls jointly the care of all the Churches. Its office is a solidarity given in joint commission by Christ Himself, and the obligation of this commission, and the responsibility for its joint execution, is neither lost nor weakened by later diocesan arrangements or separation into National Churches. I know that the sense of this has been sadly dimmed in many quarters. I know that there have been many worthy bishops, who have felt that they would be quite safe when they came to render account of their stewardship, in saying "Lord, it was arranged among us that we should each take a few of the sheep of Thy flock and look after them separately. Here is my hand. I have quite lost sight of the rest of the flock and of my fellow shepherds. If any of them have gone wrong, or abused their flocks, it was not my business." But there, where there is a joint commission given, it is the care of all to see that *no* part of the flock is starved or wasted. In our own communion the sense of this Catholic responsibility has been dulled by the peculiar isolation of the Episcopate, scarcely ever called upon to sit in General Councils, or take part in deliberations which concerned the general interests of the Church of God. But this, its great misfortune, does not relieve it of the responsibility inherent in its office. The gatherings at Lambeth have been of immense benefit to the Church in this respect, in re-awakening in our Episcopate the sense of its Christian origin and its Catholic responsibilities. In the Roman communion, this view of the Divine commission entrusted to the Episcopate in solidarity was wholly incompatible with the aims of the Papacy. After a long struggle, the Episcopate was utterly worsted on the fatal field of the Vatican Council, and in signing the decree of the Papal Infallibility the Roman Catholic Episcopate officially renounced the commission that Christ had given it.

But, no matter how largely in the West the original terms of this great commission have been lost sight of, its reality remains unchanged. The charge that lies upon the Episcopate in our day is the same that it was in the days of the Apostles. And the joint character of this charge was clearly recognised in the primitive Church, and accepted fully in the well-known rule formulated by S. Cyprian, "*Episcopatus unus est, cujus a singulis in solidum pars tenetur.*" The primitive Church believed firmly in the Infallibility of the Church Catholic, but not of particular bishops, whether at Rome or elsewhere, and where particular bishops acted fallibly and failed to feed the flock committed to them, or led it into poisonous pastures, those bishops that remained true to the Head Shepherd believed it to be their right and duty so to interfere that the faithful should not suffer loss; and this they did in more than one case, carrying

their right without hesitation to the point of counting the faithless shepherd as deposed from his charge, and of sending a truly Catholic bishop into his place. No imaginary vested episcopal rights were sacred enough to cover faithlessness to Christ, or the toleration of heresy. The first thing that they seemed to think of in those days was ministering to the flock, not the strengthening of a hierarchical organisation.

And this view of their Catholic character and responsibilities was accepted by the 100 Anglican bishops gathered at Lambeth in 1878. The answer just quoted by the Archbishop of Dublin was given in full view of the fact that the help and privileges, asked for at the time in France, would be "Episcopal supervision and immediate assistance in the way of confirmations and ordinations." This was clearly set forth in a memorandum drawn up by myself at the request of the late Archbishop of Canterbury, and addressed to him as Chairman of the Committee that reported on this subject. Nor did the Lambeth Conference intend the matter to end on our part in friendly words only, for after the welcome and offer of help above quoted, the resolution of the Conference went on—"Your committee recommend that questions of the class now submitted to them *be dealt with* in this spirit. For the consideration, however, of any definite cases in which advice and *assistance* may from time to time be sought: your Committee recommend that the Archbishops of England and Ireland, with the Primus of the Scottish Church, the presiding Bishop of the Church in America, etc., be requested to advise upon such cases as circumstances may require."

Following this, in 1880, the American bishops recognised the ancient view of the Catholic Solidarity of the Episcopate, and its obligation to care for the suffering members of Christ's flock in foreign churches, by the following declaration:—

"Whereas, The Lambeth Conference of 1878 set forth the following declaration, to wit:

"We gladly welcome every effort for reform upon the model of the Primitive Church: we do not demand a rigid uniformity; we deprecate needless divisions; but to those who are drawn to us in the endeavour to free themselves from the yoke of error and superstition, we are ready to offer all help, and such privileges as may be acceptable to them, and are consistent with the maintenance of our own principles as enunciated in our formularies:

"Which declaration rests upon two indisputable historical facts:

"First; That the body calling itself the Holy Roman Church has, by the decrees of the Council of Trent in 1563, and by the dogma of the Immaculate Conception in 1854, and by the decree of the Infallibility of the Pope in 1870, imposed upon the consciences of all the members of the National Churches under its sway, as of the faith, to be held as of implicit necessity to salvation, dogmas having no warrant in Holy Scripture or the ancient Creeds; which dogmas are so radically false as to corrupt and defile the faith:

"And second; That the assumption of a Universal Episcopate by the Bishop of Rome, making operative the definition of Papal Infallibility, has deprived of its original independence the Episcopal Order in the Latin Churches, and substituted for it a Papal Vicariate for the superintendence of dioceses; while the virtual change of the divine constitution of the Church, as founded in the Episcopate and the other orders, into a Tridentine consolidation, has destroyed the autonomy, if not the corporate existence, of National Churches:

"Now, therefore, we, Bishops of the Protestant Episcopal Church in the United States of America, assembled in Council as Bishops in the Church of God, asserting the principles declared in the Lambeth Conference, and in order to the maintaining of a true unity, which must be a unity in the truth, do hereby affirm that the great

primitive rule of the Catholic Church—*Episcopatus unus est, cujus a singulis in solidum pars tenetur*—imposes upon the Bishops of all National Churches holding the primitive Faith and order, and upon the several bishops of the same, not the right only, but the duty also, of protecting in the holding of that faith and the recovering of that order those who, by the methods before described, have been deprived of both."

The right claimed here is absolute. The duty acknowledged is also absolute. But it requires careful consideration to determine that which justifies its exercise in the present sadly confused and complicated condition of Christendom. I think, however, that there are two general conditions which give just ground for interference in any particular diocese.

1. The formal teaching of heretical doctrine.
2. The enforcement of any discipline by which the faithful are wrongfully deprived of the means of grace.

The general consensus of our Church would hold the Papacy guilty under the first count, but there are some minds so abnormally constituted as to be far more awake to the evil of schism than of heresy, and who may think differently. I will only remind such that in earlier and purer days, far less in the way of corruption of or addition to the faith, than the Papacy has enforced throughout its obedience, was accounted heretical, and the offenders summarily dealt with accordingly.

But when it comes to the second count, there can be no question about the guilt of the Papacy. Most clearly and most wrongfully has it deprived the flock of Christ of its natural pasturages.

First, by withholding that food of the soul that God, by His Holy Spirit, has provided for us in His written Word—and for myself this seems to me enough—I hold every bishop, and every Church organisation untrue to the mission given him or it by Christ, who do not come to their flock with the Bible open—wide open—and give them freely of the Words of Christ, "which are Spirit and which are life."

Secondly, by not providing worship in a tongue understood by the people, divorcing thus worship from both knowledge and faith.

And finally, and most capitally, by depriving the faithful wrongfully of the divine food provided by Christ Himself, at the cost of His own life, for the life of the world. And this the Papacy has done in three ways—(1) By refusing to the laity the cup, of which the Lord said, "Drink ye all of it." (2) By refusing the sacrament at all to those who ask it on the profession of the Nicene faith alone. This point I want to emphasise, for it is that which is the crying grievance of true Catholics now in Romanist countries, and which most unquestionably justifies such in turning to us for the sacraments, and our bishops in providing that they are no longer deprived of them. To-day a Christian may not, under the discipline of the Roman Church, receive the Holy Communion on the confession of the Catholic faith. He must add to the Nicene faith that of Pius IV. and Pius IX., and, more particularly with regard to these two last additions of the Immaculate Conception of the Blessed Virgin Mary, and of the Infallibility of the Roman Pontiff, he is solemnly warned that if by concealing his unbelief from his confessor, or by the connivance of the latter, he manages to receive the sacrament without believing in his heart these monstrous teachings, he is guilty of sacrilege. But even though the sin of this be not justly incurred, one so receiving at a Roman altar would certainly be guilty of deceit and dishonesty. And, (3) (but this is a local grievance in Italy at present) souls are deprived of the sacrament to-day on account of their political convictions. I need but cite the case of the dying King Victor Emmanuel, to whom, after he had confessed and been forgiven by his attendant chaplain, the last sacrament—in defiance of the canonical law of the Church—was refused by order of the Pope, and was yielded only when it

was extorted by the determination of the faithful confessor to defy the Papal wrath, and, celebrating in the Quirinal Chapel if need be, though under interdict, give the Bread of Life to his dying penitent. Again, within the present year, in Rome, by order of the Cardinal Vicar, the Sacrament was refused to a dying senator—a man of irreproachable life and earnest faith—unless he would make a retraction of his political acts, or his wife and sons would make it for him—terms which to their honour were resolutely refused.

How now can we interfere to better or redress these grievous wrongs? In our own foreign chapels we can receive and minister to those souls who come to us; and this, I think, none of our clergy would dare to refuse. But this does not meet the case—cannot fill up our duty in the matter. The separation raised by language, by ritual, by national feeling, is too insurmountable. Only a very few could possibly benefit by the help and privileges thus offered. We must be ready to encourage, and guide, and sustain every movement that arises under proper lead in the way of national reform and liberation. And these must necessarily become at once independent movements, because the moment the open protest is made for the Catholic Faith and order, the Papacy cuts its authors ruthlessly off from its communion—cuts them off, however, not, thank God, from the Catholic Church, but only, as it did our own Church in England three centuries ago, from its own evil self. Nor can I see that the feebleness in strength or numbers of any such movement affects the principles or our own duty in the case. The Good Shepherd is most beautiful to us going out to seek and to save the single lost sheep.

It may not, perhaps, in the cases now applying to us from Spain, from France, from Italy, be necessary to send in truly Catholic bishops at the present moment, but certainly if the primitive view of the mission of the Episcopate be true, and if we believe it to be true, we must supply, provisionally at least, episcopal care and direction, and episcopal ministration for confirmation and ordinations; and when the time is ripe we must be ready to help in establishing a truly Catholic Episcopate in countries where it has lapsed, and to welcome all duly constituted Churches therein to fully recognised intercommunion. And all this we can and should do without requiring uniformity in ritual or local discipline, and without interfering in any way with the natural development of any particular Church on the lines of its own national tradition. The faith of the Nicene Creed, the Catholic order and discipline of the undivided Church—what more is there that we can rightly insist upon in the way of Christian oneness?

Now, as a matter of fact, this attitude of help and guidance towards movements in foreign Churches has been taken, theoretically at least; but while we have assumed the moral responsibility in the case before God and before the world, we have flinched somewhat before the world's criticism, and we have not given our assistance as readily and efficiently as might have been, while the episcopal direction and actual supervision of these movements has amounted to almost nothing. We have assumed great responsibility in the case, and we have failed to exercise the formative guidance over these movements that the assumption of their charge entitled us to. I wish to speak here more particularly of our relation to the reform movement in Italy, with which I have latterly been brought more closely into relation. Here, when the Count di Campello made his open protest for Catholic truth in 1881, and was cut off thereby from communion with the Bishop of Rome, he applied, through me, to be received under the protection of the bishops who had stood fast in the Catholic faith and order in the Anglican Communion, and this application I forwarded to the late Archbishop of Canterbury, as chairman of the committee appointed by the Lambeth Conference to deal with such cases. That large-hearted and wide-seeing

prelate warmly welcomed this appeal for help, showing great kindness to and sympathy with the sorely persecuted applicant, and while unable from his own political relations himself to assume a charge in Italy, formally delegated the actual supervision of the Count di Campello in working for Catholic reform in Italy to the bishop in charge of the American Chapels in Italy. Later, when Monsignor Savarese ranged himself with Count Campello in defence of the Faith and order of the undivided Church, his application was made to the present Archbishop of Canterbury, who, after most careful examination, and counsel with those bishops who were best informed in the case, received him under the care of our episcopate, and delegated the charge of him to the same bishop that had been placed in charge of the work in its beginnings. So these Italian reformers, with the little band that has followed them, stand legally and morally under the protection of our Anglican Episcopate. This has been a great help and saving to these men, in the satisfying of their own consciences, and in enabling them to maintain the essentials of ecclesiastical order; but they needed much more in their unformed and inexperienced state—they needed personal teaching, guidance, direction at every turn in the beginning of their work, and this we have not been able to give on account of the long distance from them of the bishop in charge. Happily they have been providentially saved from falling into any fatal pitfalls, or straying into any serious errors, but their work would have been much sounder and more successful could it have been shaped under the personal supervision of a bishop.

I do not intend here to speak of these men personally—of the cruel attacks upon them, of their long-continued discouragements, and oft-repeated disappointments. I do not hold them up as great scholars, or leaders, or organisers; but they have been tried as by fire, and they, with all their weaknesses, have stood the fire. One of them, faithful unto death, went this winter to receive, I believe, if any man will, the martyr's crown. Savarese himself was at the very verge of death on Christmas Day, and never wavered in his faith, but thought and cared for the interests of his work even at that hour. But there are two things I ask you to remember about these Italian reformers always: First, they no more separated themselves from their own Church than our fathers did in our day of reform. They stood for the truth; they stand, therefore, with the truth. The Pope has cut them off from his obedience, but he is no more able to cut them off from the Catholic Church than he is able to cut us off. Whatever of schism can be justly laid to their charge, we too must be guilty of. It is the Pope who is in schism, not they. Again, their aim and mission is not to make a schism even in the Papal obedience. They make no propaganda with those who can remain there with a pure conscience. They do not preach controversy. Their mission is to that large body of Italians who are already wholly alienated from the Roman Church, and are wandering daily further and further into the desert wilds of indifferentism and infidelity. Remember that the late Pope, in many of his bitter and unchristian allocutions, asserted that this was the case with the majority of the Italian people. Certainly the number of these is so great, and the outlook for them so sad, that a good Roman Catholic bishop, some years ago, told me he could have nothing to say against it if I should have services in Italian in my own church for such, if by any means some of them might thus be saved.

What God may lead us to through all these confusions, and divisions, and antagonisms, who can foresee—who can guess? It may be the unity of the Church for which the longing grows so hopefully in these last days. At least it seems possible that out of this, at no distant future, may come the confederation of all the Episcopate that stands fast in the Catholic Faith and order, and the interweaving together of all the different lines of episcopal tradition in the oneness and the liberty of the

undivided Church of old. Such things may be in store for this generation. But this is as God wills. The future does not affect our present duty. It is enough for us, seeing our brethren in sore distress, not to pass them by on the other side with pharisaic pretence of canonical order. If the love of God indeed dwell in us, how can we shut up our compassion from them?

The Right Rev. CHARLES W. SANDFORD, D.D., Bishop of Gibraltar.

IT seems to me desirable that I should explain the attitude which I have thought right to adopt, and which I am anxious that the chaplains who work with me should adopt, with regard to movements in foreign Churches.

While my friends who have preceded me this evening have dealt with the general question of the attitude to be taken by the Church of England, or her representatives at home, I shall restrict my words to that particular part of the question which concerns myself and the chaplains who hold my license.

Before I entered upon the duties of my See, I gave much thought to this subject; and an experience of eleven years and more convinces me that the resolve which I then formed was the only one really open to me in the anomalous position which I occupy as an English Bishop on the Continent. What was that resolve? At first thought it might appear that an English Bishop on the Continent was the very person to put himself at the head of these movements in Spain, in Portugal, in France, and in Italy, to take the priests who have joined the movements under his charge, to confirm or ordain any candidates they might have to present, and in whatever part of Europe he might be travelling, there, by preaching sermons, by presiding at public meetings, to exert whatever influence he possessed in aid of the cause. But no; such was not my resolve. None here I trust will be angry with me when I say that it was of a very different nature. My resolve was that I would confine myself exclusively to my appointed work of ministering to members of my own Communion, and not interfere with the National Churches of the countries in which I might be labouring.

When a clergyman of our Church takes work on the Continent, and has to decide upon the course which he should pursue in regard to this question, he ought to consider the great diversity of opinion prevailing on the subject in our English congregations abroad. There can be no doubt that with not a few members he would seriously weaken his influence if he exceeded his special field of duty by interfering with the National Church of the country in which he was allowed to exercise his ministry. If some members of our congregations abroad zealously support these movements, there are others who strongly disapprove of any intrusion on our part into the affairs of foreign Churches. They wish to live at peace with their neighbours, and they know that interference is pretty sure to produce discord. They feel also that any systematic or organised interference in all likelihood would give rise to difficulties between foreign governments and our own.

Then in debating this matter we ought to remember that we are strangers in a foreign land. Englishmen are allowed full liberty of worship by the authorities of the countries which they visit. It seems to me that we should be making a sorry return for this privilege which they give, or this right which they recognise, if we used it for the purpose of weakening their Church. Bishop Walker, of Edinburgh, who once served the chaplaincy to the English congregation in Rome, stated that when he fulfilled the duties of that office he "steered clear in his sermons of all

matters of controversy;" and for this reason; "it would not," he said, "be very decorous to come into a man's house, and under his protection try to pull it down."

The opinions of churchmen at home, also, deserve attention. There are churchmen in England who object not only to any efforts on our part to influence members of other Communion, but to our very existence as bishops or chaplains officiating on the Continent. They maintain that we have no right to be there, that we are intruders, that Englishmen, when they go abroad, should worship in the churches of the countries they visit. Would that this were possible! Would that Christians were so united, that when we visited the Continent, we could worship in the churches there, and when our brethren on the Continent visited England, they could worship in the churches here. But the Church of Rome refuses our people the Sacraments. If any member of our Church communicates at her altars, he communicates under false colours. Unless, then, our people are to be left without the opportunity of receiving the Holy Communion, without the opportunity of joining in public worship, without the opportunity of having their children baptized and confirmed, the existence of English bishops and chaplains on the Continent is a necessity; our existence may be an evil in the eyes of some, but it is a necessary evil. Besides, our people naturally require the ministrations of religion in a language which they understand. This the Churches of the East so fully recognise, that chief-pastors and patriarchs of those Communion have expressed to me their appreciation of the care shown by the Church of England for her children in providing for them bishops and clergy of their own tongue. There can be no real ground for objecting to our presence on the Continent so long as we confine ourselves to the duty of supplying that want which makes our presence necessary. But some ground there might be, if not content with supplying the want, we were in the habit of going beyond our province, and aiding movements in foreign Churches. Churchmen at home might then urge, and urge with truth, that in thus acting we were abandoning that historical position which our Church has hitherto consistently maintained in regard to the great Churches of the West and East. In the summer of last year I was invited to visit the late revered Bishop of Lincoln, who was anxious to have some conversation with me respecting these movements now occupying our thoughts. He seemed afraid that churchmen at home might be betrayed by their zeal into some impulsive and faulty step. He feared this especially in reference to the movement in Spain. Before we take any such action as we have been asked to take, he said, we ought to communicate with the Spanish bishops; not till we have communicated with them, and they have declined to heed our appeal on behalf of their people who are crying for reform, would we be free to act.

Bishops and chaplains on the Continent have to remember that they are not simply individuals. They hold official positions of authority. They are so many representatives of their Church. If it be imperative on ordinary members of our Communion, when they are abroad, to show in their acts and words a firm and consistent loyalty to the principles of their Church, to uphold her dignity, to observe her usages, to respect her traditions, still more imperative is this duty upon those who occupy the responsible position of bishops and chaplains. We should be especially careful not to compromise our Church by any hasty or incautious action. Our conduct is scanned by very watchful eyes. Any inconsistency on our part is sure to attract attention, and to be quoted to the disparagement of our Church.

These are among the reasons why in our relations with foreign Churches we have thought right to act upon the principle expressed in a wise answer once given by a Welsh boy, who, on being asked that difficult question in the Catechism, "What is thy duty to thy neighbour?" replied, "To let him alone." Though the answer may

provoke a smile, it contains the principle of the advice given to Dr. Luscombe by the Scottish bishops, when they consecrated him to perform episcopal functions for such congregations in Europe as were willing to avail themselves of his ministrations. "We do solemnly enjoin our Right Reverend Brother," said the Bishops, "not to disturb the peace of any Christian Society established as the National Church in whatever country he may chance to sojourn."

But though for the reasons which I have given and for others which I have not time to give, I abstain myself from all interference with foreign Churches, the chaplains are free to take what course they please. Only they know that the sanction contained in the licence which they have received is limited to ministrations conducted amongst the members of their own Church. If they engage in work of a proselytising character, they act on their own personal responsibility. One or two have for some years engaged in such work. A most zealous and indefatigable chaplain in Portugal is the very life and soul of the movement in that country. Another chaplain, himself a native of the land, is equally active in Sicily.

The other day I was asked to secure for an eloquent preacher, who leads one of these movements, the use of a church at Cannes. After replying that the English churches at Cannes were not mine to lend, I explained the principles by which I am guided in relation to other Communions. "I admire your prudence," was the remark my explanation evoked, "but I desiderate more zeal." And so, possibly, some here would say to me this evening, "We admire your prudence, but we desiderate more zeal." If such, indeed, be the thought of any here, I can assure them that my conduct, if it be prudent, is not inspired simply by prudence; and that if it be attributed to lack of zeal, the charge is unjust. It is impossible for me, or for the chaplains who work with me, not to feel, as loyal members of our own reformed Church, strong and deep sympathy with our Christian brethren abroad, who are struggling to free themselves from the yoke of Roman bondage and error. Sympathy we have never refused. Advice we have never refused. Our good wishes, our earnest prayers we have never refused. Nor have we ever refused to administer the Sacraments to individuals, whom we might consider to have been unjustly denied them by the authorities of their own Church. Help such as this we have always been ready to give. Yes; and there is help of another kind which we endeavour to give. We endeavour to exhibit in our own services and ministrations the principles, the doctrines, the worship of a Church at once reformed and Catholic. This silent help which example lends to internal reform we seek to afford; but owing to the peculiar position which we occupy on the Continent we can give no more, really anxious though we are to aid our brethren abroad in their efforts to secure that light and liberty which we ourselves enjoy.

The Rev. CHAS. R. HALE, D.D., of Baltimore, Maryland,
U.S.A.

THE last thing I should think of would be to proselytise, or to encourage proselytism, from one Christian Church to another. That, in theory, there *might* be cause which would justify this, is a proposition in favour of which something might be said. But, at present, it is removed from the list of practical questions. For so many are there who have strayed off into indifference and fatal error, that the energies of any Christian Church may well be taxed to the utmost in endeavouring to bring these back.

We have heard of the Welsh boy who, when asked, "What is thy duty towards thy neighbour?" responded, "To let him alone." A like question was asked once before, "Which now, thinkest thou, was neighbour unto him that fell among the thieves?" and when the answer came, "He that showed mercy on him," then said Jesus unto him, "Go and do thou likewise."

Words which just now fell from the lips of the Right Reverend and most justly esteemed prelate who preceded me, are surely capable of being understood, in a very different way from what he meant them to be, as an excuse for sinful neglect of duty, rather than as a warning that we must use discretion in the way our duty is discharged. I have said, "the last thing I should think of doing would be to proselytise or to encourage proselytism from one Christian Church to another." I recall the expression, for there is *one* thing which I should yet more earnestly avoid, to see a Christian brother in need, to be able to give him help, and to "let him alone," "passing by on the other side."

I have been asked to speak on "The attitude of the Church towards movements in Foreign Churches." In the earlier part of this century, the words "Church" and "movement" seemed incongruous words, not only in this land, but throughout Christendom. While the social and moral condition of society was most unsatisfactory, men thought of the Church as an instrument for keeping things as they were, and the Church herself seemed to have lost sight of its mission as God's agent to arouse the energies, to stimulate, and at the same time to guide, enthusiasm. We know how, half a century ago, by God's grace, a movement arose in this land, at first seemingly weak, but one whose blessed efforts we are feeling to this day, and which are felt throughout the earth. Lest I should be thought to exaggerate in speaking of it, I beg permission to quote the words of a most judicious prelate, who addressed us in words of wisdom in one of the opening sermons at this Congress.* He says, "I have no desire to speak slightly of the clergy and laity of 50 years since. There were good men then, as there are now, and it would be easy to point to very remarkable signs of spiritual vitality, which manifested, in those days, the abiding influence of the Holy Spirit of God. But still, comparing those days with these, and I am old enough to recollect them, I am compelled to say that there is an energy in the Church now, a sense of responsibility, and a determination not to leave any work undone which it pertains to the Church to do, which in my judgment differences the spirit of the present altogether from that of the recent past, and gives the palm, beyond all manner of doubt, to the days in which we are now living."

For a time, it seemed as if the movement in the English Church was to have its counterpart in the Churches subject to Rome. There were leading men in those Churches who would fain have held their brethren to Christian faith and practice by reforming abuses, and by teaching the grounds on which such faith rested, and the reasons for the practice. But the voices of those that advocated a different policy prevailed, and in this nineteenth century men of stirring minds were asked to accept a blind faith. Those who questioned did not have their questions answered, but were bidden to cease questioning—the dogma of the Immaculate Conception was proclaimed, the Syllabus issued, the Papal Infallibility declared. For a time there was a calm. But soon it was perceived that very many, if not *the* many, finding the old doctrines and new dogmas alike insisted on, and seeing how baseless were these latter, rejected all alike, and turned from the Christian faith. The movement towards absolutism in the churches subject to Rome gave rise

* The Lord Bishop of Carlisle, in his lecture on the Church of England, Past and Present, delivered at Sheffield, March 15, 1881.

to a movement against Christianity. But there were a few who, with clearer minds and devoted to the truth, were able to make a distinction between what was old and true, and what was new and false, and holding to what had been "believed always, everywhere, and by all," in the Church Catholic, and therefore rejecting modern errors, have received the name of Old Catholics. The reactionary policy of the Vatican has thus been the occasion of bringing matters to an issue, and giving occasion to a movement for Church Reform.

In the Eastern Churches, a quiet prevailed for which there was more excuse than in the West, for there was so much less freedom of action. But, of recent years, there has been a real movement amongst them for promoting the education of clergy and laity, from which we may anticipate the best of fruits.

As to the attitude which the Anglican Churches should hold towards movements in foreign Churches, it must be considered that, for the present, these relations must be determined by the action of individual bishops, clergy, and laity. The time for corporate action seems not yet come. But in order that individuals should act wisely in such a crisis two things are necessary,

1st. That they should endeavour to form clear and correct ideas as to the position of the Anglican Church. This may seem a truism, but I am convinced that a great deal of the difficulty as to holding proper relations with other Christians lies just here. If we would help those who are in danger, we must be sure to have our own feet firmly planted. We should naturally prefer to have all men think as *we* severally do ourselves. But if we consider a moment, we shall find this is no more desirable than it is possible. Truth will present itself to different minds under different aspects, a combination of which is needful to the whole truth being brought forward. And the difficulty is not so much that churchmen, after consideration, hold *many* views as to their Church, but that so many will not consider, and so their views are misty and vague.

And, it is needful, 2ndly, that they should endeavour to understand correctly the position of the members of other Churches. To do this fully and accurately is indeed no easy task, but to endeavour after it is surely one incumbent on those who aspire to lead others. An approximate correctness is, however, within the reach of all, and if care be taken to *give* the benefit of a doubt when there is a real doubt, will save from any seriously mistaken action.

When we look at the sad consequences of the absolutist movement in the Churches of the Romish obedience, we are tempted not only to condemn the movement, but to harshly blame those who are responsible for it. But if we knew these men, we should find that many of them are led by a real love for the Saviour—a real desire to hold men whose minds were distracted by vain controversies, to faith in Him, and obedience to His precepts. We must sympathise with their aims, even whilst we regret the mistaken manner in which the realisation is sought.

We turn to the Old Catholics, and are tempted to criticise the way in which their movement is carried out. Some of us may think them half-hearted, others too rash. Some that they do not go far enough, others that they are going too far. But can anything be said of them in these regards that has not often been said of the Anglican Churches? And as we know such accusations brought against ourselves are unjust, shall we not give the consideration we claim? Those leaders are, with God's blessing, better able to judge as to what is, in their situation and surroundings, the proper course for them to pursue, than we are to judge for them. Their aim is the same as ours, and amid difficulties and discouragement they are bravely and patiently seeking its realisation.

When we turn to the East we are confronted by the fact that few know much about

it, and that statements concerning it are often confidently made, not at *second* hand but at *tenth* hand, most grievously erroneous and thoroughly misleading. It has been stated, for instance, that the Eastern Churches have no missionary spirit, and yet where can be found a more flourishing mission in any part of the earth than the mission of the Russian Church in Japan, with its thousands of converts, its numerous Churches and mission stations, scattered over the land, mostly served by native clergy, and largely self-supporting? We are told of the ignorance of Eastern clergy, but who tells you of the Spiritual Academies and Diocesan Seminaries throughout the Russian Church, of the Theological School at Halki, near Constantinople, of the Rizarean Theological School at Athens, the School of the Holy Cross at Jerusalem, meant to train, and actually raising up, "priests whose lips may keep knowledge?" Who tells you of the splendid schools for the daughters of the Clergy, at Tsarskoe Selo near St. Petersburg, at Yaroslav, and at Kieff, in which a thorough education is given at a nominal price? Who tells you how, when the Government Schools in the Diocese of St. Petersburg were largely taught by teachers infected with German rationalism, Russian churchmen did not sit down to weep over it, but bestirred themselves to provide a remedy by founding and sustaining by voluntary effort, *Church* Schools in every parish in the Diocese? I speak of things of which I have had personal knowledge during the past winter, which I spent in the East, and did time permit, I could go on for hours in telling of signs of stirring life in the so-called "dead Churches" of the East, but I must conclude.

Our attitude towards movements in foreign Churches should be a sympathetic one. In regard to Ultramontanes, we must remember that they are fighting, many of them with sincere devotion to Christ, a brave fight for the honour of His Holy Name. For this let them have our sympathy and our prayers, though we think their methods most mistaken ones. The Old Catholics profess identically the same principles with ourselves. They feel, and we believe, yes, and many among whom they labour, who are not prepared to take their stand with them as yet, believe that the future of Christianity in their lands, depends largely, under God, upon their steadfastness in these critical times. Let these men, so like ourselves, have our hearty sympathy.

And, as for Christians in the East, so crushed by ages of oppression,—still, so many of them, sadly fettered in their action, let them be assured of our good will and brotherly interest. So many who have gone amongst them from the West, while, with well-meaning zeal, they have taught the ignorant and relieved the suffering, have at the same time, with mistaken energy, sowed the seeds of division and strife. Let Eastern Christians have our help, or at least be assured of our sympathies, in the earnest efforts they are making to help themselves. They wish our kind regard and our sympathy, and are more than ready to reciprocate. Last Easteride I had the pleasure of spending at Jerusalem, and had the happiness, together with an English clergyman whom I asked to take some of the services, to keep up a daily celebration in a chapel within the Church of the Holy Sepulchre, put at my disposal for the purpose by the Patriarch of Jerusalem. The good Nicodemus was apparently as pleased to give me the permission as I was to receive it. And on the day when these services were begun, the Metropolitan of Scythopolis, speaking to me of them, I said "it will be a most pleasant thing for me to remember as long as I live." "So it will be to us," was the response. And this Metropolitan has just been chosen the successor of St. Peter, in the city where the disciples were first called Christians. Let us assure these loving brethren of our kind regard and sympathy.

Wishing to send a token of my appreciation of their kindness, and my interest in the work of the good Patriarch of Jerusalem, I selected, on my return to England

some books which I thought might be an acceptable gift for his Theological School. Mentioning the matter to a few friends, they wished to associate themselves with me in this,—and, last Monday, I assisted in packing a case containing £40 worth of valuable books, contributed by some of the foremost theologians of the land to send him. Considerable as is their intrinsic value, they will, I know, be specially appreciated as tokens of good will from Anglican churchmen towards brethren in the East, from whom we have long been separated, but towards whom we are again drawing very close indeed.

Let all movements throughout the Church of Christ be watched by us with sympathetic interest; let all who work for Him be assured of our prayers, that their God and our God would guide and strengthen them. So shall we “bear one another’s burdens, and so fulfil the law of Christ!”

DISCUSSION.

The Right Rev. H. L. JENNER, D.D., late Bishop of
Dunedin, Vicar of Preston-next-Wingham.

WHAT am I to do in five minutes? I suppose barely touch, I do not say the fringe, but the edge of the fringe of a subject which it would take me the whole evening to deal with adequately. I shall say nothing of the principle on which the old Catholic movement is based. That has received ample justification in the addresses of those who have preceded me—especially in the valuable and instructive speech of Dr. Hale. And my remarks will be restricted to the branch of the movement with which I am personally connected, the *Réforme Catholique* of the Gallican Catholic Church. And here, may I venture to explain how it comes that I have any right to speak in behalf of the Gallican Church? That right is derived from the circumstance, which, it seems, is not so generally known as I had supposed, that I have for some time been the unworthy, though duly elected, episcopal head of that body. I think it probable that had my close official connection with one of the most important “movements in foreign Churches,” been known to the members of the Subjects Committee of the Congress, my name would not have been omitted from the list of invited speakers at this meeting. In a paper which has just been read, I listened with some amazement, and, I may add, depression, to what professed to be an enumeration of the more prominent English clergy who had taken part in the various old Catholic movements; for in that enumeration my own name was not included. Yet the reader of the paper was certainly aware of the fact of my having a rather important share in one of the movements to which he was referring. Probably, he dislikes the fact; but that, I submit, is not a good reason for suppressing it. I may add that my part in the French movement was undertaken in strict accordance with the principles of the Resolution of the Lambeth Conference of 1878, to which reference has been already made; and that the late Archbishop of Canterbury, whom, as my diocesan, I previously consulted, though not seeing his way to give a formal sanction to what I was about to do, did give me his good wishes. And now a few words on the present state of the *Réforme Catholique*. The work may be divided into two heads. 1. The dissemination of the principles of Catholic reform throughout France. 2. The local parochial organisation in Paris. Of these two branches, the first, and perhaps most important, is being carried on mainly by one, whom I am proud to call my friend; by whom the whole movement was originated, and who has been its chief support from the beginning; one who, besides being a devout and pious Christian and Catholic, is confessedly the greatest orator of his day and country—Père Hyacinthe Loyson. His special work is that of a sower of seed. He has visited and will continue to visit, all parts of France, holding *conférences*, in which the opposite errors of Ultramontanism and infidelity are combatted. For it must not be supposed that the former is the only or the most formidable danger to the religious life of France. France is, at the present day, permeated by a deadly form of unbelief—not the philosophic atheism common, *e.g.*, in Germany, and among some nearer home—but

by what may be called a sensual atheism—the unbelief of men whose evil lives make it a matter of importance to them that there should be no God, no judge, and no judgment to come. But there is also rampant in most parts of France a form of freethought of a more intellectual kind, apparently in some sense a revolt against the extravagant demands of Ultramontanism. So it comes to pass that Père Hyacinthe in his *conférences* has to deal with two opposite forms of error, very commonly at the same time. On one occasion—it was in the South of France—he was placed on the platform with a leading Ultramontane on one side of him, and a clever Freethinker on the other. The discussion was conducted in perfect good humour, but the Père had no difficulty in silencing, if not convincing, his opponents. This is the kind of way in which the seed of Catholic reform is being sown—in hope and confidence that in His own good time, God will bestow the harvest. 2. But besides the peripatetic work, there is the other scarcely less important branch, which is connected with the parish Church, Rue d'Arras, in Paris. This is the headquarters of the Gallican Catholic Church—a body which now possesses a regular constitution and a legal existence, having received from the Government a "Decree of Authorisation." Here, constant services are maintained under the direction of the Rector, Monsieur Lartigau, who is assisted by three other priests, four candidates for Holy Orders, and a Society of Dames de Charité. The poor and sick are visited, and the children catechised and prepared for Confirmation and first Communion. Every Sunday there is said the Morning Service of the English Prayer Book, in French, followed by a sermon. Then comes the Holy Eucharist—the Liturgy being a translation and adaptation of the ancient Parisian rite. In the afternoon, Vespers, with sermon. On Tuesdays and Thursdays, the Eucharist is celebrated at 9 a.m. Baptisms, marriages, and funerals are performed, and confessions heard as required. All services are in the French language, and are absolutely gratuitous—the church being free and open in the strictest sense. Thus it will be seen that the Gallican Church has been able hitherto to supply the needful religious ministrations to all who will accept them at its hands. As regards the rights and privileges of the Church, indeed, we have all that we require. What is still wanted is—the old story—money. The Church is terribly poor. It is with the utmost difficulty that the expenses of the services can be met. The clergy have at present no stipends at all. We have appealed to our numerous sympathisers in England and America, and we confidently hope that substantial aid will be extended to the work. It must be remembered that it is not so much those, who, remaining in the Roman Church, are dissatisfied with their position, that we are endeavouring to attract. There is a more numerous class, viz., those who have actually broken with Rome, and are in danger of drifting into the terrible vortex of unbelief, into which so many have already been absorbed. It is from this class we draw, and hope to draw most of our recruits. Lastly, it must be clearly understood that the work is in no way a Protestant one. It is absolutely and exclusively conducted on Catholic lines. It is not even Anglican, though in full touch with the Anglican position. It is Gallican, and it is Catholic. Nevertheless, it is certain that the best of the French Protestants look with considerable favour on our operations. This has been made clear on many occasions. It is acknowledged on all hands that no Protestant reform movement would have the smallest chance of success. Protestantism, as a system of religious convictions, is professed by only a small minority, and has no real power in France. In conclusion, I will venture to read a letter addressed some weeks ago to a well-known English clergyman in Paris (the Rev. Dr. Aberigh-Mackay), by one whose name all will recognise as that of the most gifted and most respected of the French Protestant pastors. I ask your attention to the letter, because it shows in what estimation the originator of the Gallican movement is held by such an one as Dr. de Pressensé.

"Paris, le 10 Juillet, 1885.

"TRES HONORÉ MONSIEUR.—I understand that it is your intention during your visit to England to endeavour to obtain some regular contributions towards the support of Père Hyacinthe, so that he may be enabled to continue the truly apostolic work which he began after his return from America. I most earnestly hope that your project may have good results. Not only am I with you in heart, but I hope also to make some efforts of the same kind in our own French speaking countries.

"I am too well aware that the sum I shall be able to collect will be but an inadequate one, on account of the burdens now pressing upon our evangelical Protestantism; yet, I doubt not that something will be given towards the support of this patient and eloquent champion of the great Christian verities which are our common property, and which he is defending against their most determined opponents.

"Père Hyacinthe is becoming more and more the man of the Universal Church, without the least prejudice to that noble liberality which gives him so special an influence over our own people. I cannot doubt that your generous efforts will be successful. Three years ago I had the honour of introducing this same cause to our English brethren, under the presidency of the late Archbishop of Canterbury, who commended Père Hyacinthe to the sympathy of English Christians. I venture to believe that these latter will consider, with us, that the more difficult and serious the times, on account of the renewed attacks of the enemies of Christianity, the more earnestly we are bound to maintain the contest, and to furnish the necessary means of support to that one of God's servants who is the best qualified to speak to his own countrymen, and most able to compel their attention.—Recevez, &c.,

(Signed) E. DE PRESSENSÉ, Pasteur Sénateur."

The Rev. W. S. LACH-SZYRMA, Vicar of St. Peter, Newlyn, Penzance.

THIS subject is one of the most important topics before the Congress. Twenty-five years ago, when the first Church Congress was held, nay, twenty-one years ago, when I attended the Bristol Congress, the position of the Church of England was one of isolation in Western Christendom. How different is our position now. In every nation of Christendom there are theologians who witness to the truth of the Anglican position. In Germany some of the most eminent theologians of that great nation hold the main truths for which we have for ages been contending, for the old Catholics, in the main points, hold the same views as we do. Dr. Dollinger, Bishop Herzog, Professor Micherelis and others, contend for this. Nor is Germany alone. In France, the mightiest preacher of the French nation, Père Hyacinthe Loyson, in spite of persecution and prejudice, witnesses for the main points of the Anglican position. I would recommend any English churchmen who visit Paris, to see for themselves the work of the Gallican Church. Nay, more, in Italy itself Monseignor Savarese and Signor Campello, witness to the truth of what the English Church teaches. Now if divers able men, under different circumstances, without collusion, come to the same results in their calculations, there is reason to think that that calculation is accurate. Take an instance in science. Mr. Adams in England, came to a certain result in his calculations of the perturbations of the planet *Manus*. Leverrier, in France, came to much the same result. By divers processes they reached the same conclusion. The truth of their calculations was proved in the discovery of the great planet *Neptune*. For three hundred years the theologians of the Church of England have taught certain truths, and now some of the most eminent theologians of the Continent have come to the same conclusion. This point is one I press on the Congress as one of importance in this controversy. The Christianity of Britain was not first established by Roman missionaries, but by Gaulish or Celtic. In Cornwall there are two churches, Perran Zabuloe and Gwithian, as well as other Christian remains, anterior to the days of St. Augustine. So we do not owe our Christianity to Rome. The old Catholic Churches on the Continent have special claims on the sympathy and regard of English churchmen as witnessing to the truth of our position.

The Rev. CHARLES GORE, Principal Librarian of Pusey House, Oxford.

I SHOULD be unwilling to address this meeting simply on the ground that I am without the special knowledge which has been of advantage to those who have gone before me; but I think that no one who watches these controversies with interest can fail to be struck almost painfully with the fact, that, whereas we are appealed to constantly to be generous and large-hearted, the generosity and large-heartedness almost always stops short of that Church of Christendom which has reared so many of the greatest saints, has done such work for God, and perpetuated and maintained the Faith. It seems to me that a great part of this question turns on what we regard as

the position of the Church of Rome in the world. If we regarded it as a Church which could supply nothing but husks to her children, which could not give the grace which their souls need, our course in these matters would be perfectly clear. But there is a passage, of which I should like to remind all present, in that great letter of Père Gratry, in which, with a masterly knowledge of history, and incomparable powers of irony, he exposes the fallacies which underlay the dogma of the Papal Infallibility. There is a passage in that letter in which he says that what the Church of Rome has to offer is, in spite of all its errors, not husks, but the Bread of Life, by which souls can be united with Christ, and all those things which form the essence and the power of the Church of God. As we have travelled abroad, perhaps some of us may have listened with delight to the services in the Churches of Germany, and have seen that the Church is feeding the hard-working, the suffering, and the poor with something very different from husks, something that does make us desire that we could be more, as they are, the Church of the poor. We are told to go beyond sympathy, and to co-operate with these movements on the Continent, on the ground that they are doing exactly what we did in the English Church at the Reformation. May we be defended from an argument which would so utterly cut away the ground on which we stand! Our argument is that we have got a succession which has not only got the grace of the ministry, but has also jurisdiction in the canonical manner of the Church of Christ. Is there anything like this for the action we are asked to sympathise and co-operate with? St. Cyprian has been appealed to—St. Cyprian, who above all men upheld the right of the Episcopate, yes, and its essential limitations; who studiously maintained that the right of each individual bishop was limited to that diocese over which he was canonically ordained to preside.

The Rev. J. J. LIAS, Vicar of St. Edward's, Cambridge, and
Preacher at the Chapel Royal, Whitehall.

I WAS glad Mr. Gore rose to give us his views, because it is one of the principles of this Congress that there should be full and free discussion. I can only regret that the five minutes' limit prevented him from giving us more fully the benefit of his opinion. We all know his ability and eloquence, and we should all, no doubt, have gone away much wiser than we came if time had allowed him to finish. But I feel bound to point out that he is entirely mistaken if he imagines for a single moment that we stand here to advocate the cause of the old Catholics out of hostility to Rome. We respect that ancient Church. We cannot enter her doors and see the crucifix on which our Saviour's image stands, without feeling that there is the truth of Christ crucified held forth to mankind. We have no hostility to the *Church* of Rome. We believe she is badly governed. We do not for a moment deny that she is able to feed the hungry, and to heal the sick, but we complain that to those who reject the decrees of the Vatican Councils she does supply nothing but husks. It is on this point, and this point only—for refusing to accept the decrees of the Vatican Council—that they are excommunicated, that they are deprived of the rights every Christian has. Their children are denied the Sacrament of Baptism. If they wish to marry, they cannot have the blessing of the Church, and if they die they are denied Christian burial. That Sister Augustine, who was the counterpart of Sister Dora, was refused the last rites of the Church, because on her death-bed she said, "I cannot accept this decree," and Christian burial would have been denied her had not Reusch, one of the excommunicated priests, crossed the Rhine on purpose to say a few words of sympathy and affection at her grave. We are told that schism is the greatest of all sins, and we are reminded that unity is that for which our Saviour lived and died. I say that unity is worth nothing unless it be based on the supremacy of the conscience and the claims of truth. We are told, also, that these men ought to have submitted to the claims of Rome, and prayed for better times. That, of course, is a very plausible argument, but those who have studied the history of the last century have seen protest after protest on the part of wise and liberal men against the mistakes and errors which have been committed, not by the Church of Rome, but by her rulers. These men were silenced. And do these people owe no duties to those of their fellow-countrymen who, as we have been told, are drifting into infidelity in every country on the Continent? You see there the effect of Roman pretensions in the spectacle of a laity everywhere in

antagonism to their Church. Do these men owe no duties to the laity of the Continent, in preaching a purer faith than the Church of Rome, with her unjust pretensions, can claim to do? And then we are told that the course taken by the old Catholics is contrary to canon law. I protest against any attempt to put off hungering souls with canon law. We are told, forsooth, that canon law forbids us to hold out the right hand of fellowship to men who are precisely on the same platform as ourselves, and who can stand before the face of Christendom and make out as good a claim to the title of Catholic as any people in the world.

The Rev. W. H. OXLEY, British Chaplain, Palermo.

I WISH to draw your attention to the Copts in Egypt, and to the need which the Eastern Church in that country has of our help. When I was at Cairo, I spent nine days making inquiries; and the results of those inquiries are contained in the form of "A letter to R. Few, Esq.," published by the Association for the furtherance of Christianity in Egypt, which is now doing a very good work, by aiding the Coptic Christians to help themselves, and to reform their Church from within, by providing the means of sound Christian education on a thoroughly Catholic and non-proselytising basis. I desire, also, to impress upon English churchmen the great necessity there is for sifting into, and carefully inquiring into statements about the Eastern or any other foreign Churches, before accepting them as facts. When I was in Jerusalem some time ago, I was privileged to meet five patriarchs at the house of my friend Dr. Chapman. A statement was circulating amongst our branch of the Church, to the effect that the Armenians still sacrificed animals, and in some way connected this with the sacrifice of the death of Christ and the Eucharist. This I had on no less an authority than Dr. Barclay, the then Bishop of Jerusalem, as well as from others of our community. I spent the evening conversing through an interpreter, Mr. Wiseman, a member of the Greek Church, with the patriarchs, and trying to gather information. At my request, he asked the Abyssinian and Armenian patriarchs the meaning and origin of this strange report, which caused them no little amusement, while they indignantly denied the possibility of any Christians sacrificing animals in any way. The story resolved itself into this. The Armenians being the wealthiest body in Jerusalem, not only receive their pilgrims into the convent, which adjoins the house occupied by Bishop Barclay, but also supply them with food; and the animals were slaughtered by the brethren of the monastery in the courtyard of the monastery. This, of course, I at once went and explained to Dr. Barclay, and the other English who were present. As I have now been working three years in Italy, I may be allowed to say that I have been privileged twice to be associated for more than six weeks, with a man whom I most deeply love and revere—Father Curci. I feel most strongly what the Bishop of Gibraltar said about our attitude on the continent. I went to Palermo as a missionary to our own seamen, who go there in great numbers—upwards of 12,000 a year—and also to the English residents, who are working there engaged in various occupations, and who in this present cholera time are behaving most nobly. I venture to think we can help foreign Churches best by disinterestedly entering into their difficulties, which are real enough, by setting them an example, by showing them our own churchmanship in its fullest and most truly Catholic side; showing them that we have the Scriptures; that we have the prayers and services in our own tongue; that we have the Sacraments duly and freely administered; and that we have even more than that, because we have the Holy Spirit of God freely moving amongst us. People in Italy have come to me, and asked me to advise them whether or not they should withdraw from their own Church. I have said, "For God's sake do not leave your Church: you have got the truth, try to bring it out, try to bring it to the front." It is not that I do not see; it is not that I do not deplore the dreadful idolatry; the dreadful trafficking in holy things; the fearful trading upon the ignorance and superstition of the people; the dreadful usurpation of the Madonna and the saints. It is not that I do not see and know all this, but I believe that as long as the Roman Catholic Church holds to the truth of the Incarnation, and to our Saviour Christ as being *the* Saviour, it is the duty of all her sons and daughters to abide by her, and to strive within her to bring the truth out, however hopelessly impossible it may appear, and however swamped she may be by modern accretions and accumulating dogmas. I have seen acts of the deepest Christian charity done to embittered Protestant foreigners,

which (I shame to say it) I fear no English people could bring themselves to do; and, I have seen on the other hand, acts of grovelling idolatry. But the attitude of Padre Curci is that which commends itself to my mind. He has translated the Scriptures into the vulgar tongue, and written commentaries upon nearly all the books of the Bible (and every one is allowed to read the Bible, with the permission of the priest, which is seldom now refused. The Gospel, also, must be read once on Sunday in every parish church in the language of the people). I should advise Roman Catholics not to leave their Church and make fresh schisms, but rather to act in the spirit of Father Curci, whose personal piety and devotion is beyond all question, and who has suffered for the truth. He has been suspended—bidden to say Mass—put into a monastery three times to do penance, and go into retreat under the most ignorant, dirty, and illiterate monks; and he has submitted to it all. But he has written his books; and the influence of that man is untold in thinking circles in Italy. One other thing I would advise our people when they are abroad, is to be true to their colours; to support their own churches; and to show as united a front as they can to the sceptical or Romanist world around them, not to be always talking about Protestantism, for that has done more harm than anything, by confusing the English Church with the various foreign Protestant sects in the minds of foreigners, but to claim to be what they are—Catholics—Anglo-Catholics if you like, but still members of the one great universal Church of Christ throughout the world.

CONGRESS HALL,

FRIDAY MORNING, OCTOBER 9TH.

The Right Rev. the PRESIDENT in the Chair.

THE SPIRITUAL LIFE.

- (a) THE INTELLECTUAL TRIALS OF THE SPIRITUAL LIFE.
- (b) THE RESPECTIVE INFLUENCE OF DEVOTION AND WORK IN FORMING THE SPIRITUAL LIFE.
- (c) THE DIFFICULTIES OF PRIVATE DEVOTION AND THE AIDS TO IT.

The Right Rev. the PRESIDENT.

I HAVE to state that Lord Mount-Temple, who was to have read a paper, is unable to be present in consequence of the funeral of Lord Shaftesbury. Of course we all feel that in his position he must do honour to Lord Shaftesbury, and I am sure that there is none here present who does not, in his heart and with his lips too, do honour to the memory of that great and good man.

PAPER.

- (a) INTELLECTUAL TRIALS OF THE SPIRITUAL LIFE.

The Rev. H. FOOTMAN, Vicar of Nocton, Lincoln.

"This is life eternal, that they may continually advance in the knowledge of Thee, the only true God, and of Him whom thou didst send, even Jesus Christ."

Here is a declaration as to the nature of the Divine science ; and here, too, is a definition of that spiritual life, to some of the intellectual trials of which I am asked to refer.

The trials which beset this life, "through the sides" (as Paley would say) of the intellect, are many and mighty, and are felt by a constantly increasing number of men and women throughout the civilised world. They will be still more widely and deeply felt in the coming generation.

It is necessary, then, that these trials should be faced steadily, bravely, and at once, although any earnest effort so to face them may involve us in much reading and thought, in much speech and listening, which cannot but be painful. Conscious communion with God, however, through contrition and confession, through prayer and praise, through Scripture and Sacrament, must be at least as precious to man as his bodily health. The physician does not refuse to approach his patient, because the disease is painful or repulsive, or threatens to become epidemic. We must not be less brave or less kind than he.

I. "To know the only true God." This very expression puts us at once in opposition to what is now commonly known as *agnosticism*. We are certainly threatened from the side of the intellect with a very serious trial, when in the name of science we find the devout mind is taken to task for its want of modest self-limitation, and when humble faith is made to wear the air of intellectual foolhardiness, and charged with the sin of unwarrantable *παρηγοία*. There are moments when we realise the frailty of our capacities, even at their best, and when we feel unusually sensitive to the agnostic's reproachful imperative, as, in the name of reason, he orders us off the boundless ocean of the infinite, and commands us to desist from the essentially unreasonable task of attempting to place our finite and fragile minds in a position of intelligible relation with that Absolute One, of which we only know that we can know nothing. Of course, we may give way at times to our religious emotions—at least those of us who are so constituted that we cannot help it may do so. Only (so through the sides of the intellect comes the trying taunt) when we come to our reasonable condition again, we must always recollect that we have been giving way to our unaccredited subjective susceptibilities, yielding to that theological bias by which men have been sometimes benefited, sometimes injured, but *always* deceived.

To this scientific decree there is sometimes added a logical puzzle, which helps to make us feel stupid, as such puzzles often do. "How," so runs the railing interrogation—"how can you know anything of that of which you cannot predicate anything, since all predication is limitation, and the subject here is, *ex hypothesi, infinite*?"

The puzzle and the decree together constitute no inconsiderable intellectual trial ; but we begin to breathe more freely when we get to understand the difference between the logical predication of an attribute and the real possession of an attribute.

Predication, as a step towards definition, may limit the subject (logically), but the *possession* of an attribute is essential to existence, and the addition to the being of new attributes, so far from being a limitation, is an *extension* of reality. Further, we begin to breathe freely when we find that after all our agnostic knows *something* of the absolute, and can impose upon it, by a daring feat of ontology, *this*

limitation—an incapacity for communicating with mind, and for revealing itself to mind, although mind, after all, it may be, which is behind the scenes of phenomena.

Further yet, this refusal to the eternal God of the capacity for communicating with man, and to man of any capacity for communicating with God, seems to throw us back upon the testimony of the conscience, through which we assert that we have received, and do receive communications which we ascribe to the Divine voice (for a voice there may be without physical articulation, as all spiritual experience proves), and through which there comes to us a conviction of sin, a longing for confession, for repentance, for forgiveness, and peace.

II. But here come the shadows of another trial. A *Hedonistic, evolutionary, determinist materialism* intervenes, and by giving us a kind of natural history of the conscience, and of the theological bias (from the Fetish to the Athanasian), assures us that when it takes the mask from the seeming sublimity and authority of conscience and of all religious emotion, it only comes upon the raw material of blurred sensations of pleasure and pain, and ultimately—still further down—upon the primordial material atoms from which all consciousness has been evolved, and to which all sensations, as well as all moral and religious susceptibilities can be traced back by those who dare go near enough to the real origin of things. Orthodox people, upon whose brain the popular lecturer of America rejoices to see the brand of intellectual inferiority, of course cannot be brave enough for this thorough exposure—they simply hear a rumour of it, and tremble.

Well, this *Backward Philosophy* is a great trial; for, consistently followed out, it seems likely to prove a powerful ally of that *φρόνημα σαρκὸς* with which we are pledged to make war to the death. And there are moments when we are tempted to take the lower line, and to welcome the backward philosophy, as enabling us to warn off the reproaches of conscience, or the longings for reconciliation with God, from the ground of objective reality, and, when we feel we may issue these warnings in the name of the lower faculties, simply because the lower faculties stand first in the order of evolution, and, being nearer the brute or the inorganic, claim to be able, to conduct us nearer to reality than our more spiritual apprehensions and desires can do. The tendency of the backward philosophy is to assume that the higher differentiations traced by the evolutionists, have brought us further away from reality, and that there is something “made-up”—artificially manufactured—in all that is highest and most divine in man.

Carried out consistently, this backward philosophy would prove as destructive to the science of nature, as agnosticism is of the knowledge of God. It would justify the senses in their rebellion against the process of being overhauled by the intellect, as well as the verdicts of prudence, based upon calculations of pleasure and pain, in their protest against being over-ruled by the conscience, the ground of the justification in both instances being really this—that sensation stands nearer the material antecedents of things, and therefore nearer reality than the intelligence or the conscience of man. So long, however, as I believe that I am nearer the reality of things, when, through the education of my intuition of space, I perceive that any two sides of a triangle are together greater than the third, than the brute is, who by blind impulse

makes straight for his prey—so long as I believe, in the teeth of the backward philosophy, that Newton, in his grand generalisation, was nearer reality than my boy last week in the orchard, who said the apples were falling because the stalks were weak and the wind was high—so long, at any rate, I shall believe I am nearer to an apprehension of the reality, when I recognise in my conscience the Voice of God calling upon me to own my sin to Him, and when I sacrifice a lust or a profit because it comes between me and the Peace of God, than I am when I decide that I will not go too near the fire because it burnt me before, or when I calculate that I shall get more pleasure out of a postponed than out of an immediate gratification.

III. Not backwards, then, will we bend our glances, but forwards and upwards to our Father's face. And, at this point, I shall be able to bear the trial which distresses many when they are confronted by the "Uniformity of Nature," and by the assurance that to speak of the violation, or even the suspension, of a law of nature, is absurd. *Man* has certainly been able, through the exercise of his will, to modify phenomena, and the greater his knowledge of the observed sequences of phenomena, the greater has become his power of making them subservient to his intelligent purposes,—and, surely, our Heavenly Father, whose knowledge of these sequences must be at least vastly greater than ours, may use them, through the exercise of His will, at least as effectively and intelligently as we can; and, for purposes of mercy and discipline may make them work together so that through them He may grant the desires and petitions of His intelligent creatures, as may be most expedient for them.

IV. But the shadows of another trial are often over us. The *black philosophy* approaches—the philosophy not only of intellectual but of moral despair. Philosophic and popular pessimism seems determined not to let us alone, and there are moments when we seem peculiarly sensitive to the influences of this philosophy. There are moments, never to be forgotten, when we feel it is almost a mockery to be asked to own that the whole earth is full of God's glory, and when we realise that in order to speak of the joy of all living things, and of the wisdom and benevolence of which nature bears the marks upon her brow, we have to close our eyes to some of the most tremendous witnesses that nature affords of the stern harshness of her dealings with all sentient beings here below. We feel, then, as if the brighter face of things were but a mask, as if the joyous ground were always the hollow, as if there were firm ground nowhere, save that on which are the grim realities of actual or impending suffering and death.

At such seasons in steps the pessimist, and assures us that he has weighed carefully every pain against every pleasure, and finds that human misery in the long run *always* outstrips human joy, and that, although this is the best of all possible worlds, yet it is so bad that it were better not to be. He has looked for us behind the veil, and found *nothing*. The idea of a future life, in which the soul may find an exceeding weight of glory which shall compensate for the pains of this, is, he assures us, completely without foundation. He has *outgrown* it. Neither in this world now, nor in the world at any future time, nor in any future life beyond this world, is there any hope. The draft on the life hereafter has only one fault—place and date of discharge are forged.

He has cut the nerve of Christian prayer and praise; a disintegrated Christianity with a little Buddhism mixed may serve as a temporary refuge for the pious, but Christianity itself has its main artery cut, and will soon be reduced to its original humble task—of being the last consolation of the poor and the wretched. Well, if the worst comes to the worst, we will accept that office for Christianity. In the philosopher's opinion it may be only the paradise of fools, but if, on that philosopher's own principles, the poor and the wretched are to form the large majority of the human race for ever here, it will be a long time before Christianity has said its last word.

And this leads me to say that, while I thank the pessimist for forcing me to undertake a renewed consideration of the awful mystery of suffering, and also for making me understand that I am not only degrading myself, but am always sure to be disappointed, when I make soothing or pleasing sensations my being's end and aim, I thank him still more for helping me to realise, as I have never done before, that what natural religion cannot do, Christ can.

The Word of God Incarnate, suffering, dying, alive again, is surely God's great answer to our baffled yet yearning souls when they are stooping beneath the weight of thoughts to which the black philosophy gives birth.

Nay, in the agnostic, in the materialist as well as in the pessimist trouble, is He not our refuge and strength?

Have we not in Him the bridge across the chasm between the finite and the infinite, as well as across the still wider chasm between the holy and the unholy? Does He not help us out of our materialism by helping us to see that the highest state of being, of which man is capable, is that to which he is also called, is that in which he becomes a partaker of the Divine Nature, *not* that in which he retrogrades to the brute, or the stone.

And, in our pessimist trouble, does he not bring the news that the whisper of the promise is louder than the echo of the curse, and that suffering, yet victorious, Love—not blind unconsciousness, nor weak benevolence—is on the throne of the universe.

V. But here come the shadows of still further troubles, one of the most painful of which I should be guilty of a gross neglect of duty if I did not name. This doctrine of the Incarnation of the Eternal Word is attacked in popular papers, with a keenness and vivacity which must be a trouble to the spiritual life of those multitudes for whom it is our duty to think and pray and suffer beforehand.

It seems as if orders had been issued from the headquarters of embittered unbelief to this effect:—"God become man forsooth! Seize every opportunity of crushing this pernicious superstition. Pour scorn upon it, not only by comic Bible sketches, but by pressing the details of infancy, by naming specifically the most minute actions, the bodily functions of a baby—predicate all these of God, mention them one by one—and then leave the statement to work its natural effect as a popular *reductio ad absurdum* of the doctrine of the Incarnation."

Now, what is the way out of this trouble? *Face it.* Do not merely shudder and pass on. It is neither wise nor kind to leave it alone, or to leave the people alone with it fermenting in their minds. It is better to ask ourselves what is the assumption, what is the suppressed

premiss which gives these obtrusions of the details of the infancy their force, and which enables them to leave behind so deep a sense of the intellectual absurdity, apparently inherent in the Catholic doctrine of the word made flesh? The assumption here is that there is something essentially degrading, or even ridiculous in these actions, themselves, here obtruded, and that it is impossible to associate them with any Divine or lofty conceptions.

But such an assumption is *utterly false*, and has its root not in any real reverence for the Divine, nor in any adequate conception of the sublime, but in a frivolous, superficial, degrading view of human nature, a view which enables those who entertain it to throw, without compunction, the missiles of scorn and contempt at the most natural feelings and instincts of infancy and motherhood. I believe there are earnest moments in the domestic life of some of those who use these missiles, when they must see that they are proceeding upon assumptions which they could not apply to their own family life, without a sense that they were trifling with something sacred.

The fact is, that the Incarnation of the Eternal Word, and the Birth in time and the Infancy of Jesus Christ have in them nothing which degrades the Godhead, but they are full of teaching which raises and consecrates humanity. *Nothing degrades but sin.* Search the Scriptures, which testify of Jesus, to see if this be not so.

VI. We here approach the shadows of another trial, to which I can do no more than allude in conclusion. It ought to be known that there is a short and easy method adopted by popular propagandists of unbelief, which tends, and will tend, tremendously, to disturb the spiritual life of thousands to whom the Scriptures should be a means of grace.

The method is this. First ask what do we really know of the life and words of Jesus? Then assert that in the four Gospels we have only four anonymous pamphlets, quite uncorroborated by any contemporary testimony, and practically of no historical value whatever. Then, when the unmistakably genuine Epistles of St. Paul are adduced as affording a solid ground of, practically, contemporaneous testimony, assert that it was the sane Saul who saw through the flimsy nature of the evidence for the Resurrection, and that it was only when the sun-stroke on the road to Damascus had changed the sane Saul into the crazed St. Paul, that he joined the ranks of the superstitious fanatics who asserted that Jesus was alive.

And it ought to be known that then, waiving for the moment all discussion as to the authenticity of the books, the substance of their teaching is keenly criticised and condemned, and the moral majesty of their "Hero" is deliberately denied.

All this goes to make up a terrible trial, but I trust that through the increased learning and widened sympathies of the clergy, combined with an increased interest of cultivated laymen in these matters, we may make that very popular education which is bringing these trials home to so many, an ally of that spiritual life which it seems at first so widely to disturb. But, in order that we may use effectively the overwhelming evidence, which, as I believe, exists against the mythical theory of the Gospels, or the "crazed" theory of the Epistles, we must not allow ourselves to be hampered with theories of inspiration, nor with theories of infallibility

which would, as Paley says, "make Christianity answerable with its life for the circumstantial truth of each passage of the Old Testament, the genuineness of every book, the information, fidelity, and judgment of every writer in it."

As to the theories of inspiration, I never yet found one which satisfied at once my reason and my reverence; and I never spent a happier day than that on which, studying my Paley by order of my University, I learnt that the inspiration of Scripture may be a question between Christian and Christian, but is not a question between them and others, and that the doctrine of inspiration is not essential to the reception of Christianity.

Finally, with reference to the moral teaching of Our Lord, I believe we shall find that, while the world could scarcely contain an entire generation of men who disregarded it, a generation utterly in harmony with Christ's teaching would even now be the best security for the peace and purity, as well as for the true nobility of man. Here, as elsewhere, we shall find that the Eternal Sun of Righteousness, although He lightens all worlds, is none the less the Light of this world too. That Sun, I pray, may never set.

ADDRESSES.

The Rev. J. E. C. WELLDON, Head Master of Harrow School

THE subject on which I have been invited, and I may even say commanded to address you (for I would most willingly have left it to another), is so difficult in its nature and so delicate that I am almost at a loss for the means of dealing with it in the few minutes accorded to me this morning. It is, in a word, the relation of the intellect to spiritual truth. It is to ask, and if possible, to answer the question whether the intellectual man in virtue of his intellectuality is at once, as is so often affirmed, a competent judge of spiritual things, and whether it is not rather true that he is let and hampered by special difficulties from which he must seek to deliver himself by patience and prayer. It will not be strange, perhaps, if this shall prove to be the case. For man is confessedly a complex being; he has various parts, passions, potentialities. God made man, the Scripture says, in His own image; and human nature (be it reverently spoken), like the Divine nature, is a Trinity in Unity. Body, mind, and spirit, these three make the perfect man. And so far is it from being true that the culture of any one part of his nature is a guarantee for the culture of it as a whole that the mere dissipation of energy in the quest of knowledge is so much taken, as it were, from the capacity of the spiritual life; for the love of knowledge, when it possesses itself of the mind, is so imperious and exacting in its demand as to leave but little room or opportunity for the functions which are not intellectual. Yet, if it be true, as has recently been asserted, that Mr. Darwin, in a moment of frank egotism, owned to not feeling any need of poetry or religion, which to most of us are the lights of human life, surely it must be said that, great as he was and highly gifted, yet in so saying he showed himself to be an alien from the tone and deep

experiences of human mind. We—I speak for suffering humanity—do need, above all else, the knowledge of God, and it may well be that no ingenuity of invention, nor any elaboration of art or physical science, nor any revealing, however masterful, of the mystery with which the Highest has draped the form of nature as with a mantle, will be anything to us but a curse and a despair, if it shall hide or dim the vision of our Father in Heaven. There is, then, a spiritual trial in the intellectual life generally; and it must be added that particular intellectual pursuits or attainments have their own special difficulties and dangers. It is a remark which Lord Bacon made a long time ago, and the present age has strikingly exemplified it, that a close and constant study of secondary causes is apt to dull the contemplation of the great First Cause. He who is conversant with the certainties of mathematics is often impatient of such evidences as are not certain, but at the most only probable or contingent. He who, like the physicist, can bring his own theories at any moment to the test of experiment in his laboratory will probably under-rate the force of arguments for facts, like the facts of the past, which are not experimentally verifiable. And perhaps one reason, if I may say so, why the study of language is so pre-eminent as a mental and moral discipline, is that in philology (and I use the word in its broadest sense) one is in contact not with certainties so much as with probabilities, with a volume of evidences, in a word, with such human practical conditions as affect the relation of man to God, and of each individual to his fellow-men. May I illustrate my meaning in general by reference to the miracles which the Lord is related to have wrought in the days of His earthly ministry? The man of science who is familiar with cause and effect in nature (although, indeed, he knows no more of cause and effect than that when one thing happens another happens also) refuses the possibility of any departure from the law which seems so universal, so invariable. But the historian, who knows what cause and effect are in history, although he be so sceptically trained as the author of *Eccle Homo*, yet will tell you that, unless our Lord worked miracles or was believed by His contemporaries and immediate followers to have worked them, He becomes a character as mythical as Hercules, and this is itself a reduction to an absurdity. Again, the specialisation which is characteristic of modern learning is itself a prejudice, unless it be carefully guarded, to the full and fair appreciation of Christianity. It has been cleverly said, I think, that the tower of human learning, like the Tower of Babel, will some day come to nought, from the inability of the workmen who build it to understand each others meaning. It is surprising, I had almost said it is shocking, to see how narrow are the intellectual areas in which many able men work for long years nowadays. But the evidences of religion, whether natural or revealed, are many-sided, being taken from history, from Providence, from prophecy, from the natural world, from conscience, from the spiritual powers and functions of human nature; and it is the cumulative proof, not one single part or atom of it, which creates the deep conviction of the heart. Now if it be true that a man's intellectual state will be characterised by the study or interest which rules his life, so too may any age or generation of men receive its character from its dominant intellectual activity. But the prominent fact of the present century has been the triumph of the so-called physical sciences. The result of it, nor is it an unnatural one, has

been the assumption that the methods which have been so successful in the field of physics are applicable also to the realm of the spiritual life. And it needs to be said yet once again that they are not applicable or are applicable only with certain known and large deductions ; for it is still to spiritual hearts that spiritual truth is told, and he who would enter into the blessedness of Christ's kingdom must forget himself and become again as a little child. It seems to me, then, although I would speak diffidently, that more has been demanded of the Church in the way of evidence than she is able or can be justly called upon to supply. There has not always been a due observance of the limits within which religion may aspire to recommend itself to man's intellectual faculty. For it is not the will of God to prove this truth like a proposition of Euclid ; and, if it were so proved, there would be no moral element, as plainly it is right there should be, in the acceptance of it. Yet, when all is said, there is a deep antithesis, which cannot be derived, between the intellectual and the spiritual faculties in man. For the intellect is essentially self-asserting ; it owns no higher or other authority than itself. But religion teaches that man is impotent of himself to do any good thing in the sight of God. And this too is true, but true spiritually, and when the truth of it is known it removes a part at least of the difficulty so often felt in the great Christian doctrine of the Atonement. Thus it is that religious belief is ever hard to obtain on the intellectual side, although, if it is attained, it becomes a prized possession with which he who wins it would not part for untold riches. Such, then, being in brief words, as I conceive, the intellectual perils of the spiritual life, the precautionary or remedial work of the Church seems to be two-fold. There is a value, and I thankfully acknowledge it, in the merely intellectual presentment of Christianity. It must not be forgotten that once and again in days gone by, as in the great work of Paley, and the yet greater work of Butler, the Church has met the sceptical world with its own weapons, and has issued victoriously from the field. But there is more danger, I am afraid, at the present time that the religious sense will be dulled altogether, than that religion will be abandoned for a failure in this or that particular point of evidence. And after all it is better to make the soul invulnerable than to encase it in the best and costliest armour. He who has entered into the deep needs of the spirit, and has found the satisfaction of them in the Cross, will not afterwards be disturbed from his resting place by any modern theory or argument. I think, then, that the best Christian evidence, and the only sufficient means of resisting intellectual difficulty, will be found in a study of the conditions of the spiritual life. There is no need to discuss them now ; they are the experiences of the living human soul. The consciousness of sin, the need of atonement, the longing for holiness, the love of Christ, the trust in Him as a Saviour and Sanctifier, the communion of the human spirit with the Divine, by which it is given to men to enter, though only at rare and happy moments, into the things which eye has never seen nor ear has heard, these are the steps, as I understand them, of the ladder which angels tread, descending and ascending between heaven and earth. And the beginning of the spiritual life is when the soul says amidst its tears, "I will arise and go to my Father," and the end of it is when it hears the divine welcome which is a recompense for every earthly sorrow, "Enter thou into the joy of thy Lord."

The Rev. CHARLES GORE, Principal Librarian of Pusey House, Oxford.

THE spiritual life, as the Bible describes it, is the life of union with God, the life in which the soul has a free and unimpeded access to God and God to the soul. It is further a life conscious of the fact of its own spiritual sin environment. You are come unto Mount Zion, to the City of the Living God, to the heavenly Jerusalem, to the innumerable company of angels, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator, to the new covenant, to the Blood of sprinkling. What conditions of the intellect hamper and impede this spiritual life? I will endeavour to mention four. The first, a trial felt by every one of us, is that spiritual facts seem dim and vague and cloudy compared with the facts of the material world about us. It is an age of great material civilisation, an age of great development in our knowledge of all the physical forces which constitute the material world. Therefore physical facts are by the conditions of the time intensely real to us. But by the very same condition of things the moral and spiritual facts seem dim and vague and far off unless we make a special effort to overcome such feelings; and the remedy for this evil, I would venture to think, lies in one very much neglected habit of the spiritual life—the habit of systematic meditation. It is a law of our being that facts, when thought much about, become vivid and real to us. Meditation, then—by which I mean the deliberate and systematic exercise of our understanding on the facts and doctrines of the eternal world, the deliberate direction of our will and affections upon those objects—that habit of meditation, difficult though it will be to some, and dry and unsatisfactory as it will always seem to every one of us while we are practising it, will, by that inevitable law of our being to which I asked you to direct your attention, make substantial relatively to us those facts and realities of the spiritual world in that substantiality and reality in which they themselves exist. The second difficulty, akin to this but differing from it, is that spiritual facts seem vague and generally incredible; a vague and general habit of doubt and incredulity saps the strength and vigour of our spiritual life. Doubts, it seems to me, are of two sorts, between which it is well to distinguish. Sometimes doubts congregate from many quarters on some particular truth or fact of the spiritual world. This particular class of doubt cuts the sinews of spiritual life and becomes—if I may borrow a metaphor of Mr. Randall's yesterday—a skeleton in our spiritual cupboard, sapping the security of our spiritual life. The way to deal with such doubts as these is, I think, to drag the skeleton out of the cupboard and look at it. Bring it into the light. God has, in His great mercy, given us a religion which rests on rational grounds. We want, then, to find out the best book on the subject, or to search the Scriptures on the particular point, or, if need be, to find out some spiritual counsellor, "whose lips keep knowledge," whom we may consult. We shall then find, if I may judge by my own experience, either that the objections which have been occurring to our minds are not, when we come to investigate them, valid at all, or that, if perhaps they are valid, they are not objections against the Catholic doctrine but against a parody of it which has been pre-occupying our imaginations, or that, if perhaps they seem to have a good deal of strength and reality,

they apply not to the main structure of the Christian faith at all, but affect only some outwork of the faith on which we can afford to remain in suspense. But there is another class of doubt which wants a different mode of treatment. Doubts do not come on one particular doctrine, but there is a vague habit of incredulity coming like a cloud between ourselves and the facts of the spiritual world. Such vague doubts form a terrible obstacle to the spiritual life. How are we to deal with them? They cannot be met; they cannot be made the subject of investigation—they are too vague and impalpable. There is one method of dealing with them, a method recommended to us by Jeremy Taylor in his *Holy Living*, and that is the practice of making acts of faith, in which the will of faith deliberately and prayerfully asserts itself and lays hold on the facts of the spiritual world and protests its belief. I am quite sure that there is no one who is in the habit of making acts of faith but must know the extraordinary strength they give in the long run to the life of faith. The third difficulty I wish to refer to arises from the habit of over-indulgence of intellectual curiosity. Revelation has a two-fold aspect. It is first of all practical, and, viewed as practical, it is transcendently clear. It is the "clear light and full knowledge" of God and of His Son Jesus Christ, and by it we all, with unveiled faces, reflecting like a mirror the glory of the Lord, are transformed from glory to glory. So far, viewed practically, as it makes faith strong and hope sure and love active, it is revelation in all the fulness of what that word may mean. But there is another aspect of it. When we come to view it not as practical, but as speculative, when we make these objects of our faith the subject of speculative apprehension, the scene is changed. We know in part; we see in a mirror a blurred reflection; we know as in a riddle; all our knowledge is, in the language of the great living master of spiritual life, the Dean of St. Paul's—all our knowledge is, after all, "only a tendency to know." The scene is quite changed; it has all become, as Butler described it, "a scheme imperfectly comprehended;" we see but a little part of the arc of the great ellipse of the Divine purpose. For example, there is the revelation of the Divine Love. Christ has secured our belief in the Divine Love. How? If Christ has given us reason to believe that He is the Son of God, that He who has seen Christ has seen the Father, that we see in His human acts the character of God Himself, there can be no further doubt about the reality of the love of God—no further room for doubt. Christ did not come as a bright angel; He did not fly athwart this world of sin and suffering and proclaim the Love of God or an abstract message; He clothed Himself in all that has ever to men's minds made against Divine Love, in all suffering, failure, appearance of God-forsakenness, and He made this the very instrument through which He revealed the Divine Love. And if I investigate the grounds of faith I find them finer, and have no further room for doubt as to the illimitableness of the Divine Love. But when I turn from this and look at it as a matter of speculative knowledge, when I ask how I am to reconcile this Divine Love with the stern facts of nature or the unrelieved and remorseless awfulness of Christ's utterances upon impenitent sin, the scene is obviously quite changed. Christ intended me to be left here under the discipline of ignorance. He said so as distinctly as tone could say it—"What I do thou knowest not now, but thou shalt know hereafter." It

is His obvious and deliberate intention to keep us under the discipline of ignorance. And this is the way to meet this intellectual difficulty—a difficulty that comes to all of us. We must meet it not by explaining away the severity of Christ's words—that satisfies no honest conscience, and will always fail us in the hour of our need—but by deliberately checking our intellectual curiosity by recognising that we are meant to be at present in the condition of unsatisfying knowledge, that we are meant to be under the discipline of ignorance, even as, at the extreme point of His matchless condescension, God's Son vouchsafed to ask that great incomprehensible question, "My God, my God, why hast Thou forsaken me?" and get no answer. The last difficulty is that the authority of the intellectual world is supposed to be against faith. A great number of intellectual men disbelieve, but imagination magnifies that proportion to the whole, and the authority of the intellectual world being supposed to be against us, we are disquieted by it. This difficulty, it seems to me, must be met in two ways. In the first place we must recognise the inalienable personal responsibility under which we all lie to be true to our own light. In past time, people have rejected the weight of mere authority. They have said they could not believe merely because St. Augustine or Dr. Pusey, or this or that man, contemporary or in the past, believed. And in a measure they were quite right. We are bound to exercise our private judgment. But this is not a right but a duty—the duty of being true to that measure of light which God gives to each one of us. And when we have refused to believe on the one hand, merely because St. Augustine and Dr. Pusey believed, we have no right on the other hand to reject because Spinoza and Dr. Huxley reject. And yet a great many disbelieve, not because they feel the overwhelming force of objections, but because they are told that Mr. Darwin felt them. We must bear our own burden; we must be true to the measure of the light which God gives us. But there is another way of getting over this difficulty. Balance the authority of the men of scientific enquiry with that of the men of spiritual power, and you find that the authority of the spiritual men is quite as real, quite as tangible, quite as harmonious as that of the men of physical science. Be with the men of physical science in the facts of physical science, but be with the men of spiritual power in the facts of the spiritual world. Christ's Gospel appeals neither to science nor to unscience, neither to education nor to uneducation. The scientific man, as such, is neither at an advantage nor at a disadvantage in estimating the truth of Christ's Gospel. Christ appeals to men as such, as conscious of sin and of the need of His presence, and the authorities in spiritual matters are the people who are at home in spiritual facts, and who, as being at home with them, can interpret them to us and can impart to us their own sense of security. I have now mentioned four obstacles, lying in the region of the intellect, which seem to hamper and impede the spiritual life, and I would ask you all to consider the importance of really bringing our understanding and intellect under discipline, of recognising that our understanding and intellect need exactly as much discipline as our lusts and our passions. We should all be on our guard to see that we so furnish and educate our intellect that it shall be, what Christ intended it, the handmaid of our spiritual life, instead of being, as it often is, nothing but its obstacle and its impediment.

(b) THE RESPECTIVE INFLUENCE OF DEVOTION AND WORK IN FORMING THE SPIRITUAL LIFE.

PAPER.

The Rev. H. W. WEBB-PEPLOE, Vicar of St. Paul's, Onslow Square, Brompton, S.W.

THE life we speak of to-day will be not so much the corporate life of the Church, as the individual life of each separate Christian. The one is, of course, closely connected with the other; even as the health of the whole body and its several members must always hang upon similar conditions. But while it is profitable at times to forget our personal salvation, and seek to merge our individual interests in those of the body as a whole, it is also well (and specially at such times as these, when the Church's corporate life is so prominently before us) for each individual member of the great family to come apart for a while and listen to that voice from God—"Is it well with thee?" to enter into a close and personal enquiry as to the possession and formation of "the Spiritual Life." By "the Spiritual Life," I understand that personal "conformity to the image of God's Son," which has its inception in the true regeneration of the Spirit; its progress in that "growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ," to which the Apostle St. Peter exhorts all "that have obtained like precious faith with himself;" and its completion in that "redemption of the body" for which all true believers "wait and groan within themselves," knowing that "when Christ shall appear they shall be like Him, for they shall see Him as He is." Now it is to that "little while" between the commencement and the completion—that short period that is given us for the *progress* of "the Spiritual Life"—that our attention is specially called by the thesis. We are invited to consider the "*formation*," not the "*creation*" (2 Cor. v. 17), of this life; and by this we must clearly understand that process of development by which alone we can "come to the perfect man, to the measure of the stature of the fulness of Christ," individually as well as collectively. Unless the inception be assured there cannot be growth, and without growth there can be no attainment of final perfection.

What, then, shall best minister to this "formation" or "growth?" Our thesis answers "devotion" and "work," and most of us will readily accept the idea that these are the two greatest factors in spiritual progress. For in the term "devotion" we may certainly comprehend all the dealings of a soul with its God. Its listening *to*, and speaking *with*, God; its drinking in what God gives to man; and its pouring forth what man would make known to God; in short, the inhalation of the Divine, and the exhalation of the human spirit taught by the Divine. This definition will at once close the door to all that is merely perfunctory or of the natural man; to all such "religious exercises" and "acts of devotion" as are not directly dictated by the Spirit, but it will include each and all of those means which God has provided for His children to hold communion or fellowship with Himself. By the term "*work*" we understand the display of spiritual energy towards those around us—the active, as distinguished from the contemplative life. It

is the giving forth from the man, not so much directly towards God in Heaven, as upon that world sphere in which God has called him to move, and in which he would seek to bring glory to God by his life. And here again we are precluded by our definition from discussing any but *real* spiritual work. There is vast activity in our day that springs from the flesh, and is simply the manifestation of that which is human and carnal. The work that can help to form true Spiritual Life must, in its every detail, be instinct with that which is Divine.

Now what will be the operation, or process, which the man will carry out who gives himself respectively to (1) devotion and (2) work—always provided that he “lives in the Spirit” and conscientiously desires to “walk in the Spirit?”

I. We may picture the man who gives himself up to devotion—whether for a longer or shorter period—as one that has separated himself unto God, and is consequently, more or less (and certainly in spirit), severed from his fellow men. His greatest desire is to be alone with God, that he may hear the voice of God in his soul—whether from the Holy Word, which God has given, or from more direct inspiration of the Spirit of God. His aspirations are simply to see and hear God. “Oh! God! Thou art my God; early will I seek Thee. My soul is athirst for God, yea! even for the living God; when shall I come to appear before God?” To see Him as He is, and to hear His voice. “This is all my salvation, and all my desire, although He make it not to grow.” To be with, to hear, to hold close communion with the Lord—such is the only true meaning of “devotion;” and who would dare to speak of such a process in other terms than those of highest admiration and delight?

“Oh! that I might for ever sit
With Mary at the Master's feet;
Be this my happy choice!
My only care, delight, and bliss,
My joy, my heaven on earth, be this,
To hear the Bridegroom's voice!”

But while all true hearts will go forth towards God with a yearning desire for such a blessed experience, it is well that we should realise what is involved in the process of “separating oneself to God.” The more perfectly it is carried out, the more the man is lifted up in the Spirit, like the prophets of old, and is, as it were, “absent from the body” to “be present with the Lord.” He has “entered” experimentally “into the holiest;” and for the time, at least, he can say with the Apostle St. John, “Truly our fellowship is with the Father, and with His Son Jesus Christ.” This world, with all its allurements and snares, with all its bitter anxieties and cares, has been so completely laid aside for the things which are spiritual, that, though it may be present to the mind in order to speak of its needs before God, it no longer has power to hold the man's spirit, either with enchantment or with fear for “the inner man;” he is lifted above its operations, and if “the chief end of man is to glorify God and to enjoy Him for ever,” it might appear, at first sight, as if a life wholly given to such acts of devotion were, indeed, the highest possible wisdom for man, and, consequently, a duty which should be recognised by all true members of Christ's Church. And more especially so, since the influence of true devotion must, in

itself, be essentially good ; for, if it be at all what we have attempted to describe, it exalts feeble man to the very sphere of the Divine, and leads to *realisation*, as no other means can, of those solemn words of the Apostle St. Paul, "He that is joined to the Lord is one Spirit ;" and, as in the final glorification of man, the highest privilege that we can hope for will be to share in that service of the four living creatures, in which "they rest not day and night, saying Holy, Holy, Holy. Lord God Almighty, which was, and is, and is to come," it might well be thought that every true aspirant for everlasting happiness with God would yield himself now to that method of life in which he could most hopefully anticipate the joys of eternity. Nor is it only that personal enjoyment is brought to the man who gives himself up to acts of devotion, but even more perhaps should it be realised as the true source of power when we are raised in spirit to commune with God. True, of course is it, that we draw nigh to receive, to learn of God by hearing His voice, or to obtain a blessing in response to our own ; yea ! we draw in the very Godhead while rightly engaged in devotion. But beyond and above all this, we know that if we have entered into the true spirit of devotion we are drawing forth Divine power upon all around us in the world ; that "the Spirit maketh intercession for us with groanings which cannot be uttered," and that in response to these unutterable groanings of the Spirit, God "sends forth His light and His truth " upon those whom we love, and the worm of earth is conscious of the fact that He has moved the Hand that holds the world. Is not this, then, a noble ambition for the creature—to live with God in the life of ceaseless communion, and to draw down His blessing on the world that lieth in the wicked one ? Assuredly, and the consequence has been, that to many a soul this life has presented such irresistible attraction, and has appeared so completely according to the mind of God, that men and women, in all ages and climes, have sought to realise it by withdrawal from the world of activity, and by giving themselves up to a life of holy seclusion, in which their one and almost only occupation should be to engage in what are known as acts of devotion. Thus, far from the maddening crowd and the cares of the world, they hoped they might anticipate the glory beyond, and in a spiritual sense have "the days of heaven upon the earth," by giving themselves to the life of communion with God. We need not stay to depict at length how sad, how solemn, has been the awakening in almost every case in which the soul's history has been given to us, and how men have always had to learn that no hermit's cell can be really a heaven, no punishment of the body can prevent it from asserting its existence, no effort to chain the mind to God can prevent the introduction of earth and its cares, and no withdrawal from external forms of temptation can secure the soul from the presence and power of indwelling corruption. The consequence has been that, almost invariably, those who have given themselves to the contemplative life of devotion—withdrawing from social duties to engage themselves wholly with God—have bitterly failed to gain what they desired, and have presented to all around them a saddening spectacle, instead of an object of holy ambition. The fact is manifest, however sorrowfully we acknowledge it, that the attempt to live only in acts of devotion, or to engage oneself only and wholly with God, has a great tendency to injure instead of helping the Spiritual Life ; because, owing

to the complex nature of our being, it induces (1) narrowness, instead of enlargement of mind ; (2) morbid introspection and a self-centred existence, instead of that forgetfulness of self which alone glorifies God ; (3) grievous formality and coldness in worship ; and (4) views of sin in others which lead to censoriousness instead of love, and revelations of sin in self which might well lead to despair, if they did not too commonly lead to self-indulgence on the ground of necessity, or of the impossibility of perfection. This sad failure arises from the attempt to treat man as if he were altogether "spirit," instead of remembering the important fact that man is a composite being—spirit, soul, and body ; and that it is impossible for us to confine our attention to any single part of our being without proportionately injuring the other departments thereof. This will be the more clear if we now briefly turn to the second great factor, which is supposed to form the Spiritual Life, viz., "Work," as directly distinguished from "Devotion."

II. In the man who gives himself up to "work" (whether for a longer or shorter period) we may picture one who (living and seeking to "walk in the Spirit") sets himself determinedly to the service of God *in the world*, as one who earnestly strives to give forth to others whatever he believes himself to have received of God, and who, at a certain personal cost of time and power, is determined to effect some good among men. I purposely abstain from defining the different methods of work in which the servants of Christ may engage themselves, in order that every true branch of service may be certainly included, it matters not whether it be public or private, ministerial or lay, official or voluntary, the one great point of importance being that it should be *work for God among men*, and that the man should be heartily and determinedly set upon its performance. Now just so far as a man is really working for others, in the love and spirit of Jesus Christ, he is led out of himself, and is absorbed in the welfare of his neighbours ; and what nobler or higher sphere can a man desire to occupy, than to follow in the steps of his dear Redeemer, who so loved others as to ignore Himself, and did "very gladly spend and was spent" for the welfare of the world ? It is a blessed privilege to give forth to the needy, whether it be of our time, or talents, or life ; and this is all that we should rightly designate with the title of work ! All blessed surely must be the "influence" upon the *man* of the work thus carried out in the name, and after the example, of Christ.

And here, again, there have been found not a few, in different ages and climes, who—realising the unspeakable blessedness of saving a brother, whether for time or eternity—have given themselves up determinedly to "work," and "night and day labouring" for the good of their fellows, have practically given themselves no time for personal *re-creation* of mind or body ; and little or no time for devotion or communion with God. With such persons, we see (as we meet them in travel or in toil) that life is one long rush of impetuous zeal, knowing no pause, no pleasure, no home life, no quiet—and, we must perhaps add with pain, no peace and no joy. They are ever busy, but their work is always behind ; ever eager, but they never seem to attain ; and their Gospel, instead of commending itself by their practice, is generally a pain and weariness to their neighbours and to themselves. The fact is that those who *live for work*, and reckon that every hour of life is lost which is not given to direct toil in the Lord's vineyard, have

forgotten that man is more than *soul*, and that an impetuous desire for the welfare of the world is not sufficient to enable a man to break the laws of his being.

"Work," such as we speak of, is unquestionably noble ; and a grand privilege it is for the Lord's servants to engage therein. Through eternity it must be the highest honour of the saint, that on earth he was permitted to be a labourer together with God (1 Cor. iii. 9), in the glorious work of seeking man's good, and it might appear at first sight that to relax one's energies for a moment is to be selfish and wanting in the true spirit of love. But has it not been found in the history of all God's servants who have allowed themselves to think that "*work*" was the one and all important sphere of duty—the one and only true occupation for a servant of Christ—that such a life (though appearing so unselfish) has its great and peculiar dangers, equally with that of ceaseless acts of devotion? The constitution we have received of God is such that the man can not be constantly engaged in work, even of a directly spiritual kind, without suffering from a lack of spiritual and physical supply. If "work" be what it should be, viz., *true giving out*, we must remember that every atom of it costs the man something ; and that all human vessels, being limited in capacity, expenditure involves the need of replenishment, or the stock must inevitably come to an end. Nor does it suffice to say that as we expend God is able to make good the deficiency. True we are channels, and God can always pour through us the abundant riches of His grace in Christ Jesus : but God's law for the human creature is that he must always seek for the chief part of his needed supply, whether for body or for spirit. He must exercise his will ; he must act with consciousness, and with desire, in the process of receiving into himself. The avenues of his being become speedily closed, unless he determinedly sets himself to obtain. Hence the man who is absorbed with his work, is in danger of starving his spirit and destroying his body for lack of the recruiting which both requires. Furthermore, "work," however good in its conception, has in it dangers of many kinds, such as these—so long as we remain in the mortal flesh and are liable to temptations from within and without, viz.,

- (1.) Egotism, or a spirit of self-assertion and pride.
- (2.) The mistaking of means for ends, and resting in services performed.
- (3.) Forgetfulness of one's own utter helplessness and even sinfulness before God, and need of constant replenishing with grace.
- (4.) Want of the real mind of Christ which hangs ceaselessly upon the Father.

Now seeing that both "devotion" and "work," in their deep spiritual realities are such perfect means towards the end, of forming the spiritual life in God's children, and yet, by reason of our infirmity, each has its special dangers when exercised alone—and to the exclusion of the other—it is manifest that the only pathway of wisdom is to discern and endeavour to adopt for ourselves all possible good that may be taken from each, and in such a way to commingle them as to avoid the dangers of both. In conclusion, then, and speaking with all humility in the presence of those at whose feet I would rather sit to learn, let me offer

III. A few suggestions as to the way in which we may make a profitable

use of these two great God-given factors of "devotion" and "work" in seeking to form our own, and other men's spiritual life. These suggestions I respectfully offer to my younger brethren and sisters who desire to "grow in grace and in the knowledge of our Lord Jesus Christ."

(a) Though Christ Himself is the life of all true believers, and must therefore be ours, in the deepest sense of the word, if we are indeed alive unto God, yet that life can only be sustained and advanced exactly in proportion as we have personal communion and contact with God, and though there is a sense in which this contact may be always enjoyed, so that a man may live a life in which he "prays without ceasing," this can never be *attained* or ever *sustained*, except by frequent acts of devotion, *i.e.*, by constant and diligent study of God's word; by regular and well preserved times of prayer; by devoted attendance on "means of grace," such as Holy Communion, Divine Services and preaching of the Word—yea! and beside all this, there must be a (possibly laborious, but very determined) "practice of the presence of God," so as to live in the blessed power and yet awful realisation of the fact, "Thou God seest me." The inspired writers never cease to press the importance of setting the Lord always before us and living a life of constant prayer.

(b) But meditation and prayer must be ever seasoned by service, and "work" must on all accounts be the partner or handmaid of "devotion." "Son, go work to-day in My vineyard," is the word of the Lord to every one of His children, and assuredly the only way in which the grace given by God can be *made* profitable to ourselves is by "trading with it," or "putting it out to usury." We *cannot* keep the benefits of the kingdom to ourselves. If we try to, then like the manna, they will soon be corrupt, and worse than useless to ourselves or others. But if wisely and humbly entering by faith into the very realised presence of God, we seek to have our feeble vessel "filled with the spirit," and then go forth to our daily work in the world, assured that the Christ is always with us, and that "His grace must be and is sufficient" for all our need. we shall not find it impossible to "glorify God in our body and in our spirit, which are His." Yes! Neither shutting ourselves away from the world, in order to live a life alone with God; nor rushing into work among men with the vain idea that any soul can exist in power without times of retirement with its Lord; let us seek to make our devotions the blessed starting point for service. Let us imitate Mary, that we may work like Martha, when called to engage in any service for our Lord, never losing remembrance of the presence and power of our Lord, yet often seeking to get alone with Him and "tell Him all things," as the apostles of old; let us realise the blessed, glorious truth that it is possible even for sinful creatures like ourselves to do the will of Him that sent us, and to finish His work *among men*; *because*, and just so far as, "In everything by prayer and supplication with thanksgiving," we let our "requests be made known unto God"—and so, notwithstanding the world, the flesh, and the devil are against us—"the peace of God which passeth all understanding shall keep our hearts and minds through Christ Jesus." Amen.

ADDRESS.

The Rev. W. BAKER, D.D., Prebendary of St. Paul's, and
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WE are all of us living two lives, and moving in the midst of two worlds ; an outer life, which we live in the visible world, and in which we are brought in contact with our fellow men ; and an inner life, which we live in the invisible world, in which we are brought into communion with God and the world of Spirit. In our present condition we cannot keep these two worlds and these two lives wholly apart. Our outward life will have its direct influence upon our spiritual character, and that again will influence and control our outward life. It is obvious that, without devotion, there can be no true spiritual life ; and so we are led to enquire how it is that not a few in these days seem to be able to do without devotion altogether. I am not speaking now of professed unbelievers, but we see to our sorrow many young men, who have been apparently virtuously and religiously brought up, when they go into the world of business, seeming to live as though that were their sole object in life, giving up, perhaps, first attendance at the Holy Communion, and then Church-going, and lastly, we fear, their private devotion altogether. For this, no doubt, there may be many secondary causes, differing in different cases, but see if this does not lie at the root of them all, that they have but an imperfect hold on those fundamental doctrines of the Christian revelation which are the source and spring of the religious life. And may not this be in a great measure due to an imperfect and indefinite religious education ? If boys are to derive their highest conceptions of the spiritual life from those maxims which they write in their copy-books, if they are never to be taught that they need a strength higher than their own, if they are never to learn from whom and by whom that strength is to be maintained, if they are never taught that they have an active personal enemy who is ever going about seeking whom he may devour, we cannot wonder that their devotion is first an unreality, and then, perhaps, is given up altogether. We, perhaps, have also something to be answerable for from the pulpit—instead of making our sermons academical essays or running commentaries, we should do well to dwell more often and more dogmatically on the “ principles of the doctrine of Christ.” I say first, then, strengthen definite religious education in our schools, strengthen it in our pulpit teaching, and especially by following the Church's rule of public catechising, and you will give to devotion a solid foundation, and thereby deepen and quicken the spiritual life. But we all of us have not only a soul to save, but a work to do, and that work has its religious as well as its worldly, aspect. There is no work so humble, so menial, as to be exempt from this rule. As old George Herbert wrote—

“ Who sweeps a room as to the Lord
Makes that and the action fine.”

The question is how we may bring this religious aspect of our work before us. In the first place, of course, we may do it by making it the direct subject of our prayers, morning and evening, and especially at times of Holy Communion. In the second place, by the habit of mid-

day prayer. For this purpose, we should encourage a further extension of those short services for business men, lasting ten minutes or a quarter of an hour, that have been so successful in London and other places. In the third place, we may help to bring the religious aspect of work before people by throwing open our churches, at all events for a certain time, in the middle of the day for private prayer ; and, fourthly, by the formation of guilds and religious associations in connection with particular professions. Many of them are already in existence, and, I believe, are doing good work—as the Guild of St. Luke, for the medical profession ; the Guild of the Holy Standard, for the Army ; and many others. But next to a right view of our work comes diligence and earnestness in carrying it out. Sloth in worldly matters is pretty sure to produce sloth in spiritual matters, and this is one of the great hindrances to the spiritual life. “ Not slothful in business, but fervent in spirit, serving the Lord,” are the words of St. Paul, and that great Apostle was himself a living illustration of what he preached. He tells us how, both at Corinth and Thessalonica, he worked with his hands night and day, that he might not be chargeable to any. And yet it was the same Apostle who writes, “ Pray always,” “ Pray without ceasing,” and “ In everything to give thanks,” showing that work and devotion are not incompatible, that they are not hindrances one to another, but are rather mutual helps. But we need not go back so far, thank God, as to the time of the Apostles for an illustration of this rule. Those who have been the foremost workers for the good of their fellows have, as a rule, been men of intense religious conviction and piety of life. Whose thoughts do not go to the great Christian soldier far away in the Soudan, forsaken and alone, keeping at bay the innumerable hordes of the enemy, and inspiring with his own courage a feeble multitude, yet retiring into the privacy of his tent by day, or mounting his tower by night, to commune with his God, and praying for the help that only came too late—the hero of Khartoum, Charles George Gordon ? We think, too, of other great names, of men who have borne the burden and heat of many a day of toil in many a field of labour, whose splendid energy and devoted work for the good of their fellows were not more conspicuous than their great piety of life ; who now rest from their labours, their works following them in the paradise of God. We think of Pusey, of Wilberforce, of Mansel, of Wordsworth, of Cairns, and last, not least, of that venerable philanthropist over whose earthly remains the grave is even now closing, the late Lord Shaftesbury. But though we cannot all be great heroes, great divines, great statesmen, great philanthropists, yet we have all some element of usefulness, some power of doing good in our generation, if we would only avail ourselves of it. This applies to women as well as men. Every woman in the world has a work to do. It may be an unobtrusive work, such as ministering to the wants of others, or making home bright, and happy, and cheerful. Church-going and services, however important, nay essential, must not take the place of prior home duties. Let us train up our daughters to be Mary and Martha in one. Let us train them up to do something, to look out for some sphere of usefulness. In the union of work and devotion they will find a safeguard against those special snares and temptations that beset the spiritual life of those who have nothing to do. There is one more aspect of work which I should like to mention. Work is, or may be, an antidote to doubt and

unbelief. I have seen somewhere a quaint legend of St. Thomas, to the effect that many years after our Lord's resurrection he was troubled with his old doubts. He went to his fellow-Apostles, who told him they were sorry for his case, but really had not time to listen to the details of his story. He then went to the holy women, and found them as busily occupied as Dorcas of old, and they made the same answer. It then occurred to St. Thomas that it was because they were all so much occupied that they were free from the doubts with which he was troubled. So he went to Parthia, threw himself into the work of preaching, and was never troubled with doubt any more. I say, then, if anybody is troubled with doubt, let him work ; let him go into the highways and byways of some great city, and seek out the outcast and fallen ; let him bring himself into personal contact with sin and misery ; let him then go back and study the Gospel narrative, and if I mistake not he will find in his experience a flood of light thrown on the pages of the sacred story, which no amount of argument could ever remove or obliterate.

(c.) THE DIFFICULTIES OF PRIVATE DEVOTION AND THE AIDS TO IT.

PAPER.

The Rev. JOSEPH M'CORMICK, Vicar of Holy Trinity,
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"PRIVATE DEVOTION" contains all the elements of true prayer. The sceptics and worldlings of the age seem to consider prayer as, more or less, a system of begging from God, or of dictation to God. But we are sinful and have necessities, and it is a Divine law that we should lay those necessities before our Maker. It is good so to do. It is very good to approach God in a spirit of dependence and with the solemn conviction that He is ready, upon compliance with righteous conditions, to supply our real wants. But "private devotion" is more, much more, than this ; for it includes holy adoration and sweet and blessed communion. To be dependent, and to acknowledge that dependence ; to believe that God is the hearer and answerer of prayer ; to meditate on God's perfections and to delight in Him for what He is in Himself ; to worship Him with the sober and whole-hearted persuasion that He is worthy of the highest and best adoration—is beyond all question good, very good for our spirit and character. If "private devotion" were conducted under a mistake, we should still find it, as a moral and spiritual discipline, beneficial. But there is no mistake about it. God exists. Prayer is a great reality, and we are in every way elevated by coming to the source of all goodness and purity.

Prayer has its degrees, but we have now obviously to do with that which is real and habitual, and with those persons who, being reconciled to God, walk with God, and delight in His holy companionship. Holy, filial fellowship with God is the eternal purpose of the Incarnation ; it is the fruit of the Resurrection, and the gift of the Holy Ghost, and it is the great end of our being.

"The difficulties of private devotion" have nothing to do with the

provision made for our approaches unto God. The door to the Throne of Grace is wide open—"When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers." The one and only Mediator ever liveth to present the prayers of the saints faultless before the Throne. He is never careless, never indifferent, never weary, and never makes any mistakes in the discharge of His mediatorial functions. Each and all, at all times and in all places, who come unto God by Him, are considerately, sympathetically, and wisely dealt with. On the Divine side all things are perfect and in order. "All things are ready."

"The difficulties of private devotion" lie entirely with ourselves. Sin and its effects have created the difficulties. Our fallen and corrupt nature manifests itself in all our misconceptions about prayer, and in all our unsatisfactory approaches unto God. As long as Adam was innocent, it was his delight to walk with God in the garden in the cool of the day, but, after his fall, he was afraid of entering God's presence. When a voice of authority summoned him from his hiding-place amongst the trees, the dire fruit of sin appeared in a confession which was not only an evidence of ingratitude, but also a slander against the goodness of his Maker. Adam's children have his characteristics. In our approaches to God we are only too frequently careless, formal, cold; incapable of concentrated thought; without proper method, or habit, or definite purpose; selfish and unwise in desire, foolish in expression; ignorant about ourselves and the good God; because our moral and spiritual faculties have been impaired through sin.

The realisation of this truth—the consciousness of our "infirmities," as St. Paul calls them (Rom. viii. 26), is (however strange it may seem), one of the greatest aids to devotion. Without it, sensitive and tender spirits, intensely realising the imperfection of devotion, might almost be driven to despair. With it, "the difficulties of private devotion" are considered and bravely encountered.

No greater mistake can be made than to suppose that we can command a spirit of prayer whenever we like, or that "private devotion" is an easy task. Hence it is that at our stated times of prayer we should not hastily, or inconsiderately, rush into God's presence. One of the most essential aids to private devotion is reflection. Yet, alas! it is in this respect we so frequently fail, particularly in the exciting and busy age in which we live. We recognise the obligation of entering into our closets, shutting the door, and praying to our Father in secret. But too frequently, no sooner are we alone with God than we fall upon our knees without a moment's reflection concerning the solemn work which we have, as a habit, or as a matter of course, undertaken; and when the task is over our spirits are not refreshed and we are thoroughly dissatisfied with ourselves and ashamed of our formality. It might, and in most cases it would, be different if, when the closet door were shut, we paused for a little serious meditation about our Holy God, and the nature of the prayers and praises we intended to present to Him. Nay, this very meditation would not merely be an introduction to prayer, but it would form a most essential element of "private devotion." Sometimes the principal part of our communion with God is the holy silence and adoration of faith. Just to sit down and quietly and reverently to

think about our Heavenly Father is often as beneficial to the soul as the most earnest supplication. The greatest saints the world has ever known found and made time for that reflection which we properly connect with the fellowship of God. We have so much to do, and are even so religiously busy, that it has not such prominence in our devotions as either to be worthy of us or to do us real good. If a time test were applied to our private devotions, the result would, in many cases, be most unsatisfactory. We seldom really enjoy that which costs us no trouble, and which we do in a hurry. If God be, as we are ready in theory to admit that He is, an invisible Friend, Whose society is a joy, it is a strange proceeding to give Him only a few minutes at a time—a few short minutes in a day—perhaps in a whole week.

This pause and calm reflection, in which we gather ourselves together for a great work, are calculated to give a definite character to the devotion. If we hastily and thoughtlessly rush to prayer as a duty to be as quickly as possible accomplished, our "mind dreams its way through a dialect of dead words," and "floats on the current of a stereotyped phraseology" after a languid and indolent manner. There are no solemn obligations and no pressing necessities, and the consequence is that the prayer is vague, pointless, a parrot-like repetition, without emotion, without energy, without agony, without reality. "Private devotion" is a great business as well as a great privilege, and all who engage in it should know definitely what they have in view. "Study your prayers" was one of the very best of McCheyne's valuable exhortations. It is foolish to expect definite answers to requests which can only be characterised as vague generalities. Our Lord might often use now to His followers the words He addressed to the woman at the well, "If thou knewest . . . thou wouldst have asked, and He would have given."

There is a reflection which should always be an aid to devotion, and that is our filial relationship to God.

It should never be forgotten that the first words our Lord taught His disciples to use in prayer were "Our Father." He Himself in His own prayers used the endearing title "Father," "O My Father." He knew His filial relationship, and, as a Son, He always placed Himself before God. After the work of Redemption was accomplished, and He had brought mankind into a new and blessed condition before God, He not only said "My God and your God," but also "My Father and your Father." The glory of His Father was the main object He had in life, and as we should expect it is one of the definite subjects of His own prayers. It was just because the only-begotten of the Father knew the sweets of His own holy and blessed relationship, that He had supreme joy in bringing us into a similar kind of relationship, in giving us the Spirit of Adoption, and enabling us, poor sinners, to stand before the eyes of Him who is too pure to behold iniquity, and to say "Our Father," "Abba Father." We may go to our "private devotions" "weary and worn and sad," sinful and desponding, and unworthy to be called God's sons, but when we reflect on the love and perfections of God, and know that He is ready to fall on our necks, and to plant the kiss of forgiveness and reconciliation upon our lips, the kiss may open our mouths for confession, but it precludes us from saying, "Make us hired servants." We are sons, and

even though it is with sighs and sobs and tears, we nevertheless do breathe the sweet title "Father," and in so doing we have hope and comfort. And as the perfect Son pre-eminently sought His Father's glory in prayer, so should we, who are exhorted to follow His example. This raises private devotion into the very highest region. This takes out of it all merely selfish elements. If God give to us, if He withhold from us, if He call us to service or to suffering, that we, His children, may glorify His name, He confers upon us the very greatest of all favours. No more splendid destiny is placed before us than to be to the praise of the glory of His grace. The private devotion must always be beneficial when from first to last it is permeated with the petition of our Lord, "Father, glorify Thy Name." Let us never forget the words, "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son."

A further reflection as an aid to devotion is, that our private prayers are a test of our real character. Merely outward reverence, cant expressions, hypocritical sentiments, are absolutely absurd, when we are alone with God in our closets. Deception in any shape or form is then out of the question. God knows us exactly—what we fear, what we hope for, what we really are—by our private devotions. As far as we can we lay our inmost being bare before Him, and we cry, "Search me, O God." It were useless to try and bury some cursed Babylonish garment in a dark recess. It were folly even to think of hiding iniquity in the heart. God sees us just as we are in the closet, whatever we are or appear to be in the Church or in the world. Reality is and must be stamped upon private devotion, or it ceases to be devotion in any adequate sense. Whatever we are in the closet, that we will be in the world. Careless prayers lead to a careless walk. "Private devotion" ought ever to be the prelude of all zeal, and it ought to consecrate all public service; and, therefore, it must be conducted under the influence of the highest and truest principles and aspirations.

The necessity of this reality makes the closet of prayer distasteful to the careless and impenitent, who have some sense of the fitness of things, and who shrink from wilfully playing the hypocrite before God. A gentleman, whose sinful habits were notorious, was once pressed to make a full confession to his Maker—Who, he admitted, already knew his iniquities—and he flatly refused to do so. And why was this? Such confession would necessarily carry with it both abject and invaluable humiliation, destructive of all pride, and the abandonment of the much-loved sin. We do not often meet with such outspokenness, but hostility to such a confession as was suggested exists and explains the absence of anything approaching "private devotion." On the other hand, the "little children" of St. John are not, under a sense of sin or failure, to abstain from prayer, but are to remember that they have an Advocate with the Father, and they are to place their case in His hands. The mission of sorrow, in whatever form it may come, is often intended by God to make private devotion more earnest and real. The father in the parable allows the son to have the portion of goods he desires, and gives him liberty to pursue his own selfish course, that He may receive him back to a sweet and loving fellowship.

But, though our private prayers are a reflection of ourselves, how

strange they sometimes are ! There is not—under intense emotion and necessity there cannot be—a formal routine. Sometimes the soul's wants are expressed in a disjointed, rugged, and, perhaps, illogical manner. The secret aspirations of our inmost being are not for human criticism. We would not—we dare not bring many of the utterances or, perhaps, even the attitudes of the closet to the light of day. In God's awful presence we do not think of classical composition or of grand and eloquent language. We may sit in awe and in contemplation—we may fall upon our knees in reverence, in supplication, in adoration—we may stand in praise, or, to check the wandering thought or to rouse our spirits from indolence or formality—we may even fall prostrate upon the floor in the intensity of agony or emotion. God may make us laugh like Sarah (Gen. xxi. 6), or weep like Peter, or cry out like Bartimæus (Mark x. 47), or groan in spirit like our Lord, or break forth into singing like Miriam and the Israelitish maidens, or be silent, appalled, anxious, perplexed, without ideas formed in unexpressed words, like Moses (Exod. xiv. 15) ; we may pray the prayers of David, or Hosea, or Paul, or of saints who composed and used our own or other Liturgies, or we may speak as God has taught us—as children, at best as foolish children, to their Father—but, whatever may be the nature of our words or conduct in our private devotions, they should always be characterised by candour, whole-heartedness, humility, reverence, and simple but firm faith in God and in His promises.

The best of all aids to devotion is a knowledge of the Bible.

Some of our Lord's personal prayers were simply quotations from the Old Testament. Thousands of saints have found in the Psalms the very words in which they could express their wants, hopes, fears, joys before God. In the fourteenth chapter of Hosea penitent backsliders are told what to say in returning to Him Whom they have dishonoured. How very kind and gracious our Blessed Lord was in teaching us to pray ! What a tremendous argument we can use when we repeat the prayer He has given us, with all our hearts and minds, and remind our Heavenly Father of the fact that the words are the words of His own beloved Son, with which He is sure to be well pleased ! St. Paul was pre-eminently a man of prayer, and by precept, example, and words, he is of incalculable service to us. He lays it down as a principle that in our approaches to God we are, at best, ignorant, and need help ; but he points out that assistance is ever at hand—"The Spirit helpeth our infirmities." He condemns senseless prayers—prayers without the understanding—prayers in an unknown tongue—prayers not offered in the Spirit. By so doing, he repeats the caution of our Lord against vain repetitions and guards against formalism. And yet, though we are ignorant, and though we are ever beset by a tendency to formalism, he urges the necessity of cultivating the habit of prayer, to what some might think excess—"pray without ceasing"—"I will that men pray everywhere." "Continue in prayer"—once more, using a peculiar expression, "praying always with all prayer." He also alludes to the practice of self-denial in that which is lawful, in order that the spirit may be in a frame for prayer and time may be given to it. All duties and lawful pleasures and customs are, he teaches, sanctified by the Word of God and prayer. And prayer with him is not to be offered and

forgotten, but there is to be a thankful anticipation of, and watching for, a gracious answer.

Each of these points is "an aid to devotion," but the last has a special force. There are occasions when we would be amazed if God did answer our requests. There may even be others when we would almost be afraid lest He should answer them. But to anticipate an answer is really an essential element of true prayer, and is the exercise of genuine faith. Dr. Chalmers wrote in his diary, "Make me sensible of real answers to actual requests, as evidences of an interchange between myself on earth and my Saviour in Heaven." I heard of a good man who kept a private record of unmistakeable answers to his petitions. Oh! what an aid to devotion is some clear sign that our own special requests have been complied with! What an encouragement in the future! What an incentive to grateful adoration! But, whether we can or cannot trace God's hands in the incidents of our own experience or in the lives of those for whom we have interceded, not for a moment should our faith in God's promises waver, for God answers every real prayer in His own time and in His own way—not for a moment should we cease to give thanks, for He is unchangeable, and is always worthy of praise, independently of anything He has ever graciously done for us.

When our private devotion is languid, and our own needs and desires will not at call press upon our souls and get real form and life, we may turn to intercession as an aid; and we shall often find that consideration for the wants of the Catholic Church, of our own branch of the same, of Christians belonging to a special locality, and of individuals, and earnest supplication on their behalf will so invigorate us, that we shall be able to return to our own circumstances and requirements full of energy and holy determination. This likewise is true of praise—that element of private devotion which is far, far too frequently neglected. Praise is the best remedy to get rid of coldness and formality. No matter what may be our feelings, our temptations, or our circumstances in life, our private devotion will be sweet and beneficial if we are able to bless God with all our souls. Praise fills our hearts with love towards God and man, brings us into harmony with Heavenly Hosts, and prepares us for the occupations and joys of eternity. As we advance in the spiritual life our private devotion ought not to be common-place. Even at the Throne of Grace we should advance far beyond the first elements of Christianity, both as regards ourselves and others. We surely ought to mount up to the sublime thoughts and aspirations to which St. Paul gives expression—up to the length and breadth, and depth and height of the Divine purposes—up to the knowledge of Christ's love which passeth knowledge—up to the very fulness of God Himself. God should hear us giving expression to our yearnings for the magnificent things He can bestow. God should know from our approaches to Him what are our definite hopes and anticipations—what we expect Heaven to be for, and like—what eternal state we wish our own souls and souls of those we love to be prepared for—and what we conceive of God Himself in present relationship, and in future abiding manifestations. Though God is able to do exceeding abundantly above all we ask or think, there will be some correspondence between the thing sought for and obtained. It is our privilege

it is our wisdom ; it is our joy to seek for the highest and best of all mercies and blessings. There is sublime truth in the familiar lines—

“Thou art coming to a king,
Large petitions with thee bring ;
For His Grace and power are such,
None can ever ask too much.”

ADDRESSES.

The Rev. R. F. WILSON, Vicar of Rownhams, Southampton,
and Canon of Salisbury.

My subject divides itself into two heads, (1) the difficulties in private devotion, (2) the aids to make it more real and thorough.

But, first, I must take leave to make a few remarks on the word *devotion*. Devotion in its full sense passes beyond any limitation of *public* or *private*: for devotion is an habitual condition of the soul (speaking broadly) under all circumstances of life. It is a disposition of the soul towards God ; whereby the soul commits itself to God, acts with a sustained consciousness of His nearness, and is thus ready habitually to take up direct acts of worship or service according as the call to them arises. So that, a truly devout person is always devout. Thus devotion is rather a habit than an act, and consists in an attitude of the soul rather than in any special exercises. A devout life in its full sense is thus summed up in Holy Scripture in three words, applied to describe the life of a great saint, and signally favoured servant of God.

“Enoch walked with God.”

To walk with God is to lead a devout life ; and walking with God is devotion.

But private devotion limits the use of the word to a special set of occasions, *i.e.*, to those occasions when the soul places itself apart in conscious communion with God. And it is of these occasions that I have to speak, as to what are some of the difficulties, which hinder the right employment of these special exercises, and what may be helps to our better use of them. At the same time it is well to bear in mind in what devotion consists in its full and complete sense. For the character of the life and conversation will affect the exercise of these spiritual opportunities. A man cannot become devout by placing himself on his knees, or by opening his Bible. His general life will affect his private devotion ; for he is still himself, whether alone in his chamber, or in the business of life, whatever that may be. And let it be further noted, that by private devotion I mean more than prayers. I mean all acts and exercises, which are intended to withdraw the soul awhile from its ordinary secular avocations to some employment specially designed to fix it on sacred things, and bring it into direct intercourse with God as, *e.g.*, in meditation, or in special regular reading of Holy Scripture, or of some devotional book, or in such brief ejaculatory lifting up the soul to God, as may be done even in the midst of secular business.

I mention this at once, because some remarks I shall make will not seem applicable to private prayers. They take a wider range, passing into what goes before, or follows, or comes in the midst of our actual prayers. They describe the general attitude of the mind and soul in any and every act especially directed towards God, as part of our devotional life in its restricted sense. And this, whether praying, or reading, or meditating, as part of our day's devotions, or in the sudden lifting up of the soul, made either to recover our wandering attention at times and occasions of private devotions, or, on some occurrence during the day or night, which suddenly prompts the turning the thoughts towards God, whether for protection under temptation, for guidance, for strength, or as the soul's spontaneous desire. But these several acts, and the performance of them are linked on to, and issue out of, the character of the life as a whole. Devotion in private is in accordance with, and illustrates in one set of acts, that which pervades the whole life, and expresses its prevailing bias.

In its particular character devotion may be fervid, tender, agreeable, sensibly comforting and uplifting. And well, when it has the qualities implied in these words, and matter it is for thankfulness. But these are accidents of devotion. They are not of its essence, which is grave, solid, calm, strong-willed and self-contained. A person may be devout, yet suffer painfully from dryness of spirit, and be vexed and distracted by mere wandering thoughts, or even by worse. All masters of the spiritual life, I believe, treat of these distractions as not destroying devotion if striven against, though distressing, disturbing, taking comfort from devotion, nay even odious.

A little anecdote of a good Head of a religious house is in point. One of the novices, of rather a timid, sentimental, and self-accusing character, came to her and asked, "What do you do, Mother, to keep your attention fixed; it is so shocking to be wandering, and have other things in your thoughts?" "My child," she answered, "I just stand up in my place, and go through my office as well as I can."

Such distractions, then, though they are a torment, and interrupt and hinder, yet do not really destroy devotion. They rob it of its comfort, but they do not destroy its life and reality. Both these points, viz., the frequent distractions, and that though they interrupt, they do not destroy devotion, are most beautifully and (as seems to me) helpfully touched in a little poem of Faber's—

"O, Jesus, teach me how to prize
Those tedious hours when I,
Foolish and mute, before Thy face
In helpless worship lie."

There is the distress—then comes the comfort.

"Yet Thou art oft more present, Lord,
In weak distracted prayer;
A sinner out of heart with self
Most often finds Thee there.

"And prayer that humbles, sets the soul,
From all illusions free;
And teaches it how utterly,
Dear Lord, it hangs on Thee."

Thus, in one sense, these distractions may minister to devotion, by

leading us to cry mightily unto God by reason of the violence, the urgency, and the offensiveness of what has presented itself to the mind, and our powerlessness at once to expel them.

He who believes in the agency of evil spirits, and in their permitted power to assail and vex us, will at once recognise, that these odious inroads, which may specially solicit at times of devotion, when the desire is to commune with God, may be, often are, prompted by the devil. And such hindrances are not sin further than we consent, and do not strive to banish them.

Happy the man who, so soon as such thoughts find place in his mind, at once, as has been said "*allidit eos ad petram. Petra autem erat Christus.*" Strive to be quit of the thoughts, and thrust them, as it were, forcibly away; inwardly call for help, and turn the eyes of the heart from them towards our Lord. You cannot keep the eye on Him, but those other evil thoughts will either fade out of sight in thought of the Sun of Righteousness, or be made more abhorrent as having their foulness the rather brought into the light. The two sets of thoughts cannot abide *approvingly* in the soul long together. One must give way, and leave the other as the prevailing occupation of the mind: and while we honestly strive against the unwelcome intrusion, the presence of the evil is not sin.

To speak more particularly of the difficulties in private devotion, they may be classed under two heads: those from without, and those from within. In each case they take the form of hindrances and distractions. Those again from without may be divided into those over which we have no control, and those over which we can execute a partial control.

Those under the first head may be shortly dismissed—only touching them sufficiently to indicate their nature, and how to deal with them.

As for those over which we have no control, they must come and go as may be. They do not depend on ourselves. Such are the distractions of daily life, multifarious occupations, which make so many "everything by turn and nothing long," hindrances which the bustle of the age, and the stir and worry of our lives foster. Letters, telegrams, sudden interruptions of whatever sort, which crowd our lives, and thrust themselves even into the little corner of private devotions. "Unmanly distractions" as they have been happily called. They pour in and intrude: so that as the wise man said, "A dream cometh through the multitude of business." The dream becomes the reality, and the reality the dream.

"Old voices murmur in my ear,
New hopes start into life,
And past and future gaily blend,
In one bewitching strife."

Over some of these distractions, however, we can, by one or two simple rules, exercise a measure of control.

1. Begin the devotional exercise of the day before other things. Besides morning prayers, of which I am not now speaking, make a short meditation, or read some portion of Scripture, or some devotional book before breakfast, and don't open letters or newspapers till this has been completed. Thus you anticipate interruptions, and this short retirement may prepare you to meet distractions without breaking communion with God. For he who lives to the world, and he who lives to God, do

mostly the same things ; but with the one the things themselves are the end, with the other to please God. It is to be observed again in the lives of holy men, how early they rose, and thus gave the freshness of their morning thoughts to God. Men such as St. Vincent de Paul, St. Frances de Sales, Dr. Hammond, Bishop Ken. and examples might be given from among our own generation. These had their daily hours interrupted, but were beforehand with interruptions.

2. Again, it is a good rule according to ancient use, to have some short office at the three canonical hours, nine, twelve, and three, or as near to them as may be—a short hymn, a text, a versicle or two, the Lord's Prayer, and a couple of collects. The practice often serves to recall our thoughts to higher and graver things, to check some mere worldliness whether in business or amusement, to remind us that all things may be turned to the glory of God, and so give a flavour to our ordinary occupation.

I turn now to the hindrances, which reside in ourselves, and make us wandering and unsteady in our devotions. You will, I am sure, excuse my associating you with myself, and assuming a sort of joint experience in this matter.

But let it be observed, first of all, that it is impossible to be wholly free from distractions. They will intrude. If we consciously, and deliberately, acquiesce in and entertain them, that is our affair, and we are more or less responsible. But it is not in our power to prevent our minds from being taken up by them at times, and for awhile. They are like gnats on a summer evening. They trouble and fidget us, and we strike at them, and they part their ranks, but at once close in again in a body, and again disturb us with their irritating hum, and the prospect of a sting. You can no more shut out the intrusion of distracting thoughts than you can dam a river.

Up come these spiritual insects, and buzz around us. And the inner vision is not as with the eye. "Nature," says an old writer, "has fenced the eyelids with hairs, and the lids are so many spears, which at the approach of annoyance, being but lightly touched, give notice to shut presently for security." But there is no similar defence against the approach of moral mischief. You cannot blink out wrong and distracting thoughts.

Nothing can hinder bitter thoughts from disturbing, wrong thoughts from staining, and vain thoughts from disquieting. Then there are distractions of pain, of bodily or mental weakness, of weariness, or mental distress, which must affect our power of keeping our thoughts fixed. Then, besides these, there are distractions caused by matters with which we *must* occupy ourselves when the devotion is over. From such we should try to separate ourselves for the time being, as well as we can, saying in a manner as Abraham to his servants, "Abide ye here with the ass (lest they should interrupt the purpose in hand) while I and the lad go yonder, and when we have worshipped we will return to you." How full of steadfast preparation that journey to the place afar off, where they went to worship, must have been. This is suggestive. One great difficulty in private devotion is, that we do not think enough beforehand how difficult its right discharge is ; what an effort, what a restraint on ourselves is needful in order to come to it with the mind rightly disposed.

When Bishop Jeremy Taylor says in his striking opening to his chapter on prayer in his "Holy Living"—"It is a work so easy,"—he must, I think, have had in view the actual amount to be done as the words to be said, the posture, the things put before us to ask, the time to be employed, rather than the inner attitude and self-mastery of the soul, in order to the full accomplishment of an acceptable prayer.

Remember how the prayers of the perfect Exemplar are described. "He offered up prayers and supplications with strong crying and tears," and yet He knew that He should be heard. Consider the prayers of David or Daniel, or Jeremiah, what a depth of earnestness, what a concentration of soul, what effort expended on them, "I am weary of my crying, my throat is dry." "Mine eyes fail in waiting for my God, I have cried day and night before Thee." "Oh, that my head were waters, and mine eyes a fountain of tears:" "To us belongeth confusion of face." "Oh, Lord, forgive, Oh, Lord, hearken and do." Or think of Jacob's wrestling. What strong and sustained effort, what painful gathering up of the soul is implied. And we, how often we just place ourselves on our knees, languidly, formally, without trying "to pull ourselves together" (to use a common expression), before we betake ourselves to our allotted prayers. We do not attune ourselves, or try to attune ourselves before we begin. The musician before he attempts the piece he has to play, takes care to bring his instrument to concert-pitch. Should not we before we betake ourselves to this solemn act, first attune our instrument.

But I am passing into *aids* to private devotion, *aids*, mind, not *remedies*: helps not cures.

Besides those *aids* which may be used at actual times of private devotion, it should be remembered there is a more distant general preparation, which has to do with the general ordering of our lives at other times. We cannot have a heart for devotion except a flavour of devotion permeate the whole life.

(1.) We should, therefore, strive to keep habitually before us that God, not the world, is the end to which our life should be directed. Hence, in our duties in the world, we should be consciously directing our life towards Him. "I have set God always before me."

(2.) Put a restraint upon your senses at other times.

(3.) Don't indulge that common habit of occupying ourselves at vacant times with imaginary occurrences and scenes of life. Castle-building is, in itself, evil. For when did a person ever build castles which did not in some way redound to his own praise and importance. The habit cannot be indulged without making a man vainer and more self-satisfied. It dissipates attention, drives out collectedness, and will certainly carry these evils into our prayers. It is a habit begun when young, growing with us, seeming of little moment, but it is remarkable how very strongly writers on prayer condemn it.

(4.) Accustom yourself to turning the thoughts Godward at other times in short ejaculatory prayers.

For immediate aids, I will speak of them, first *negatively*, and deal with *do not* rather than *do*.

(1.) Do not force yourself into length, and do not vary too much. Some find help in variety. If they do, well and good. The object here is to suggest what may help, not to lay down a hard and fast rule. But for the most part short collects dwelt on, making them sometimes skeletons,

which you clothe with petitions as the need arises will be best, just as one uses the Psalms with varying application to one's own special circumstances at the time, or according to the particular direction of our thoughts.

(2.) Do not attempt forms of devotion which are too fervid or too impassioned in their language for you. It will make your devotion unreal. There are those who reproach and worry themselves unnecessarily, because of their inability to throw their minds into such forms, or into lengthened (semi-dogmatic) Litanies. They may be unsuited to your spiritual digestion. Leave them and adopt a simpler and shorter mode of address, appealing rather to the understanding than the feelings, and giving opportunities to pause and think.

(3.) Do not consider yourself bound either to formulate words on the one hand, or to use mental prayer on the other. Use both, or either, as may suit. Each has a recommendation. As corrective of the ill effects of wandering and distraction, Jeremy Taylor gives a preference to mental prayer. "Mental prayer," he says, "when our spirits wander, is like a watch standing still, because the spring is down—wind it up again, and it goes regularly; but in vocal prayer, if the words run on, and the spirit wanders, the clock strikes false, the hand points not to the right hour, because something is in disorder, and the striking is nothing but noise."

(4.) Do not think your devotion should always be in action—I mean, passing from collect to collect, from petition to petition, from one subject of intercession to another. In devotion we have to receive as well as to offer. The exercise of devotion finds its chief setting forth in prayer. But we must not be always speaking; we must be listening also. "I will hearken what the Lord God will say concerning me." "Watch and see what the Lord will say to me." We must look and wait for movements from God—"The inspirations of the Holy Spirit," as the Prayer Book words it. But they come and go, and are not fixed and constant.

(5.) Do not give up because the prayers are ill-said, or think them quite useless or worse. Persevere. Better to be praying coldly, wanderingly, or imperfectly, than not at all; better often than seldom. Any prayer, however imperfect, or however little it have the true character of prayer, is better than neglect of prayer—better to pray in any way than not pray at all, to pray more than pray less.

(6.) Do not indulge in low spirits about your prayers. I say *indulge*, by which word I mean continually bemoaning oneself for our wretched devotions. This brooding self-dissatisfaction eats out devotion. "Nothing," it is said by a very thoughtful writer on this subject, "nothing gives the devil so much power over us as this sadness." It blunts sacramental grace, and destroys its spiritual influence.

(7.) Do not look upon distractions as necessarily sinful, but rather, when not consciously indulged, as withdrawals of God's grace, and therefore moving you to seek for its renewal.

And now a few suggestions for *positive* aids.

(1.) Collect yourself before you begin your prayers. Make a pause before you kneel down.

(2.) Say them always in the same place, and at the same time in your dressing or undressing.

(3.) Be specific and individual in your devotions, bringing before God your own needs, *small* as well as great, and also be special in intercessions for others, naming them by names in their wants. And don't forget

thanksgiving—thanksgiving for mercies small as well as great, for mercies private and personal (so to call them), for whatever has gladdened, and cheered, and helped you specially in your spiritual life.

(4.) When you wander, pause and ask help to control your attention. Pray to be assisted in prayer. And if, along with this, you try to recall and steady your thoughts, whatever wanderings come they are “a misery of nature and an imperfection, but no sin,” while not indulged.

(5.) Consider God’s love of prayer, and what a power it is. It can move mountains.

(6.) Consider, further, a life full of prayer has no disappointments; whatever comes is right.

(7.) It can turn everything into itself—even temptations and falls.

(8.) And try to have a strong persuasion of these four requisites for prayer :—*Humility, watchfulness, sincerity, faith.*

Humility—because of our great need and helplessness.

Watchfulness—Because of wanderings and distractions.

Sincerity—That we mean what we say, and say what we mean, considering what we are and with Whom we have to do.

Faith—That we can thus obtain what we ask ; not at once, not in perceptible measure (it may be), not after the manner we expect or discern, but *faith* that we cannot go to God with these dispositions, and not have His “merciful ears open to our prayers.”

The Rev. PHILIP F. ELIOT, Vicar of Holy Trinity, Bourne-mouth, and Hon. Canon of Winchester.

THERE are two considerations by reason of which it can only be with great diffidence and much humility that a speaker ventures to deal with such a subject as this. The first is, that the subject is one which touches the very heart and soul of personal religion. The other is, that whoever treats it must of necessity draw largely on his own experience; for, of all secret things, none is more secret than private devotion. Men do not, as a rule, tell one another what passes between their souls and God in private. Private devotion is the secret communion of the separate soul with God ; and if it be this, its difficulties must of necessity be great, and any help that devout souls can find will be eagerly welcomed. I can only attempt to say a few plain and practical words in the short time that is allowed to me. The first difficulty of private devotion is, the initial difficulty of conscious approach to God at all. It is not hard to kneel down in the accustomed place, and at the accustomed hour, and reverently to say the accustomed words of prayer. But for my soul, conscious of its infirmity and sin, conscious of its utter unworthiness and helplessness, conscious too of the awful majesty and more awful purity of the Most High, for this soul of mine to place itself in the actual presence of God, and to realise that it is before God, this is what is difficult. The place where I kneel is real to me, all the surroundings are real to me, for I can see and touch and feel them. What is difficult is to come consciously into the presence of the Holy God, whom I can neither see nor touch, and the very thought of whose Majesty

and Holiness is dreadful to me. It is true that the Gospel of Jesus Christ has unfolded to us all its beauty and its glory; it is true that we can look back over the ages to the Cross of Calvary, and know that He who hung upon it was the Lamb of God that taketh away the sin of the world; it is true that we know for a certainty that God is in very truth our Father who loves us, and that for every one of His baptized children there is direct and immediate access to His presence; and yet, even so, there are times when the chasm between God and man seems so vast and so deep, that the soul finds it difficult to draw near to God. God is my father, God loves me, God opens His arms to welcome me, but oh! my God and father, how can I, Thy sinful helpless creature, come actually into Thy presence and speak to Thee?

“How shall we speak to Thee, O Lord?

Or how in silence lie?

Look on us, and we are abhorred,

Turn from us, and we die.”

I pass to another difficulty of private devotion. Suppose that you find yourself consciously in the presence of God, of what kind are your communications with Him to be? in what way are you to speak to Him? Am I to come before Him with the carefully prepared language of petition with which I approach Him in the public services of the Church? Am I to trust to the impulse of the moment, and say to Him what may happen to cross my thoughts as I kneel? or in what way am I to offer to Him the confession of my sin, the cry for my pardon, my petitions for His Grace? How am I to tell Him of my needs and my trials? How am I to speak to Him of those dear to me as my own soul? How am I to intercede with Him for all those who claim my prayers? How am I to tell Him the secret fears, and longings, and hopes of my soul? This is a real difficulty of private devotion. The danger of the use of prepared prayers in private is lest there should be a reverent repetition of holy words, whilst the real devotion of the soul lags behind and slumbers. The danger of trusting to the devotional impulse of the moment is lest we should be hasty with our lips, and perhaps lose some of the deep reverence with which God should always be approached, and perhaps forget many things for which we ought to pray. And this difficulty is not to be met by any hard and fast rule. It would be foolish to discard the great help to true devotion, furnished by the words in which holy men have framed their prayers. It would be equally foolish to refuse to the soul the liberty of pouring itself out in its own words before God. All souls are not alike, and it may happen that one soul would overcome the difficulty of communion with God chiefly by the aid of written books of prayers, whilst another had better be left mainly to its own unrestrained utterance. If I might suggest what would probably meet the difficulty in most cases, I would say—Use your books of prayers by all means, but do not tie yourself down to them. Give your soul, also, the liberty of speaking to God in its own words, and with a little care, and thought, and arrangement beforehand you will be able greatly to diminish the drawbacks to this method of speaking to God. I take it for granted that the experience of most of us will tell of another and greater difficulty. How difficult it is to sustain our communion with God, even for the time of a single morning or evening prayer! How

strangely, sometimes in the very midst of our prayers, some unbidden thought from outside intrudes itself, and is followed by another and another, until we find ourselves on our knees and with the words of prayer on our lips, but our devotion has been spoiled or put to flight by the thoughts that have come in and stole away the soul's attention from God. At other times, who has not felt a deadness and dryness of spirit, which takes all the life out of our devotion? At such times—and, alas! how often they come!—the soul seems chained to earth and cannot mount upwards, and we rise from our knees distressed, and disappointed, and dissatisfied. We have been at prayer; but, as we sorrowfully admit to ourselves, our prayers have been cold, and dry, and lifeless. This is one of the sorest difficulties of private devotion, and has often been lamented by the holiest of God's saints. There are other difficulties which might be named. There is the want of time in the midst of busy life, which most men have to live. There is the want of secrecy of retirement, so sorely felt by many of our poor, and which can be met in great measure by the open door to the welcome quietude of the parish church, all day long and all the week through. There are the intellectual difficulties which beset prayer, which have already been dealt with in some measure this morning. But the three common difficulties which beset us all are the difficulty of conscious approach to God, the difficulty of communing with God aright, and the difficulty of wandering thoughts and a dry spirit. How are these difficulties to be met and mitigated? First and foremost by the aid of the Holy Spirit. It is one of the special offices of the Holy Spirit to help our infirmities in prayer, of whatever kind they may be, and to God the Holy Ghost, therefore, we look mainly for help. The Spirit of God can so reveal Jesus Christ to the soul as the one Mediator between God and man, as the one prevailing sacrifice for all sin, as the one living and true way to the Father, and can so reveal the welcoming love of God the Father towards all His children, that a man, in spite of His unworthiness and sin, can feel able to pass into the very presence of the Holy God. The Spirit of God can also so inform and guide the soul, that it will learn how best it can speak to God when in His presence. And the Spirit of God can so kindle and keep alive the fire of devotion in the soul, that it will lose its dryness and deadness and will close its windows against the ready entrance of wandering thoughts. There is no aid to devotion so effectual as the aid and power of the Holy Ghost. And they who would pray aright will often pray, "O God, for Christ's sake, give me thy Holy Spirit." Second to that first and chiefest aid to private devotion comes another, which many have tried and found effectual. I mean the devotional use of the Psalms. "In the Psalms," says the present Dean of St. Paul's, "we see the soul in the secret of its workings, in the variety and play of its many-sided and subtly-compounded nature—loving, hoping, fearing, despairing, exulting, repenting, aspiring—the soul conscious of the greatness and sweetness of its relations to Almighty God and penetrated by them to the very quick—longing, thirsting, gasping after the glimpses that visit it of His goodness and beauty—awestruck before the unsearchableness of His judgments—silent before the uncertainty of His righteousness—opening, like a flower to the sun, in the presence of His light, of the immensity of His loving kindness."

If this is a true account of the Psalms, as indeed it is, then the aid which the use of Psalms must bring to private devotion is manifest and great. A long way after the use of the Psalms and of Holy Scripture generally, comes the use of devotional books as an aid to the soul's devotion. The marvellous increase of spiritual life amongst us, during the last few years, has given birth to a crowd of devotional books of various kinds—none of them perhaps more generally useful than the deservedly popular "Daily Round." By such books as these, many a soul is helped and trained into better habits of devotion. It may be added, too, that the private use of sacred poetry ministers greatly to the growth of true devotion. Who has not, in his quiet moments, felt the wonderful power of the "Christian Year" to draw the soul heavenward? and who that has read them has not felt his soul melted within him by the poems of Faber or the sweet hymns of Miss Havergal?

The Right Rev. the PRESIDENT.

WHEN I came here this morning it was with the most fixed determination to say nothing. I came to learn, and not to teach. But it has been pressed upon me most strongly by a dear friend of mine, the Permanent Secretary, that it was my duty to say a few words in conclusion, and that the Bishop of the diocese cannot delegate the duty of teaching wholly to others. It is in obedience to his call that I say a few words; and I do so with great diffidence, especially after the very deeply interesting speeches which we have just heard. The subjects for this morning's contemplation seem all to be closely united together. As regards the intellectual trials of the present day, we all of us feel that there is a great deal of intellectual trial abroad, owing to the unbelief which prevails so largely, to the penumbra of doubt which spreads about that unbelief, and to the indifference which again forms a fringe around it all. There is just one thought I want to suggest to you on this point. I believe that most of this unbelief comes from thinking of petty difficulties. We begin at the wrong end. We begin by picking holes, or looking at others picking holes. You know it is a very difficult thing for anyone to build a grand structure, but it is very easy for anyone to knock holes in it. It is a very difficult thing for a lady to embroider some beautiful piece of work, but it is very easy to put a pair of scissors into a child's hands and let him destroy it. Picking holes is about the easiest matter in the world, and I would strongly recommend everyone to be on their guard against it. If you are looking at a question of evidence and the like, always begin by building up; begin with that which is positive, and not with that which is negative. If you need to look into evidence, try and look at the evidences for the greater truths of our Faith. I tried the other night, in speaking to the working men, to give them some evidence for the existence of God Himself. Then we can look at the great evidences of the resurrection of our Lord Jesus Christ. Let us look at these things, and not at some petty difficulty about the moral government of God, or about certain things we find, for example, in the discourses of our Blessed Lord. Build up

first on a solid foundation, and then you will be, to a great extent, secure against some incidental difficulties which may be suggested to you by those who do not believe. Then as regards the mutual relation of devotion and work. We have heard a great deal that is very interesting on the subject. To work, no doubt, is, in itself, a devotional act. Work for God is devotional. "True religion and undefined before God is this—to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world." And so the old saying, *laborare est orare*, to work is to pray, has a sound foundation in scriptural truth; but, on the other hand, it would be equally true to say, *orare est laborare*, to pray is to work. I am sure that every true labourer for God feels that his greatest strength comes from prayer. Some of us—may I say all of us—in our labour for God have found disappointments and troubles of all kinds; and our only resource in such cases has been prayer. Those who feel their own weakness feel that the only source of strength has been prayer. Some of us feel that whenever we have in any degree intermitted prayer—I do not mean given it up altogether, but become careless or thoughtless, or irreverent or wandering—our work has surely gone backward; and some of us can say that we owe all the success of our work to prayer. So that to labour is to pray, and to pray is to labour. Some one spoke, and very truly, I think, about the importance of intercessory prayer. It has seemed to me sometimes that when there has been some darkness over the spirit, and we feel that we cannot wrestle with God in prayer for our own souls, it is a happy diversion to pray for others. We sometimes can bring ourselves to pray for those nearest and dearest to us, for those with special claims upon us, for those whom we can influence, when we cannot pray for ourselves with the same fervour and devotion as we can at other times. I earnestly commend to everybody the constant habit of intercessory prayer for all those connected with them, and for the Church of God and for the world at large. Praise has been spoken of. I am sure our prayers are very imperfect without praise; and I have sometimes thought that we make a great mistake in only praising God for great blessings. We have inconceivable blessings to thank him for, but we have every day and hour fresh blessings. Do we not forget sometimes to thank Him for these? When we rise in the morning and find our sleep refreshing, do we not sometimes forget to thank Him? when something goes right which we expected to go wrong—when some event in our families has been blessed by God, do we not sometimes forget to thank God for it? I think our prayers are very imperfect unless we are constantly thanking God not only for the great blessings of His grace, but for the common blessings He is constantly pouring upon us. I wish to mention one other thing. I am inclined to think that we all of us, especially in these present days, are tempted to despondency, and that we do not live sufficiently on hope. Hope is the great anchor of the soul, and the great guide to the soul. I can speak strongly and freely on this subject, because the natural tendency of my own mind is to despondency. I am quite sure that it is a strong tendency with many, and that we ought to cultivate to the very utmost, at all times, and especially in our devotions, hope in the promises and the goodness of God. We may pray that "the God of Hope will fill us with all joy and peace in believing that we may abound in hope through the power of the Holy

Ghost." And in these days of darkness, when there is so much unbelief and so much doubt about all we believe to be holiest and best, we sometimes are tempted to a kind of pessimism. Surely there is no reason for it. We know that the darkness must come before the day shall break and the day-star shall rise. Our Lord has specially told us that when we see all kinds of dangers and trials coming upon the Church, we should "lift up our hearts, for our redemption draweth nigh." This hope ought always, then, to be ours, even in the darkest times. Allusion has been made to that great Christian hero, General Gordon. Could there be anything more remarkable than the constant spirit of hope in which he lived in the darkest conceivable days? All the time he was shut up in Khartoum he seems to have been full of hope. Concerning going there at the first, he said he feared nothing and cared for nothing as long as He was with him; and his constant principle was that the will of God must be done; that that will must be right; that the one thing to do was to submit our will to Him, and that then we must be happy. William Law, a well-known writer, says, in his most famous book, that the way to be happy is always to give thanks to God; that when God blesses us we should give thanks, and we shall be happy; and that if we come into adverse circumstances of any kind, we should still give thanks to him, believing that if we thus give thanks in the darkness it is sure to turn the darkness into light. The only other word I want to say refers to the blessing of Holy Communion. It is the highest form of worship, the highest form of prayer, the highest form of praise. It is the way, of all others, to strengthen our spiritual life, and our spiritual hopes. If we give up or intermit Holy Communion, I am sure we shall fall into all kinds of spiritual difficulties; if we constantly come to it, with due preparation of heart and full devotion of spirit, God will give us the blessings we need and all the strength, the want of which we deplore. I know not how it is with others, but with me it seems that if by any misfortune I am unable to communicate at least once a week, I feel troubled and disturbed, and much less able to do my work all the week after; and when difficulties occur to me, and any doubts have come over me, I find that Holy Communion always helps to dispel them. I never feel doubts at Holy Communion. In the presence of the memorials of the great sacrifice of Christ, able to plead His merits before God, the darkness passes away. I never felt any doubt about the truth of religion when I was at Holy Communion. So I commend to you, dear brethren, the Holy Communion and its blessed fruits to your souls, as the happiest means of access to God through Christ.

THE LATE EARL OF SHAFTESBURY.

The Right Rev. the PRESIDENT submitted to the Congress the following resolution, which was carried by acclamation:—"That this Church Congress desires to bear witness to the noble self-sacrificing services of the late Earl of Shaftesbury to the cause of religion and philanthropy, and to express its respectful sympathy with the present Earl and the members of his family in their sorrow."

CONGRESS HALL,

FRIDAY AFTERNOON, OCTOBER 9TH.

The Venerable ARCHDEACON SUMNER in the Chair.

LEGISLATIVE PROPOSALS WITH A VIEW TO
THE REPRESSION OF INTEMPERANCE.

PAPERS.

E. STAFFORD HOWARD, Esq., M.P.

IN dealing with the question of Legislative remedies for Intemperance, it is hardly necessary at such a meeting as this, and in view of the advance in public opinion generally on this subject, to enter upon any discussion as to whether any reform of the licensing laws is desirable or not.

We may take it for granted, I think, that public opinion, as a whole, is distinctly in favour of reform, and that the reform that finds most favour is one that will give to every locality power to restrict the sale of intoxicating liquors within its area, as far as local opinion will allow.

On this, at all events, as a general guiding principle, temperance reformers are pretty well agreed. It is when we come to try to give effect to this principle, by embodying it in a Bill to bring before Parliament, that differences arise, and that difficulties beset us.

Let me, before proceeding further, guard myself from the imputations so often made against those who advocate reform of the Licensing Laws, namely, that they are attempting the impossible task of making people sober by Act of Parliament. I do not pin my faith upon licensing reform as *the great* remedy for intemperance; it is but one of many, and that not the greatest or the most important; but, at the same time, anyone who has paid attention to the subject, or who has any acquaintance with the history of the Licensing Laws, even though he may consider that reasonable facilities should be given for the sale of intoxicating liquor, must acknowledge that the facilities which have been provided under the sanction—I might almost say under the stimulus—of past legislation, are such as to justify their description as nothing less than a huge system of organised temptation.

What is wanted, then, is to provide legislative machinery by means of which, while the Imperial Legislature lays down the law for the whole country as to the maximum limits within which the sale of intoxicating drink may be permitted in the public interest, each local centre shall have power to reduce that maximum to any extent, even up to the point

of total prohibition, wherever the public opinion of a place is sufficiently unanimous in favour of such a step.

There are three schemes more or less before the country:—1. The scheme of the late Government. 2. The Bill of the Church of England Temperance Society. 3. The proposal of the United Kingdom Alliance.

I. It is pretty well understood that the late Government was prepared to deal with the question, by transferring the licensing powers at present exercised by Justices to the Town Councils in Boroughs, and in Counties to the County authority to be established in a new scheme of County government. This solution of the question would, doubtless, satisfy those politicians whose support of the Local Option resolution was governed rather by the pressure of constituents than by any clear conviction of their own. But it wholly fails to satisfy those who take a real and active interest in temperance reform. Accordingly, in order to prevent any future misunderstanding and consequent recrimination, the Executive Committee of the C. E. T. S. addressed a memorandum to the late Home Secretary, setting forth very clearly the position, both of their Society and of the U. K. A., in relation to the proposals of the Government, as sketched out by him, and stating explicitly their objections to them. In this memorandum two conditions are laid down as essential to any scheme of local control—*first*, that the area selected as the unit for giving effect to the power of control should be such as to preserve the strictly local character; *second*, that in electing the representative body to exercise the powers of control, the question should not be mixed up and diluted with others. The committee proceed to point out that though in boroughs the condition affecting the area might be satisfied under the supposed scheme, the area of a county is much too large for the purpose, whilst the condition which relates to the concentrating of the minds of the electors on the one issue of licensing restriction, would be entirely set at naught in both borough and county. It is felt that this question of licensing restriction and control is of such grave importance at the present time, that if any substantial good is to be done, it must be dealt with separately, on its own merits, pure and simple. A time may come, let us hope, when it may no longer be necessary so to treat it, but that it is necessary to do so now must, I think, be the opinion of every person who has really made himself acquainted with the actual condition of things under existing laws, and has attempted to appreciate—for it is impossible, I believe, to realise—the gigantic nature of the evil against which we have to contend.

The memorandum to which I have referred concludes as follows:—

“The action of the Legislature, they respectfully submit, should not stop short of an entire repeal of all existing Licensing Acts, and, following the precedent of the Education Acts of 1870, should then secure, within such limits as the Legislature may lay down, such an administrative power to the people of each locality as may enable them to deal effectually with the evils of which they complain.”

The necessity for the consolidation of the law will be apparent when it is known that at present there are five principal Acts dealing with licensing, besides several minor ones, all of which are considerably interlaced and mixed up by partial repeals, amendments, references, and extensions, and consequently present that appearance of hopeless chaos which baffles and bewilders the untutored layman as much as it diverts and occupies the talents of those who are learned in the law.

II. The bill which the Executive Committee of the C. E. T. S. has prepared with the view of giving shape to the proposals submitted in the memorandum referred to is not complete in this sense, that it only deals with that part of the question which relates to the licensing-authority and its powers of restriction and control ; it makes no attempt at consolidation of the existing law. The preamble sets out the purpose of the bill, viz., the reduction of the number of existing licensed houses and the regulation of those that may be allowed to remain. The authority to which these duties are to be entrusted is a board composed of twelve members, one-third magistrates and two-thirds elected representatives of the ratepayers. The area of election is the union in counties, and the borough. The election is to take place on the principle of proportional representation, under rules to be laid down by the Local Government Board for that purpose, so that minorities will have their fair share of influence on the boards. The board takes over all the existing licensing powers of Justices, and their powers of absolute discretion in granting or withholding licenses are extended to apply to licenses of every kind for the sale of any intoxicating liquors, so as to place all alike upon the same footing and similarly subject to popular control. Compensation is to be given by arbitration, unless settled by agreement, to holders of on-licenses whose licenses are refused in consequence of the passing of this Act, and who can show that they thereby suffer direct loss, and that under ordinary circumstances their licenses would have been renewed. The expenses of the board, including compensation for deprived license-holders, are provided for by levying a license-rental on the houses that remain, whose value will, of course, be increased by the suppression of competitors, and in the event of a surplus or deficiency in the funds of the board the local rates are to benefit or bear the burden as the case may be.

Such is a general outline of the bill promoted by the C. E. T. S.

III. We have, thirdly, a proposal which is described as the Direct Veto, and whose supporters are chiefly the members of the United Kingdom Alliance. They hold that every parish ought to have the right of deciding whether they will have any licensed houses at all or not, and they propose to give effect to this local veto by introducing into any Licensing Bill that may be brought forward a clause such as this :—

“ That it shall be lawful for the owners and ratepayers of any place which by the provision of the Local Government Act, 1858, is entitled to adopt that Act, to determine in the manner prescribed by the said Act that the licensing provisions of this Act shall not be adopted within the limits of such place or parish, and thereupon no license shall be granted under this Act for or in respect of any house, shop, or premises within the limits of such place or parish.”

The manner prescribed in the Act here referred to is a vote of the ratepayers, yes or no, on the question referred to them. It has been resorted to in several cases in some of our large towns to determine such questions as the establishment of a free library, or the procuring of a new water supply.

So long ago as 1869 the Committee on Intemperance, which was appointed by the Lower House of Convocation in the Province of Canterbury, having reported strongly in favour of legislation to reduce the number of public houses, to place the whole licensing system under

one authority, whose object would be to abate the existing temptations to tippling and intemperance, made the following recommendation :—

“ That a legal power of restraining the issue or renewal of licenses should be placed in the hands of the persons most interested and affected, viz. : the inhabitants themselves, who are entitled to protection from the injurious consequences of the present system ; such a power would, in effect, secure to the districts willing to exercise it the advantages now enjoyed by the numerous parishes in the province of Canterbury, where, owing to the influence of the landowner, no sale of intoxicating liquor is licensed.”

This recommendation clearly points not to restriction and control only, but to the further power of prohibition to be vested in the inhabitants of parishes. Under the bill of the C. E. T. S., as it is drawn at present, no such power is given, though if a majority of any district or Borough Licensing Board should be in favour of absolute prohibition, they are given power in the bill to refuse all licenses within the whole district. They might, of course, in their discretion, be induced to exercise this power on behalf of a particular parish, but where a majority of a Licensing Board is not in favour of prohibition, and a parish within its jurisdiction is in favour of it, that parish has no power to enforce its wishes. I am, therefore, convinced that the bill would be far more fair, far more likely to unite the whole temperance party if the clause proposed by the advocates of the direct veto, and carrying out the recommendation of Convocation, were added to it. But with this modification, that, instead of a bare majority, a majority of two-thirds or three-fourths must be requisite to give effect to it, because in a matter like this you cannot succeed in making the law effectual unless it is supported by a solid and substantial preponderance of public feeling. This is the most important addition which I should urge be made to the bill, but there are several other points in which I think it could be improved.

The bill should fix a maximum proportion between the number of licensed houses and population, and it would then be the duty of every Licensing Board at its first meeting to reduce the number of such houses, where it exceeds this proportion, at least, to the limit fixed upon.

The existing license duties, now collected by the Excise, and contributing to the Imperial revenue, should be merged in the license-rental to be levied by the Board. This would go far to relieve the rates of a possible burden, the prospect of which might act as a strong deterrent in some cases where otherwise local opinion would favour a large reduction in the number of houses.

Then the bill draws a distinction in the matter of compensation between holders of *on* and of *off*-licenses. Holders of *on*-licenses are to receive compensation under certain circumstances. Holders of *off*-licenses are not to receive any. The claim to compensation is not one (except in one class of cases) which could be made under the existing laws. It is purely a moral claim, which we feel bound to recognise within certain limits. And if it holds good in the case of a man who has invested his capital in the purchase of an *on*-license business, which terminates legally every year, and whose renewal is subject to the absolute discretion of the licensing authority, I cannot see how compensation can be refused to a man who has invested his capital in,

purchasing the good-will of an off-license business, over the granting and renewal of which the licensing authority has no such discretionary power, or has only very recently acquired it.

With regard to the conditions and scale of compensation, it is most difficult, owing to the peculiar nature of the case, to lay down any rule which is likely to find favour all round. I would venture, however, to make the following suggestion:—The compensation to be given should not exceed in any case, say, three years' purchase of the average *net* profits for the last five years, or in the case of a man who has purchased the good-will, either that amount or the amount he paid for it, whichever is the least. In all cases, the person claiming compensation must have a clean bill of health as regards his license—that is to say, there must be no conviction recorded or *bona fide* complaints made against him in the conduct of his house; or the compensation should be reduced in proportion to their gravity, or withheld altogether, as the case may be. Where the owner of the house is the holder of the license, he will receive the whole compensation. Where the holder of the license is practically only the manager for a brewer or other person—liable to be turned off at six months' or less notice—the owner will get the compensation. Where the holder of the licence has a lease of a house, the compensation will have to be apportioned, according to the length of the lease still unexpired, between him and the owner.

The Licensing Board is elected for a period of three years. Their first meeting is to be held in the last month of the year, when they will determine how many houses shall be licensed again, and how many shall not. Their decision would come into operation in the following autumn, when the licensing year ends under the present law, so that ample time would be given to those who would be dispossessed to make other arrangements. I think that all licences granted by the Board should be for three year periods, with a distinct and explicit understanding that they lapse absolutely at the end of each period, and that no compensation will be given should a fresh license not be given to any one who might have held one before. I do not think that this prolongation of the period during which licenses would run, would hinder the cause of temperance. It would prevent from ever again recurring the thorny question of compensation, so that each newly-elected board would be able to deal with the question unfettered in this respect.

To summarise, I have endeavoured in this paper to state as briefly as possible, the principle upon which licensing reform should be based. I have shown the position taken up by the C. E. T. S. in regard to the proposals of the late Government—from the present Government we have had as yet no sign—I have stated the simple proposal of the United Kingdom Alliance, and advocated its adoption with other amendments in the bill promoted by the C. E. T. S. Most earnestly do I hope that the discussion of the subject at this Congress may do something, not merely to attract attention to the subject, but to unite the whole body of temperance reformers.

It will be sad, indeed, if, after so many years of work amongst the people and in Parliament, just when a new House of Commons is elected which ought to be more fully representative of the wishes of the great body of the nation than any of its predecessors, the reform of

the licensing laws should again be played with, as it has been in the Parliament just ending, through the differences amongst the temperance party. There is no body in this country more powerful to prevent, or more interested in preventing, such a lamentable result than the Church of England.

If the Church as an organisation would boldly step forward at this juncture and declare in favour of the proposals I have ventured to submit, the probability of their being carried would become a certainty, their success when carried would be assured, the Church of England would achieve a triumph which would earn for her the gratitude of hundreds of thousands of the people, and give such an impulse to the whole cause of temperance as would lift it high above its present struggling condition, and hasten the blessed day when intemperance shall no longer be the national vice of this country.

The Rev. H. J. ELLISON, Rector of Great Haseley, Hon.
Canon of Christchurch.

[Read by CANON JACOB.]

THE provisions of the bill of the C. E. T. S. have been set forth in detail so fully in the abstract which has been largely circulated, that I shall be able to confine myself in the present paper to three points—The principle which underlies our bill; the progress which that principle has made in the formation of public opinion; and, its prospects in relation to the legislation of the new Parliament.

1. The principle, then, stated at length, is this:—We have found in the great conflict we have undertaken in the Name of our Master, Christ, against the prevailing sin of intemperance, that we have been heavily weighted by the legislation of the past. We have seen that houses, which, in their first intention, were refreshment houses for man and beast, have been allowed, through the want of any efficient control, to lapse into mere drinking houses; that they have been multiplied to an extent far beyond any possible wants of the people; that they have obtained exceptional privileges not conceded to other dealers—such, for instance, as plying their trade on the Lord's Day, and at hours when other shops are closed; that, under the pressure of the competition which has set in among themselves, artificial attractions of every kind have been introduced, turning the old licensing system into a vast net-work of temptation, and undoing, in countless instances, the work of individual and national reformation which the spiritual and moral agencies at work among the people would otherwise have effected. The conditions of the problem point to its solution. From our own point of view, as moralists, we might desire to sweep away the whole mass of vicious temptation; but we live in England, not in Utopia; and the first step, at least, must be a very large reduction in the number of houses, and the placing the remainder under an efficient system of control.

2. This control, then, with the power of reduction, we would place in *the hands of the people themselves*. And this, not only because as the houses are said to be for their accommodation, it is for them to say to what extent, and under what conditions, this accommodation should be provided; nor, again, because restrictions which proceed from them—

selves can never be open to the charge which might be urged to restrictions from an external authority, that they are "depriving the poor man of his beer;" but chiefly because, in the long run, no other power can hope to make headway against the adverse influences which the gigantic interests concerned in the preservation and extension of the trade will bring to bear.

And if in the hands of the people themselves, then, in accordance with the constitutional principles of local government through *representatives*, on a board or committee elected by the people. It is thus, by the election, whether annual or triennial, that the educatory process, so needful if the people are to be their own emancipators, will surely be carried on; thus, that as the opinion of the locality advances, it will register itself in corresponding restrictions; till in time, if not at once, it may be possible to bring back the houses to their original intention—getting rid of the whole existing class, and replacing them by a class of refreshment houses, where, without tyrannising over the rights of a minority, the temptations incident to the very sale of intoxicants may be reduced to a minimum.

I have stated our principle; shortly, it is the *entire* control of the licensing and licensed houses placed in the hands of the people, and exercised by representative boards. I proceed to the second point—*Its progress in the formation of public opinion.*

I should hardly venture to trespass on the Congress with what must be a mere historical summary were it not that I have seen some recent public utterances of persons interested in competing schemes of legislation, to the effect that "the project of specially elected boards is the project of a mere section of the C. E. T. S."—"a pet project of this and no other society,"—that it has "no great following in the country," and, therefore, is a matter of no account in the legislation of the future.

In reply to such criticisms I have to say that the principle was first mooted and formulated into a resolution at the public conferences held in London by the National Association for the Amendment of the Licensing Laws in 1868-9, and presided over by the Archbishop of York and others.

It was virtually embodied in the recommendations of Convocation in the latter year.

In 1871, when Mr. Bruce's first bill had been withdrawn, it was accepted by a conference of delegates, representing twelve of the leading temperance societies of the country which had been convened to consider that bill, in a resolution to the following effect:—"Resolved, that a bill be drafted on these lines:—the control of the issue and regulation of licenses to be vested in the ratepayers of each locality; this control to be exercised by means of licensing boards to be elected by the ratepayers."

In 1873 it was introduced among the objects of our re-organised C. E. T. S., and in that shape accepted by the committee of Convocation. In the succeeding years it has been discussed at all our leading diocesan conferences, and I only know of one instance in which it was not unanimously accepted.

It was adopted in 1880 by the leading temperance reformers in Liverpool, and has become the basis of the Liverpool Popular Control

Association ; in 1881 by Mr. J. Cowen, M.P. for Newcastle-on-Tyne, in a Bill introduced into Parliament ; in 1882 by the Social Science Congress at Nottingham ; in 1883 by the Scottish Temperance League, and the Grand Lodge of Scotland of the Independent Order of Good Templars ; by the Highland Temperance League ; by the Assembly of the Free Church ; by the Liberal Six Hundred of Glasgow ; in November of that year by a conference held in London, to which delegates from those societies which were in favour of the principle, and those only were invited, at which more than fifty delegates were present, and at which resolutions were passed, *nem. con.*, affirming the principle of the Local Control Boards, and defining their functions ; by the Legislative Council of New Zealand, with a recent striking testimony to the good results of such legislation ; and, finally, by the late Government, through the mouth of Sir W. Harcourt, in the debate in 1884 on the Local Option resolution.

I have alluded to the Local Option resolution. It is to this that, in determining the third point—the prospects of legislation in the future Parliament—I must now ask the attention of the Congress.

The resolution was carried by a majority of eighty-three ; but in the debate it appeared that the words “Local Option” were very differently interpreted by different sections of its supporters. By Sir W. Harcourt, and the Government, they were interpreted as enunciating in its integrity the principle of local control. “We desire,” he said, when subsequently explaining his views at length, “that the local authority should have complete control over the liquor traffic ; that the locality (by its representatives, he afterwards explained) should determine what houses should be licensed, whether any, or none at all, or how many ; when they should be opened or closed ; in point of fact, that the locality should have complete and absolute authority to treat this as a local question, and not one, as it has hitherto been, regulated in every place by a fixed statute, which seems to me not appropriate to a question of this kind.” By Mr. Forster (with whom Mr. Goschen and other eminent statesmen have expressed their concurrence), it was interpreted as going all lengths in direction of the control, *short of the final one*—the power, that is, of entire suppression. By Sir Wilfrid Lawson himself—whose name I cannot mention without bearing witness to the eloquent, high-toned advocacy he has brought to bear on this whole question, and to his unfailing good humour and courtesy as a controversialist—the control was limited to this one point, the saying aye or no to the existence of licensed houses of any description in the district.

The difference between them, it will be seen, though one of detail, is yet a fundamental one—even as they start from different standpoints, and rely for their carrying out on a different machinery. The starting point of one is prohibition ; its machinery a direct veto by poll of the ratepayers. The starting point of the other is restriction, *not stopping short of prohibition*, if Parliament should concede it, and any locality should be ripe for it, but leaving this as the moot point, and in the meanwhile giving to all the localities which were not prepared for it the amplest and immediate power of bringing the traffic within reasonable bounds ; and this in the exercise of the ordinary principle of local government—the representation of the people. The difference, I

repeat, is fundamental—for which of the interpretations is public opinion prepared?

But public opinion—What do we mean by it? It is a mere truism to say that, here in England, law is the embodiment of the opinion of the people of the country. It is when a majority of the people have been brought to see that a change in the laws is necessary, that representatives are found to carry out their views in Parliament. And any attempt to anticipate that maturity of consent, any haste in forcing on heroic measures—which may be abstractly right, but for which the public sentiment is not prepared—not only results in failure, but, by the resistance it produces, only throws back and retards the cause it was intended to serve. It is in the political what ambition is in the moral sphere—

“Vaulting ambition, which o'er-leaps itself,
And falls on t'other side.”

To apply this to temperance legislation, the public opinion which is essential here is not that of temperance reformers only—this, from the very nature of the case, may be presumed to be in advance of that opinion; nor is it that of any given localities—the local opinion may be a very pronounced one, but it is *local* opinion after all, and may be entirely at variance with that of the outside world. It is the opinion of the majority of the nation, finding expression in the votes of the great Council of the nation. It is the business, indeed, of temperance reformers to educate that opinion, and carefully to watch its advance; it is at once their fault and condemnation if, as any fresh level of advance is reached, they do not stereotype this in some corresponding legislation. The question, then, I repeat, is, for which of the above interpretations is the opinion of the country prepared?

It is assumed, I think wrongly, by a considerable section of temperance reformers, that it is prepared for *prohibition*. And, accordingly, the attempt is made to narrow down the temperance vote in Parliament to this one particular issue. It is this which is being made a test question to candidates; the adherence to which is proclaimed as the standard of temperance orthodoxy; and this, which seems so to pre-occupy the minds of many excellent men, that they have neither the eye to see the possible advantages of what they look upon as rival projects of legislation, nor energies left to assist in carrying them out.

I cannot help greatly regretting this. It is not only that such a method fails to secure the harmonious action of the whole temperance party, ignoring, for instance, the recorded opinions of the great bulk of our own members, gathered, I may be allowed to say, from all classes of the community to an extent to which others can hardly pretend; but it is that, just so far as it goes beyond the opinion of the country, it presents a point, and a very vulnerable point, of attack to the enemy, and compromises the advance, not of legislation only, but of the whole temperance movement. The charge which runs through the whole of such articles as Lord Bramwell's and that of the *Times* newspaper, implied, even when not expressed, is that of “compulsory abstinence.” Temperance advocates may laugh at them; but they are read by thousands of thoughtful people, and the desire to interfere with

individual liberty is assumed to be the characteristic of the *whole* temperance party, to be resisted, therefore, by the moderate drinkers—that is, by the bulk of the nation at large.

I shall be asked, then, what better method I would propose. My answer is : Let us hold fast to the ground which we occupy in common, and press this upon the Government of the day, with our demand for immediate legislation. That demand will not be met, under any circumstances, without difficulty. We have only to remember how successive Governments have professed to take this special subject in hand, and then, as if it had been a live coal, have dropped it again, to see that it will need all the united forces of the temperance party to bring them to the point of legislation, and, if the measure is worth supporting, to support them in it. We are agreed in demanding that the full and entire control shall be given to the people. That this must involve the largest powers of restriction in localities not at present prepared to go further, the staunchest prohibitionist will admit—even the professional advocates of the trade have acknowledged that it would be well if the houses were reduced by a half. The only moot point is the extent to which this reduction shall go—whether to absolute extinction or not, and the machinery by which it shall be done. And this surely admits of a very simple solution when the measure of licensing reform—be it ours or some at present unknown scheme of county government—is before the House. Sir Wilfrid Lawson has always said that he cares little what the measure of licensing reform may be, his proposal is a complement to them all. There can be no complement to a measure which does not exist. Let us plead for the introduction of a measure based upon the reference to the people. The measure, when it appears, may be on the lines of the C. E. T. S.'s Bill ; it may be, as Sir W. Harcourt intimated, on the lines of county boards. Whatever the measure may be, however earnestly in the meanwhile we may press our own views on Parliament and the country, let us abstain from making the pronunciation of them the Shibboleth of all reform. If county boards be proposed, it will be for those who think with us to see that they are supplemented by parochial boards or committees, in whose hands the real control is left. If boards of any kind—with the area of counties, unions, or parishes—it will be for the prohibitionists to see that they are supplemented by the local veto. And as for rivalries and emulations among ourselves, the warfare in which we are engaged is too holy ; the issues which are at stake in the lives, the happiness, the salvation of millions, nay, in the very future of our country, are too tremendous to admit of them. Rivalries, indeed, there should be, but only who shall make the first breach in the walls of the fortress. Emulations may well follow, but only when the breach has been made who shall be the first to enter in, and gather up the spoils in the shape of a ransomed and regenerated people.

ADDRESSES.

JOHN G. TALBOT, ESQ., M.P.

WHEN I was asked to speak on this subject, it was suggested that I should take what is called the moderate line. The moderate line is never a very attractive one, but on this question my experience is, that the moderate line is always an unpopular one, because there is no subject on which people are so little temperate as on that of temperance. But after the very moderate papers which have been read, my task has been made easier than I might have expected, because I have not to endeavour to correct any intemperance of language on this important subject used by the gentlemen who have preceded me. I would, in the first place, ask the consent of this Congress to what seem to me the main principles on which any legislation with regard to intemperance ought to proceed. In the first place, legislation, with a view to the repression of intemperance, must be in accordance with the popular conscience; in the second place, it must be legislation which recognises fair dealing between classes; in the third place, it must be legislation which avoids panic; and in the fourth place, it must be practical legislation. (1.) On this question legislation must be in accordance with popular conscience, because, if it is not, it is not likely to be stable, and judges and magistrates would not carry it out. We are all anxious that something should be done to repress intemperance, but we must remember that those who have to carry out the law are human beings, and perhaps not all of them of the very highest moral order. Unless legislation is in accordance with the popular conscience on this subject, I do not believe that it will be really carried into effect. We very often hear of inadequate sentences being passed for gross crimes, because those who pronounce them think that the laws they are obliged to carry out are in excess of what they ought to be, and, instead of inflicting the maximum, they inflict the minimum penalty. (2.) Again, we ought to insist on fair dealing between classes. By this I mean not only fair dealing as between rich and poor, but fair dealing between the different sections of the working people. Take the case of the lodgers. You scarcely ever get at the opinion of the lodgers on the subject under discussion; you only get the opinion of the householders. The latter can get refreshment in their own houses when they like, but lodgers are almost entirely dependent on houses of entertainment. Let us also take the case of strangers, or of foreigners, which is no slight matter in a place like Portsmouth or London. Mr. Whitwell, in his evidence before the Committee of the House of Lords in 1878, said, "We certainly do not get the opinions of lodgers and unmarried men." (3.) My third point is that we must avoid panic. Drunkenness is the great reproach of this nation. It was also a great reproach to the Jews and to the Romans; it has been a great reproach to human nature ever since we have known anything of human nature. I quite admit that we must legislate, but I submit that we must legislate prudently. (4.) Lastly, legislation to be useful must be practical. I do not think that "local option," in the broadest sense of the word, is practical, if by it be meant giving the right to the majority, in any locality, to close all houses where intoxicating drinks are sold. If such a measure were carried in one session, I venture to think it would be repealed in the next. Sunday closing, if that means closing all houses all day on Sunday, is not practical. I admit that, on the whole, the effect of Sunday closing has been favourable in Scotland, but while it has been favourable in the sense that there is no rioting and no disturbance on a Sunday, it must be borne in mind that the consumption of ardent spirits has increased in that part of the kingdom. It can not, however, be said that Sunday closing in Wales has, so far, been a wholly successful experiment. Let me, for a moment, ask your atten-

tion to the evidence of Mr. Whitwell before the Committee of the House of Lords, from which I gather the following information as to legislation on the subject of Sunday closing. Up to 1839, except under the Commonwealth, it appears that public-houses were only closed during divine service, but in the year just named the disorder was so great that a clause was inserted in the Metropolitan Police Act, closing them from midnight on Saturday until one o'clock on Sunday. The next legislation on the subject was the Wilson-Patten Act of 1854, by which public-houses were closed from half-past two to six in the afternoon, and at ten in the evening. These hours were extended by Berkeley's Bill of 1855, but were curtailed by Lord Aberdare's Act of 1872, and slightly extended by Sir Richard Cross's Act of 1874. It is only fair to the advocates of Sunday closing to admit, that, in Canada, the experiment of total closing on that day has been successful. In Canada public-houses are closed from seven o'clock on Saturday evening until eight o'clock on Monday morning; and Mr. Cook, whose labours in the cause of travellers have been most valuable, has described the pleasant sight of seeing the people crowding to the Savings Bank in Canada instead of the public-houses, after seven o'clock on a Saturday night. On the whole, I think those who advocate Sunday closing would do a great deal better if they did not confine themselves so exclusively to the Sunday, and thought a little more of the Saturday night. Although a great deal of drunkenness takes place on a Sunday, a great deal more occurs on a Saturday night, and I should very much like to see the hours during which public-houses are open on that night considerably curtailed. Legislation on the liquor traffic has grown in this country progressively, and I believe we might now go a little further. The hours of Sunday closing might be extended according to the bill brought in by Sir Joseph Pease and the present Lord Londonderry—I give the names of those who introduced the bill, one Liberal and one Conservative—to show that it is not a party question. The proposals of the bill were, that in rural districts licensed houses should be closed all Sundays; in ordinary towns they should be closed except between 12.30 and 2.30, and from 7 to 9 in the evening; while in London the open hours were to be from 1.0 to 3.0, and from 7.0 to 10.0 in the evening. If, however, we close the public-houses on a Sunday, we must consider the great question of clubs, in London and other large towns. When I speak of clubs, I do not refer merely to West-end clubs, but to working-class clubs also. I am certain that a considerable amount of popular indignation would have to be encountered if public-houses were closed and clubs kept open. He would be a bold man who attempted to close the working men's clubs on a Sunday in the East of London. If any attempt was made to close clubs on a Sunday, though there would be no insurrection in Pall Mall, I am afraid there would be disagreeable scenes in the East-end of London. As to licensing matters in general, I think that no new licenses should be granted in any part of the country to which the municipal authorities object. I think that this is in accordance with the proposals which Lord Salisbury suggested in his speech at Newport. I suggest that the inspectors to look after licensed houses should not be ordinary police inspectors, but people like chief constables, and governors of gaols, retired officers of the Army and Navy. This would do a great deal towards stopping the excesses which take place in public-houses. I am disposed to recommend, though not with perfect confidence, that there should be no music or dancing licenses to places where ardent spirits are sold. I would forbid the sale of spirits to young persons under severer penalties than at present, and the sale of mixed spirits and beer, making it penal to put spirits into beer. By prohibiting the mixture of spirits and beer, if it could be done, we should destroy a great deal of that wild intoxication which is the curse of so many people. Municipal authorities should have the power to buy up licensed

houses where there are too many, and close as many as they thought necessary. That would be less harsh than the system proposed of arbitrarily closing houses in which no breach of the law has occurred. I think the monopoly of brewers over what are called *close* houses should be stopped; but perhaps the greatest improvement of all would be to put a check upon what is at the bottom of most of the mischief; I mean drinking without eating. We must make public-houses real refreshment houses, where food is sold, and if we do that, I think we shall have accomplished a great deal. By such changes as I have indicated, we may do something to improve the tone of our people, and, as I believe, so acting prudently, moderately, and in the fear of God, we shall have the best hope that the improvements we desire shall be permanent.

The Rev. R. M. GRIER, Vicar of Rugeley, and Prebendary
of Lichfield.

1. An article of diet is the acknowledged source and aggravation of manifold and appalling evils—political, social, physical, moral.

2. Many persons partake of it, just as many are subject to the conditions which produce typhoid with apparent impunity, but it is "perilous stuff." So much is admitted by almost every section of dealers in it, who therefore demand that only from their safe and sacred hands shall it be purchased; by a large number of buyers of it, who therefore long to be freed from its presence; by the Legislature, which therefore confines licenses for the sale of it to a carefully selected class, and has safe-guarded itself, in the event of even these being withdrawn, against any claim for compensation, by endorsing on everyone "for one twelve months and no more;" and by Lord Bramwell himself, the one presumably sane man who favours free trade in it, for he maintains that the sum spent on it, whilst "too great for"—I presume he means lasting and solid—"enjoyment," still represents the amount of—I presume he means transient and illusory "enjoyment" which must be derived from it. No doubt; and this is why women of exquisite refinement are silently unsexed by it, and men of the highest culture gradually corrupted by it, and members of religious families with noble aspirations insensibly depraved by it, and penitents forcibly drawn back by it "like a dog to his vomit and a sow that is washed to her wallowing in the mire." Nor let the chief blame for these grievous falls be laid on circumstances which predispose to drunkenness: the inflammability of hay, when a stack is fired, is hardly considered an exhaustive explanation of the arson, and the extreme explosiveness of dynamite is not usually held to exonerate the gentleman who connects it with a fuse.

3. "It has been computed," writes the *Times* of June 27th, "that during the last thirty years more than 40,000 lives have been lost in coal pits, and more than a million miners injured. This is a heavy price to pay for even such a necessary as coal: it would be lamentable if the suffering were inevitable: it is criminal if it be preventable." During the same period, in the same country, more than 1,800,000 lives have been lost through alcohol, and a countless multitude injured by it. Is this suffering simply lamentable because inevitable or criminal because preventable? I submit that the consumption of a drug artificially produced must not be assumed to be in the nature of things; that inasmuch as God is One, inasmuch as the God of righteousness is the God of nature, there is strong presumptive evidence that what is morally so mischievous to mankind is not physiologically beneficial; that whole communities in

all quarters of the globe exist without it ; that in England and America a considerable part of the population think, work, and flourish without it ; that abstainers from it suffer from fewer illnesses and live on an average thirty years longer than other people ; and that the contention that because the more vigorous races use it freely it conduces to vigour, is a very splendid specimen of the fallacy "*ante hoc : ergo propter hoc*," the fact being that energy generates restlessness, and restlessness is prone not merely to the use of sedatives, but the excitements of revelry. The quaffing of human blood by the Norsemen from their helmets was a sign of energy, not the cause of it.

Here then is the case for the total abolition of the liquor trade : the commodity which it circulates is widely, indescribably hurtful ; subtly, incurably dangerous ; not generally necessary. It is the single neck to an empire of ills, of which it would argue no ferocity and no unwisdom to get rid with one resolute blow. Custom, fashion, tradition should no more be urged in stay of execution upon it than upon opium-eating and mutilated feet in China, suttee and thuggism in India, bull-baiting in Spain, harri-kari, in Japan, and slavery and duelling and war all the world over.

But possibly, except on Sundays, when the religious sentiment joins with our national love of justice to require cessation to a ruinous trade during hours consecrated to God and cleared of almost all innocent employments, the suppression of the sale of a popular luxury even by so largely representative an assembly as our new House of Commons throughout the entire kingdom, or by the proposed new County Government Boards throughout the entire districts under their jurisdiction, might be deemed unwise ; in some parts of the proclaimed areas the public conscience would not go with the prohibition ; and "*quid valent leges sine moribus ?*" This objection, however, is not valid against the plan of letting the ratepayers in every parish determine, whether the trade shall be carried on, just as they now determine whether school-boards or public-baths or free libraries shall be established in their midst or not. It would then, I believe, be found that many vicious enough to yield to temptation, are virtuous enough to desire not to be tempted ; and where the bulk of the people were of this mind, there would be a strong guarantee that a law for the operation of which they deliberately asked themselves, would not be so defiantly broken and commonly evaded, as we learn from Lord Bramwell, our liquor laws are now. At present, in more than 1,200 parishes or hamlets in the province of Canterbury, the sale of intoxicants has been stopped, in most cases by an absolute minority of one, and that one sometimes an absentee, with the happiest results. Surely a like interdict by the will of the majority, whom it would more immediately affect, would not be less equitable or prove less effectual. In Canada, where our fellow-subjects are separated by the broad sweep of the Atlantic from dusty, musty, fusty precedents, and the convenient, well-worn, everlasting, ever-shifting "range of practical politics," the simple right for which I plead has been conceded, and there we learn there is already the beginning of the end of an unnatural vice. My dear and honoured friend, Canon Ellison, to whom the whole Church is so deeply indebted for his services in connection with the temperance movement, has advocated the substitution of an elected board for the magistrates as the licensing authority ; but by the Borough Funds Act the ratepayers are allowed to challenge and arrest the decision of their own nominees to promote or oppose an Act of Parliament at the public cost ; why should they not be permitted to do the same in a matter which touches not merely their pockets, but their lives and homes and characters and happiness for time and for eternity ?

To the question what would be the advantage of empowering them to vote the liquor traffic amongst them out of existence, it is more easy to reply.

a. There would then be far less fear of the interests of the publicans being preferred by the authorities (whatever they might be) to the interests of the public. Their

worships, whom I regard as for the most part men of high character and independent judgment, might then, in places where the trade was allowed, be trusted to refuse their sanction to drink-shops in excess of the reputed wants of the inhabitants. When all licenses are so plainly terminable that at a certain date, in a certain contingency, not one of them can be renewed, it will be quite clear that privileges granted for a limited period do not really carry with them the inviolable rights of property.

b. Upon the holders of licenses the Act might be expected to have a still more salutary effect. Many of them, no doubt, feeling that the sword of Damocles was suspended over them, would ask to be relieved from an imperilled and unpleasant position, and whilst the competition in the trade, and so the pressure of temptation to push it, would be lessened, those still engaged in it would be on their very best behaviour. I am not sanguine that it could be conducted without injury to society, but if this were possible it would be under conditions which the existence of the direct popular veto is calculated to create. This, like the spear of Ithuriel, might heal in the very act of wounding.

c. Lastly, the law would then localise and so focus and deepen our responsibility for the drunkenness of others. If an outrage were committed by anyone under the influence of drink in a district where the sale of liquor was allowed, it would be brought home to the consciences of his neighbours that they were implicated in his crime: if elsewhere, to his boon companions, who would have much more distinctly contributed to his ruin than with liquor shops all around him, they can ever be proved to do now. Hitherto we have been blaming Parliament, or the licensed victualler, or the grocer, or the drunkard, for intemperance and the consequences thereof: then perhaps we should begin to blame ourselves, and there would be some prospect of amendment in our respective localities.

The just and reasonable measure for which I ask your support, combines, as it seems to me, the supposed possible maximum of restraint upon a trade which has never been properly regulated (*except where it does not exist*) with the real possible minimum of disturbance of constituted authority. It is at once Whig and Tory, Liberal and Conservative, thoroughly Radical and essentially Constitutional; Whig, because it recognises the supremacy of public opinion; Tory, because it only curtails the magisterial discretion on a single point; Liberal, because it would tend to remove the most serious obstacle to the progress of the poor; Conservative, because by improving their position, it would diminish their discontent; thoroughly Radical, because it implies trust in the people; essentially Constitutional, because it would give legal force to an objection which they have always been entitled to raise.

How I wish that I could persuade English churchmen with one united voice to demand it from the legislature in the name of an outraged humanity and a dishonoured God. The position which we occupy and the doctrines which we hold, impel us to see that now as of old the law is a School-master to lead men to Christ. The union of Church and State proclaims that the Nation should be religious, and if it has sinned, should repent and bring forth fruits meet for repentance: the dogma of the Incarnation that it is the will of God to save man through man: the human Fatherhood of God, and the sacred Motherhood of S. Mary, that beneficent government is not to be despised because superior persons call it paternal, and malaperts sneer at it as grandmotherly: the Atonement, that the weakest, vilest, worst of sinners are the objects of divine compassion and have therefore the strongest claims upon ours: the sacrifice of Jesus to the death upon the cross that no regard of health should deter us from aiding in the eradication of vice, for "we ought also to lay down our lives for the brethren:" the words of Jesus, that we cannot without danger, without loss, without guilt leave one talent, not even our political talent, wrapped up and hidden in the napkin of

sloth, or one of his little ones to be unnecessarily offended. Love, self-denial, care for the feeble and fallen, co-operation for the common good in His dear name, are the lessons which He teaches us, and are not to be thrown to the winds, when we are face to face with a gigantic wickedness, because forsooth He is said to have once created the material cause of it, and to have commanded it to be used sacramentally. In His country, at the time that He wrought His miracles, fortified wines and beer were wholly, and intemperance seems almost to have been unknown, and "Do this as oft as ye drink it, in remembrance of Me," is hardly a justification for drinking it, not in remembrance of Him at all, but to gratify the palate. "The letter killeth, the spirit giveth life." Hezekiah did not scruple when the brazen serpent, which God caused to be preserved, was worshipped, to destroy it, and call it Nehushtan. His deed was commended by the Lord and has been recorded for our instruction in the Book of Books. Ought we to deal more gently with an idol, which commands a much more general homage, and is adored with far more licentious rites? Are we hesitating because the endowments and prestige of our Mother Church are in peril and need our protection? But her temporal accidents are a hindrance not a help to her when they prevent her children from bending all their energies to the pulling down of the strongholds of Satan, and if it be true of corporations as of individuals, then is it more especially true of that corporation which is the Body and the Bride of Christ, that to seek life is to lose it and to lose life for Christ's sake is to gain it.

DISCUSSION.

The Rev. F. STORER CLARK, Vicar of St. Peter's, Greenwich,
Rochester Diocesan Representative on Council of Church
of England Temperance Society.

THE first speaker reminded us that the old cuckoo cry is not unknown, "We cannot make men sober by Act of Parliament." I never knew anyone who said that we could, but the law has made it easy for those who wish to be intemperate to become so, and I think that legislation can do something towards keeping people sober. Such should be the object of all legislation "to make it easy to do right and hard to do wrong." I spent the month of August in Bergen, where the Gothenberg system is in operation, and I looked into the results of that system in the habits of the people. I had seen a volume of travels many years ago by an English traveller in which the writer states that he thought Bergen was about the most drunken town in Europe. During the time I was there I only saw one person who was in any way under the influence of liquor; and my three sons who were with me never saw any person show any signs of intoxication. How has this change been brought about in a town which years ago was described as the most drunken in Europe? It is by legislation. In Bergen the people prefer mild wines and beer. The sale of spirits is granted as a monopoly to one company. That company is obliged to sell at a high price, but it is not allowed to take more than five per cent. of the profits, so that there is no inducement to unduly force the sale. The profits over five per cent. go to the municipality. There is a beautiful road made entirely out of the profits of the spirits consumed. There is also a large reformatory which has been erected from the profits. Those who invest money in the trade, knowing that they can only derive a profit of five per cent., are not anxious to force spirits on the people. One fundamental rule in Bergen is that no women are ever allowed to stand behind a bar. What degradation would be done away with if such a rule was in force in this country! In Bergen no man is ever allowed to serve a second glass of spirits to the same person within two hours. The man behind the bar is a sworn constable; bound to apprehend any one who enters in a state of intoxication. The inspectors are continually looking in to see that the men

are doing their duty. Nowhere can spirits be supplied in refreshment rooms or hotels, and no liquor is sold between eight o'clock on Saturday evening and eight o'clock on Monday morning. Are we in England prepared to adopt such a system? I do not think we are. Public opinion must be educated, and we should therefore throw ourselves into the religious work of the Church of England Temperance Society, and urge people to join as workers. Then, with legislation such as that I have referred to, we shall meet with more success in what Archdeacon Farrar in his sermon before the University of Cambridge described as "the high endeavour to make this earth more like heaven and our fellow-men more like God."

The Rev. W. L. BLACKLEY, Vicar of King's Somborne, and
Hon. Canon of Winchester.

THERE has been something said that I think should not be allowed to pass absolutely without remark. I refer to the question of compensation. I am not going to say that there should not be compensation under any new legislative proposals dealing with the liquor traffic, but we must first learn why compensation should be made. When I look back to precedents I find that interests have been disturbed without any compensation being given. When the Corn Laws were repealed the whole of the farmers of the country were ruined and they received no compensation, though their work was for the good of the country, and their sacrifice was very great. I speak, however, with an open mind on the subject of compensation to publicans and others engaged in the liquor trade. Whatever is done in regard to the matter should be based upon reason. The course to be pursued should not be settled by ignorant clamour, nor should the clamour of those who know nothing dictate the policy of those who know all. When, but not before, it is proved that compensation is right let it be given, so that we may free the country from that drunkenness which is so great a curse, and which is ruining the nation day by day.

W. BRAHAM ROBINSON, Esq., R.N., late Chief Constructor
H.M. Dockyard, Portsmouth.

I THINK we have reason to be thankful that we have a Prebendary Grier in the Church, and I echo nearly all that he has said. - I agree that the Church should advocate the elimination from the habits of the people of the practice of drinking. I cannot see any reason for giving publicans compensation, because it has been shown that what they sell *per se* is harmful. Strong drink does no good, but harm; hence, a man who has been doing harm all his life in his business should not be compensated on giving it up. I concur in the remark that legislation should not be made in panic, but we shall shortly have a new House of Commons, a House of Commons representing the people of England, and I think that Parliament will soon see the necessity for legislating on this important question. We have the popular veto in the country. I do not think that the popular veto can be carried out now all over the country, but it can be carried out in districts. The voice of the people must settle this matter, and I hope that at the next Church Congress a step further will have been taken in this direction, and that there will be no licensed house in connection with any future Congress. Surely the members of the Church of England can do without their glass of beer or wine during the sittings of the Congress. I also hope to see the day when clergymen will follow the example of Canon Basil Wilberforce, and have nothing to do with alcoholic drink in their church services, where its presence is a tacit approval of its manufacture and sale.

The Rev. H. C. MARRIOTT WATSON, Christchurch,
New Zealand.

IN New Zealand we have local option, which gives to every licensing district the power to say whether there shall be any addition to the number of its licensed houses, and authority to regulate them. Every hotel must have accommodation of a certain

character, which has to be approved by the licensing bench (elected by the people), which determine the management of all hotels. And, surely a community has a right to determine the existence of a business which has proved itself to be injurious to mankind; which enfeebles the health, impoverishes the means, degrades the morals, and destroys the happiness of so many. When people come to learn the fact that nearly one-fifth of the national income is expended on alcoholic liquors and the enforcement of remedies and laws necessitated by drinking customs, they will claim their right more and more. Local option in New Zealand is mainly due to the energy of Sir William Fox, late Premier of the colony. Some of the provisions of the Local Option Bill are these:—all hotels must be closed on Sunday. I may mention, as illustrating the force of the cry about robbing the poor man of his beer, that on one occasion when I was speaking in favour of allowing hotels to open for an hour or two on Sunday, that, to my surprise, the whole of the audience was opposed to me. They said, "Let us have at least one day on which it shall be impossible for people to get drink." No hotel-keeper is allowed to serve a drunkard; nor to serve little children. It is one of the painful scenes in England to see little children waiting at the counter of hotels with jugs, to obtain beer. No hotel-keeper in New Zealand would serve a little child—he would jeopardise his license. And when the license is once forfeited, it cannot again be renewed except with the consent of the people. The bench may also refuse to renew a license if it shall appear that the house is no longer required, or that it has been badly conducted. It will, therefore, be seen that the system of local option prevalent in New Zealand has been a success. The administration of the law, I admit, can be improved very much; and if the Licensing Commissioners were always men of a high class, I have no doubt that its administration would be markedly successful.

MELVILLE PORTAL, Esq., Chairman of the Hants. Quarter Sessions.

I MUST confess that I had no intention of addressing this meeting, but one or two remarks which have been made should not be allowed to pass unnoticed. I entirely agree with those who have explained to the meeting and enlarged upon the existing evils of our legislation in regard to drink; and I also agree that the present evils cannot be cured without legislation. I am glad to see that the country is at last awakening to a sense of its duty in this respect, and I sincerely hope that it will soon deal with the evil that exists amongst us. Will, however, the taking away from the present authorities the power of controlling public-houses and transferring it to the people overcome the evil of which we complain. Conservative, nay Tory, as I am, I have no objection to power being placed in the hands of the people if I have any security that they will exercise it right, but I differ from those who think that local option will be a security against the evil. Let us for a moment consider how far the existing authorities are responsible for the present state of things. We know that for nearly forty years licences to beershops were granted indiscriminately and without question by the Excise for the purpose of the revenue and without any consultation with the district authorities who had no voice nor discretionary power. What has been the result? Why that drinking houses have sprung up in all parts of the kingdom. In the County of Hampshire, excluding the boroughs, there are 2,300 drinking places, far too many for the requirements of the population. For this the local authorities are not responsible; the responsibility of it rests with Parliament. The Act passed about ten years ago altered the state of things to some extent, and gave to the licensing magistrates some discretionary power. In my opinion, however, Parliament has not yet given to the licensing magistrates satisfactory power to deal with this matter so important to the public interests. In regard to the granting new licences, over which magistrates have adequate power, I would mention that in this County of Hampshire only one new licence was granted in 1884 by the licensing committee; in 1883 only two were granted; and in 1882 they granted a similar number. In nearly all these cases the licences were for large hotels in rising sea-side places. This shows that there cannot be much fault to find with the way in which the existing authorities have discharged their responsibilities so far as they have the power. I distinctly assert that in Hants. local option would be a failure, however well it may suit a few particular places. Although I have referred to the action of the licensing committee of this county in dealing with new licences, I must confess

that there is great difficulty in refusing a licence, because the committee have in every case been inundated with memorials in favour of the licence signed by large numbers of the neighbours of the applicants. This fact, I again assert, shows that in Hants. local option would be inoperative, and I suggest that it would be the best course to amend the existing system by giving to the licensing magistrates the same power that it is now proposed to give to the new licensing boards. Although local option, strictly speaking, is not in operation in boroughs, yet that principle is more nearly approached through the elective system there in force than it is in the counties. But it will be well if those who strongly advocate local option would contrast the number of public-houses ordinarily to be found in boroughs with the number to be found in counties.

T. W. GLOVER, Esq., Southampton.

I WAS pleased to hear the clergyman from New Zealand address the Congress with regard to the working of the Temperance Committees in that country. I have been to New Zealand and have seen the working of the committees and I can assure you that they are progressing so well with respect to local control that the people are satisfied, but they are working so badly with regard to local prohibition that they have offered me a large income to go out and help them to obtain for them the power of absolutely protecting themselves from the liquor traffic. I think we shall find that in England nothing short of the direct *veto* of the people to absolutely prohibit the liquor traffic will help us in the matter of the sin of intemperance. I heartily endorse the sentiments of the Bishop of Newcastle when he said that we must have legislation, and that that legislation must be ratified in the hearts of the people before it could do any good. I have heard it said that legislation is in advance of public opinion, but it is impossible that legislation of the kind suggested could be so. It is only right that the people should have the power to protect themselves from the demoralising influences of the liquor traffic as it is carried on at present. Mr. M. Portal thinks that the present licensing authorities in Hants. have done very well. I don't think they have in Portsmouth, for on the Hard there are fifteen public-houses in a row! I think a local board elected by the ratepayers could do a little better than that, and that if only two public-houses were there they would be sufficient, even if any were required again. Who is to settle what houses are to be closed? Are you going to close the poor man's house and leave the rich one open? I say no; if we are to diminish the number let us shut up the best. The best houses are the starting points at which people commence to drink; the low and the bad are only the places where people are finished off. If we could shut up the big houses where young men and women are drawn to drink there would soon be no bad ones. Do not think that the reducing of the number of public-houses would ever help us in any way to get rid of the intemperance we have in our midst to-day. I would like to see the Established Church more in earnest about this matter, as there can be no doubt that if more earnestness was shown better results would be obtained than was the case at present. If there had been a meeting in this hall this afternoon for the protection of young girls it would have been crowded, but as we are trying to protect our boys and girls from falling into the terrible vice and sin of drunkenness the attendance has been comparatively small. I hate the liquor traffic with a perfect hatred, and I mean to fight against it all my life and do everything I can to get rid of it, because I know where the traffic has been swept away that peace and prosperity, as the Marquis of Lorne said about the Western Dominions of Canada, reigns triumphant.

WILLIAM STORR, Esq., Parliamentary Reporter, London.

THE promoters of temperance legislation appear to be in search of a principle. The first speaker described a plan in operation in some parts of Scandinavia, but he omitted to call attention to the principle underlying that plan. Yet, so far as that plan promotes sobriety, or affords any hope or prospect of doing so, this is due more to that principle than to the details of administration. The rev. gentleman stated some of the good

features of the plan. Let me mention an incident illustrating its operation. An English yachtsman had a good sailor who, when trusted ashore, never returned to time or in a sober condition. When nearing Gothenburg, the sailor asked leave to go ashore. To the surprise of the party, the owner granted the leave. The sailor returned in the short space of two hours and perfectly sober. When surprise was expressed at this, he said "I never was in such a place; it is impossible to get drunk." The owner said to his friends, "I knew what I was doing; it is not easy to get drunk under the Gothenburg system." This confidence, so remarkably justified, is due to its principle. The rev. gentleman said that every man behind a bar was a sworn constable. But that is not all. Every publican in England may be a moral policeman if he carried out the terms of his license. It is in the power of our publicans to stop all drinking to excess in public-houses, if they had the will. The difference between their position and that of the Gothenburg publican is, that the latter has no pecuniary profit on the sale of the drink. He is a mere agent for dispensing it, under certain strict conditions. All his interest lies in observing those conditions; if he errs, he takes good care to err on the side of sobriety. He makes his profit upon eatables, and by the letting of his rooms. There is no drinking "for the good of the house." It is the money profit which is at the root of all temptation to drink in English public-houses. The Gothenburg principle is to get rid of this temptation, to deprive the retailer of money profit, and to place his interest on the side of sobriety. When Mr. Chamberlain addressed himself to the consideration of this question some years ago, he arrived at the conclusion that this principle may be adopted with advantage in England. The reason is obvious. It does not interfere arbitrarily with the personal liberty of moderate drinkers, therefore it enlists them on the side of temperance legislation. Hitherto, progress has been impeded by the fact that moderate drinkers were reluctantly compelled to take the same side as the Trade. The principle of distribution without profit to the publican, detaches moderate drinkers from the side of the Trade, and unites them with temperance reformers. The principle can be adopted under the scheme of local option, contemplated by the bill of the Church of England Temperance Society. This bill offers local option with the choice of means; the United Kingdom Alliance offers local option without any choice of means, except prohibition. If we could get rid of excessive drinking in public-houses, that would be a great gain; it is by far the largest part of the evil. If we are to endure public-house intemperance until opinion is ripe for suppression, the delay will be long and the injury proportionate. The principle of retail distribution without personal profit, is one upon which the great majority of moderate drinkers will heartily unite with temperance reformers, and therefore local option, with power to adopt this principle and to give effect to it by efficient administration, offers the means of doing the greatest good to the greatest number in the shortest time. Suppression under local option is impossible; regulations will fail under local option, as they fail now, so long as the retailer is enriched by every glass sold; but, leave regulated distribution without personal profit, and public opinion will support the local adoption of measures that will effectually conduce to sobriety while leaving freedom to drink without liberty to get drunk in public places.

W. H. HELLYER, Esq., of Her Majesty's Dockyard,
Portsmouth.

As a member of a Christian Church I desire to protest against the national enemy—strong drink, which works so many evils amongst the people. The duty of the National Church in regard to this "Satan in solution," is not to attempt to control, not to restrict, but to do her best to suppress the sale of this dangerous poison. It has been said, over and over again, that strong drink produces drunkenness, and that drunkenness is the national sin. If it is a national sin, I think it is the duty of the national Church of England to do all it can to get rid of it. The dealing with the evil should not be left mainly to this or that society; the whole Church itself should take it in hand by appealing to the people, and tell them that no one need take intoxicating liquor. It is not necessary to health, neither is it necessary to enable one to forget the battle of life. Drink is useless as a beverage; it is useless as a medicine; it is an essentially dangerous thing, so dangerous that even some of our

own clergy cannot escape its snares. I therefore hope that something will be done by the Church to remove this reproach, and that some one will at least introduce into Parliament a measure prohibiting the sale of drink to persons under eighteen years of age instead of sixteen, as the law stands at present, for drink is leading young people to ruin, and I, therefore, while welcoming any reform in the licensing system of the country, would like to see the sale of intoxicants entirely prohibited.

The Rev. E. W. MAKINSON, Vicar of Holy Trinity,
Armley Hall, Leeds.

I HAVE not a word to say on the general question, but I think that a great deal will have been done to-day if this Congress, representing largely the Church of England, should come to the conclusion that there should be a full, a popular, and complete control of the liquor traffic. I also think that a great deal of good would be done if we could reconcile all temperance reformers to the idea of placing the control of the liquor traffic in the hands of the people. Let all work in the lines of popular control, and if that is done a great deal will have been accomplished. The member for the University of Oxford, while approving of shorter hours during which public-houses should be open on Sunday, would like to see them closed earlier on a Saturday night. I can only say that that idea commends itself to my mind. A great deal has been said about compensation to the holders of licenses. I am an advocate of compensation, but I desire that compensation to be fairly reckoned. Let compensation be given after the money which has been expended in poor-rates, in building and maintaining of lunatic asylums, graves, and workhouses, in consequence of the drink sold by publicans has been calculated, and I venture to say when that has been totalled up there will be very little compensation to be given. I rather think there would be compensation to be given, not to publicans, but to the country by the publicans for the mischief, sin, and misery, which the traffic in drink has caused for so many years.

The CHAIRMAN.

It appears to me that even if it were allowable there would be no use in proposing a resolution on the subject, because it is clear that there would be considerable difficulty in passing it unanimously at this meeting. But the object of the meetings of the Congress is not to pass resolutions, but to educate public opinion, and that is what we have to do in reference to the licensing question. There is a great deal of ignorance abroad with reference to licensing, and it is, therefore, well to strive to disseminate information respecting it. Temperance reformers are, no doubt, aware that legislation can never go ahead of public opinion, and it appears to me that our duty seems to lie rather in that direction, and to influence legislation by educating public opinion. Such conferences as that in which we have been engaged will help us to do so, and, therefore, I heartily welcome it.

LECTURE HALL,
FRIDAY AFTERNOON, OCTOBER 9TH.

The Right Rev. the BISHOP OF ROCHESTER in the Chair.

THE BEARING OF CHRISTIANITY UPON THE
MUTUAL RELATIONS OF THE RICH AND POOR—
EMPLOYERS AND EMPLOYED.

PAPERS.

The Rev. MAIN S. A. WALROND, Vicar of St. Lawrence,
Jewry, London.

DR. TOCQUEVILLE once said, "If the great questions at the beginning of the nineteenth century are chiefly political, those which will convulse its close will be social." He has been a true prophet. We at least in England are feeling the shake of such questions now.

The relation of class to class; the due limits of accumulation; the just tenure of property; the restriction of monopolies; the rights of man—what they include; the rights of labour—its share in the profits of production; the material well-being of the poorer classes—their dwellings, their maintenance when out of work, in suffering and old age, such are the kind of topics which hold the public ear.

Of purely political questions the interest flags; and those who would lead the people find themselves forced to a new departure, to promise legislative effort in the way of adjustment of social inequalities. The speeches of candidates evidence, whilst they guide, the temper of the nation.

It will be the limited purpose of my paper to give an outline sketch of the present circumstances of the poor and those employed in large towns, specially in London, where my chief experience lies, and of the sentiments with which they regard the rich and the employers; and then to examine what help the Spirit of the Saviour affords as to the true attitude of His servants, the rich and the employers, in these serious times.

To save time, I will roughly define the poor as "the wage-earning class and all below them." They may be with equal roughness classed as—

1. Skilled workers, artisans, and the like.
2. Unskilled or partially skilled labourers who are regularly employed.
3. Irregularly employed labourers of all kinds.
4. The residuum—the idle, the unwilling to work, and the incapable.

The first class comprises the leading working classes. Those who compose it earn wages enough to live *in comfort*. They have the support, generally speaking, of the Trades Unions and their great wealth to fall back upon in depression of trade or accident. Those who compose the second division earn wages enough to live *decently*. They have ordinarily,

however, no Trades Unions to fall back upon, and any lengthened depression of trade or serious illness taxes them hard ; but, speaking generally, it may be said that, viewing the rate of wages and the purchasing power of money in regard to the necessities and even luxuries of life, both these regularly employed classes have never been so well off in any time of English history as they are now, and this in fair ratio to the advance made by the classes immediately above them. These two classes are not poor in the ordinary sense of the word ; they are better off than many in what is called a higher station of life. But of those who compose the next class—the irregularly employed—this cannot be said. They are poor in every sense of the word, and on them any depression of trade tells at once. They are the most miserable of the working classes ; going on often for years satisfied with the wretched earnings of a “day now and then,” worn with the constant care of looking for work, and the disappointment of not finding it, demoralised by the temptations of alternating idleness, losing hopefulness, with no prospect for old age but the workhouse. Is it wonderful that men so circumstanced should slide down into the last (most mysterious) class, “the residuum,” composed of some abandoned, some determined criminals, some only too feeble to struggle ? A class which never seems to work, and yet lives and increases, festering in a contagion of low tastes and sensualities, sometimes in misery, sometimes in indulgence, sometimes inveterately nomad, sometimes persistently adhesive to special localities, hid away in back streets and crowded courts of great cities—always, whether nomad or localised, shameless, fearing neither God nor man.

And if these are the circumstances of the outward life of the wage-earning classes, what is their temper towards the rich and to the employer ? I speak not without knowledge. It is a temper of a growing sense of injustice, of bitterness, of suspicion, of class alienation.

Representatives of the higher classes of labour will tell you of the selfishness of the employers, how they ever thwart the interests of the employed ; how they ever oppose all legislation which favours labour : and how, when, as in some cases, their opposition fails, they use in practice every means to stultify legislative enactments. They will point to large employers of labour who are quite ignorant of their own craft, who rarely come in contact with their men, but leave all to foremen and overlookers, investing their money with only a view to a good percentage, ignoring all moral obligations towards those they employ, beyond mere payment of wages, in amount, if considered as a fair proportion of the profits of production, utterly inadequate.

Whilst the lower classes of labour and “the residuum” will look at you, should you go amongst them, as a *stranger*, as one whose thoughts are not their thoughts, nor your ways theirs. You are of the enjoying class, they are of the poor and suffering ; your class is careless of theirs, and theirs of yours ; perhaps there rises in them a sense of bitterness at the contrasts of life, which leaves behind a spirit of silent enmity, and that is all. But that spirit of enmity there are leaders whose utterances are daily feeding, bidding “the residuum” and the lowest classes see in their own degradation witness of the usurpation of the higher classes, and denouncing, in open thoroughfare, the robbery of the rich as the cause of the misery of the poor.

These feelings towards the rich and the employed lie behind the cry, now arising with some insistence from the wage-earning class for readjustment of the distribution of property, and which the new departure in Social Legislation it is hoped may satisfy, or at least silence—a cry which varies in tone with the class that utters it, ranging from the calm and reasoned appeals of the higher class of labour for greater share in profits, or chance of possession of land by constitutional means, down to the wild and indiscriminate hungriness of the idle and dishonest for unlicensed appropriation.

What help, then, does the teaching of the Saviour afford as to the true attitude of His servants at such a time—specially to us of the rich and the employing classes?

First of all it surely prescribes to us the honourable attitude of investigation. We must search and see to what extent the feeling of class alienation I have described exists; what is at the bottom of it; what mistakes, what ignorance and misconceptions may be charged against the classes that entertain this feeling; but specially what neglect of duties and sympathies, or faults of arbitrariness, patronage, and condescension lie at our door.

We must examine, too, the appeals and demands of labour and of poverty. We must not be resolutely deaf to them, as only the selfish clamour of an advancing democracy. We must search and see what inequalities, what injustices, what unlawful restrictions there may be in our social state which warrant them. We must have regard to past history; we must sift present facts; we must try to be unbiassed by our own interests and prejudices; we must look on the things of others, even their opinions, and try and put ourselves in their place. We must believe that those who differ from us can be right; we must at least ascribe honest motives for their words and conduct. Most of all we must seek at such time to be filled with the gentleness of the Saviour, and to be guided by His enlightening Spirit. For, indeed, the bold and bald demand of rights we hear preferred on the one side, and the equally bold and bald denials on the other, warn us that we may be nearing a problem, attempts to solve which nearly a hundred years ago desolated France—the problem how to reconcile the rights of property and the rights of man—a problem which lies at the root of all social questions—a problem which can be solved neither by arrogance nor tenacity—a problem, in the abstract, of the union of two contradictories, but which, in the concrete, may be found to be soluble, in a community filled and fraternised by the Spirit of Christ.

Again, the next thing that the Spirit of Christ will teach us is the sacredness of our duty as citizens at this time. Once a Christian might have been content to limit his sense of duty to his home, and towards the individuals whom he encountered in daily life, leaving politics as matters beyond his practical interest. But civilisation in its advance has developed a wider philanthropy, which affects larger issues than those of home life and its surroundings, and has given us the responsibility of larger sympathies than those between one individual and another. Politics are the science of such philanthropy, as legislation is its effective force. Politics teach us duties to classes as well as individuals, and bring us into sympathy with conditions of life of which we have no experience.

Surely, in this large sphere of influence, every Christian man must be bold to take his share publicly, deliberately, and of duty. To shunt all political questions as secular is to be blind to noble opportunities of service to our Master.

Brethren of the clergy, I venture to address you ; I speak not as a party man ; I care not a jot for parties, but at this time of excitement of social politics I think we can be of signal use. We stand, as it were, between both classes, the rich and poor. We belong (perhaps too much so) in thoughts and habits to the former ; but yet (to use a phrase of Lord Beaconsfield's) we are in some sort "the tribunes of the people." We are their servants in our daily work. We know, I am bound to say, more about them than any other class of men does. I believe we are as well trusted as any other. We owe a duty to each at this crisis. We may quicken the sympathies of the rich. If the labouring classes and the employed hold themselves apart in class alienation, do not also the rich so ? We must boldly blame the rich for this ; for their carelessness of the poor, for forgetting their brotherhood in Christ with the lowliest and most worthless, for a luxurious life which might be used for the well-being of others, and the display of which is often fatal to the lower classes in its example of indulgence, and (as I have said) adds a bitterness by contrast to the poverty of the poor. We must urge from our pulpits the wickedness of non-residence on great estates, and remind the rich that whatever else may give "rights of property," of Christian tenure, performance of duty is the only warrant.

I feel myself, if the upper classes of this country—and in them I include the clergy—would but use that great reserve of noble qualities which lie hid, too often, under the wretched garb of the vanities of their class life—of justice, of good sense, of generosity, of kindness—use them with self-sacrificing study and perseverance in the conduct of the difficult social politics of the day, that they have it in their power, more than any other class of men, to knit together all classes in the nation, and to advance Christ's Kingdom of Peace and Goodwill. "Bear ye one another's burdens, and so fulfil the law of Christ."

And to the poor, what shall we say ? "Be content with your wages," and that is all ? No. Let us be eager rather to show sympathy with them ; let us listen to their side of the story, though we may not always agree with it. Let us show at least that we understand them ; let us acknowledge that there are evils in their social condition which are sad, grievous to be borne, and which need speedy remedying. Let us instruct them as to the causes of these, and the possibilities of cure. Let us frankly admit that in much society has wronged them ; but, too, explain to them that all poverty and degradation has not arisen from the greed, or the usurpation, or even the indifference of the rich ; that the perfecting of machinery taking the place of labour, the competition of new markets, the increase of population, yes, moreover (for we have no more right to flatter them than the rich), that strikes, and jealousies of labour itself, and the improvidence and self-indulgence of the poor—that all these have been elements in the circumstances we deplore. Let us tell them of the dignity of work in Christ's eyes, and of the worthlessness of wealth, of the real equality of all in God's sight. Let us warn them against the many plausible panaceas that are glibly recommended them, and bid them distrust Utopias of confiscation

where every one shall sit at ease under his neighbour's fig tree, and, wearing the soft garments he has never spun, feed on the corn and wine and oil he has never laboured to produce.

In this coming time of political excitement, one thing will be a sad spectacle for us professed Christians and churchmen. If the rich amongst us be seen struggling to protect their wealth, and the clergy to preserve their Church, and yet none of us to help the poor.

But yet, "how few of all the ills that men endure, there are that kings or Parliaments can cure." We must not think that our whole duty to the poor and the employed is to give a helping hand to any sound legislation which may ameliorate their condition. Alienation between classes cannot be really remedied by legislation, however communising. Nor can we sympathise, in the tenderest sense, collectively. Sympathy, like most holy feelings, has chiefly individual power. And so the Spirit of Christ teaches us another lesson—to *get in a personal way closer to those who belong to other classes than our own*. The magic contact of individuality is needed, with its subtle but effective influence. This is specially true as regards the relation of the rich to the poor. I have heard people offensively speak as if the poor had no individual characters to be touched. I think they have more individuality of character, are less under the dull stamp of uniformity than the rich—than, for instance, people we meet in ordinary society, where, as Emerson says, "Everybody reminds us of somebody else." The poor may seem to lack individuality, only because we do not get close enough to them, and step out of our own notions of life to watch and understand them, and do not try to habituate ourselves to their outlook of life and notions of things. To do this requires patience, time, self-restraint; and it is no doubt at first tedious, though ultimately full of interest. It is reflectively enlightening, too, for we have to drop conventionalities of thought and mental attitudes concerning things, and by this process we arrive at better knowledge of our own true individuality and nature. The effort at any rate is necessary to any real sympathy between rich and poor, as neglect to make it has been at the bottom of much wasted enterprise, both of benevolent and religious kinds. The only way to influence and to assimilate with others is to like them. Think of people of our own rank of life—whom do we like best? whom do we most influence? Those the individuality of whose character has been best made known to us, and ours to them. It is not otherwise with the poor. We must understand them, we must like them, and try to be liked by them, and then insensibly we become in some measure alike.

When once the excellence of this Christian spirit of seeking the poor is realised, the pernicious almsgiving which insults their poverty, and separates, rather than welds classes, will be pushed aside as noxious and degrading. The rich who approach them will find they have, like the apostles of old, nobler gifts to distribute than "silver and gold." The encouragement of our friendly counsel in secular matters which concern them; the enlightenment of our wider knowledge on many subjects about which they are ignorant, and of our more disciplined reasoning about points which may perplex them; our very companionship, lifting them out of the terrible monotony of the drudgery of their daily life; and, when the time comes (not to be hurriedly anticipated) for a modest

utterance of them. the avowal of our views of moral obligations, and of our hopes in Christ and God ; yes, too, the manifestation of our sense of what we have gained from them in lessons from their example of patience and forbearance, and of simple, loving, unconscious performance of little acts of kindness ; the acknowledgment of our need of their sympathy in return for ours—these are more valuable gifts to the poor than shillings and half-crowns, teas and tickets, and they leave—which material gifts without them can never do—both givers and receivers self-respecting.

In noble Christian work of the kind which I have described there are many engaged. When I think of the few so engaged twenty-three years ago, when I first had a living in the East end of London, the increase seems wonderful. The Spirit of Christ has inspired in the hearts of our generation a width and depth of self-sacrificing love our fathers knew not. It has been a new revelation of "the bearing of Christianity" to meet the new and complex condition of society in which that cruel charioteer, civilisation, carrying many gifts and blessings to the strong and pushing, crushes into misery the laggard and feeble under its onward wheels. There are hundreds—I speak of London—there are thousands of men and women to whom the thought of the poor, how to help the poor, how to bridge class differences, how to increase the material comforts and the moral and intellectual improvement of the masses, is not the interest only, but the passion of their lives. There are those excellent institutions, Oxford House and Toynbee Hall, which are gathering into them some of the most promising young men from the Universities, who live among the classes they seek to serve—institutions whose only danger is that they may give too professional a tone to philanthropy—and of all professionalisms, professionalism of philanthropy is the worst. There are the many workers connected with the Church and with other denominations who mar sometimes their benevolent efforts by ear-marking them too zealously with their religious views, but whose work is persistent and amongst the lowest and poorest classes. There are the members of the Charity Organisation, who, if sometimes bewildered by their many counsels of perfection in regard to what are the methods of charitable distribution, and sometimes disciplining philanthropy to death by their rules and principles ; yet, by the impulse they have given to the duty of thoughtfulness in charity, and by their education of the rich as to the responsibility of how to give, rather than what—and by helping the poor *out* of their poverty, rather than merely relieving them in it, are doing work of vast and growing usefulness. And then there are many, perhaps as large a class as any other, who in their own way, by such varying methods as suit their own characters and dispositions, not a few of these being of the middle rather than the higher classes, are doing good work, simply, honestly, and unrecognisedly.

The bulk of such workers of all these classes undertake their work avowedly as servants of the Saviour, as men and women who seek the guidance of His Spirit. Some, and I fear an increasing number, do not work with the same profession. What ought the attitude of the Church to be as regards these ? I have known, I know, many of such. Some are the very bravest, the kindest, the most self sacrificing, the gentlest, the humblest, purest-minded, and purest-motived of men. In

a sense they are the most Christ-like. They have the Spirit of Christ, are living the life of Christ, more than many professing Christians. They have found the intellectual and theological side of Christianity hard to accept: perhaps they have striven and prayed to believe in it; and then, because they could not, they have thrown themselves on man; they have said, "If our eyes are too dim to see God, we may even yet serve man." They have, some of them—I speak what I do know—given up the world as much as any most ascetic saints; they have sacrificed worldly position, its pleasures, prides, for the sake of the poor and the abandoned. Ill will it be if the Church rejects their aid in the difficulties of the time, for they are workers for Christ, though they know it not. "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." Ah, that the Church could raise others of her own children to the sacred work these men, unrecognised by her, are engaged in. The rich, whose sumptuous indulgences shame the dignity of human nature, who care not for the poor, but openly neglect plainest duties to them; the idle, who follow each fantastic desire or capricious whim, and to whom service for others—certainly to those beneath them—would seem a mistaken waste of effort almost degrading. The cultured, who have so cultured themselves that they have the keenest sympathy for all nature but human nature, and are without interest in any one outside a narrow circle of congenial acquaintance, and who show a hard indifference to the poor, the rough, and untutored, not yielded to as a temptation, but arrived at as a theory, and adopted as a habit of life. Yet these worship in the Church's sanctuaries, and profess her creeds, and give offerings into her treasury, and she acknowledges them as her children.

"But Thou, O God,
Aid all this foolish people; let them take
Example, pattern: lead them to Thy light."

G. A. SPOTTISWOODE, Esq.

"THE Bearing of Christianity on the Mutual Relations of Rich and Poor—Employers and Employed," I take to mean the modifications in those relations during the last eighteen centuries which may be fairly attributed to its influence. To which I think may be added also the further developments which may be expected in the future in those relations, if the Spirit of Christ should hereafter more deeply impress the hearts of men, and more completely mould their actions. It is a large subject—one fit rather to fill a treatise than a paper like the present one. Yet, even within such limits, something may perhaps be said which shall stimulate thought as to what the leaven of the Faith has already accomplished, or may yet accomplish in this large department of human life.

To obtain any fair estimate of the value of the work of Christianity herein, we must first of all realise what these "mutual relations" were in the age in which Christianity was born into the world.

Within the wide range of the Roman Empire, which in the first centuries of our era may be not incorrectly called the World, these

relations were very simple: on the one side, practically unlimited power, including that of life and death; and, on the other side, slavery.

In Palestine itself slavery was a recognised institution. When the infant Church crossed the borders of the Holy Land, at Antioch and throughout Asia Minor, the same system confronted her. And when she passed over into Europe, at Athens and Corinth and Rome, crowds of slaves must have often listened to the burning words of St. Paul and his fellow-labourers in the Gospel.

In Palestine, slavery—at any rate of a Hebrew to a Hebrew—may be said to have originated in debt: a debtor unable to pay became the slave of his creditor. But his slavery was strictly limited: it could be terminated on payment of the debt; and slaves had opportunities of acquiring property, and thus purchasing their own freedom. It would seem that no more than six years of slavery could be exacted for any debt; and that, at the year of Jubilee, all slaves of Hebrew origin were released without exception. Non-Hebrew slaves may possibly not have been treated with equal indulgence and trust; but even in their case the kindly spirit of Jewish law on this subject must have greatly alleviated their condition, and rendered it more endurable than it was in other countries.

I cannot omit pointing out, in passing, that, while slavery of foreigners, arising either directly or indirectly from capture in war, and of Hebrews, arising from debt or poverty, was allowed, an effective blow was dealt by the Jewish law against the slave *trade*. "He that stealeth a man and selleth him, or if he be found in his hand, shall surely be put to death" (Exod. xxi. 16). "If any man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, then that thief shall die; and thou shalt put evil away from among you" (Deut. xxiv. 6). In making these provisions, which may seem to be applicable only to Hebrews, the Jewish Church took the sound way of trying to reform herself before she made an experiment on others.

The Greeks jealously guarded their own freedom, and among them slaves were chiefly of foreign extraction, originally captives taken in war, though debtors, even if Greeks, fell by a natural process into slavery to their creditor. In large slave households the majority of slaves were employed as artisans, working either directly for their master, or on their own account, paying a daily sum for this permission, perhaps somewhat in the way in which Russian serfs used to be employed.

Historians consider that Roman slavery was at its worst in the first century. In the earlier days of the Republic, the head of the family was absolute master of his slaves; but the smallness of their number, the simplicity of agricultural life, the necessary sharing of labour and food, must have rendered any great barbarity at least uncommon.

In time, however, the victories of Rome, especially in the East, had introduced into the city innumerable slaves and the wildest luxury. The despotic power of the master over his slave survived, while both the simple habits and the religious faith, which in a former age had softened the slave's lot, had both disappeared.

The terrible story told by Tacitus of the execution of the four hundred slaves of Pedanius Secundus, after he had been murdered by one of them, throws a sudden flash of lurid light on the "mutual

relations" of master and slave in the first century, all the more shocking from the cold-blooded way in which the historian tells his tale. It was the old rule, he says, that in such cases the whole "family" of slaves who lived under the same roof should be executed. In the debate in the Senate, C. Cassius says:—"The disposition of slaves was suspected by our forefathers, even when they were born on their own estates, or even in their own houses, and received every care from their masters. But now," he continues, "that we have nations in our households with outlandish, if any, religion, you will never control such a fermenting mass except by fear." A few senators feebly pitied the number or age or sex of the victims, and the certain innocence of the greater part of them, but the slaves were condemned to death. There was a riot indeed, but Nero lined the streets with soldiers, and the execution was carried out. It was "*mos antiquus*"—that is all; and the historian goes on to his next subject.

It was not very long after the four hundred unhappy slaves of Pedanius were being marched to death through the soldier-lined streets of Rome that somewhere in the same city, either in the Jews' quarter, or in what is now the Via Lata, all unknown to the great world, two men met in a hired lodging: one a prisoner, the other a slave who had robbed and run away from his master. Onesimus, who had fled from Colossæ to escape from the unbearable kindness of the master he had wronged, has found in Rome the teacher he remembered to have seen at his master's distant home. He has confessed his guilt, and has risen up, now "no longer a bondservant, but above a bondservant, a brother beloved."

I venture to think—and it is no very hazardous venture—that in four words of Christ, and in the Epistle to Philemon (the Law and the Prophets, as it were, of this subject), is contained the germ of all the influence of Christianity on the mutual relations of rich and poor, employers and employed, from that day to the end of time. The law is contained in four words: "All ye are brethren." All are brothers—some elder and some younger; some to guide, some to follow; but none to be the property of another. Stoics had, indeed, made fine talk about all men being equal, and virtue alone making the difference between the freeman and the slave; but when we see Cato, the Stoic of Stoics, calmly making money out of the human instincts of his slaves, and deliberately selling them—as many a man would now hesitate to sell even a horse—when they grew old and useless, we see the practical value of all this academical philosophy.

And when the Divine Word acts through Paul and enfranchises Onesimus—not, indeed, from his bodily slavery, but from his spiritual servitude—when it makes him the equal of his master in the sight of God, then, indeed, the slave knows that a new light has risen upon him and his fellows, and that the freedom of the Gospel is more than he could ever have thought or dreamt of.

What are the principles of St. Paul in dealing with Onesimus? He does not encourage him to keep out of his master's way; nor does he proclaim him *ipso facto* emancipated; nor does he say that Onesimus did not still owe Philemon all that he had stolen from him. All rights are respected, all debts paid; yet Paul is no loser and Onesimus is free.

You may say this is all fine writing, yet it will bear putting into common language; and, when so put, the difference between St. Paul's

method of righting wrongs and that of some modern professors of the art becomes apparent.

The principle I take to be this, and it is one which reaches beyond slavery to all mutual relations: You must respect everybody's rights, even when you don't like them; and if any one's private rights seem to you to be a public wrong, you must right the matter by putting your hand into your own pocket, and not into other people's.

The world into which the Church was born was a society built on the basis of slavery. A society without slaves never entered into the ideas of ancient philosophers or legislators; nor, we may say, could such states as they were acquainted with ever have existed except upon such a basis. The problem before the Church was how to destroy this mighty fabric of evil. She was a very small body then, and, to all human appearance, very weak; but strong in faith in her talisman, "All ye are brethren," she steadily set to work to loosen bit by bit the stones of this edifice, and gradually to crumble it into dust. For there was and is this fundamental difference between Pagan and Christian ideas of mutual relations in a commonwealth, that the latter knows no "residuum." In this she contradicts some modern politicians. In her fellowship the slave is as good as the prince; nay, the outcast and the poor are her chief care. It has sometimes been thought that they have been almost too exclusively her care.

The first aspect in which Christianity presented itself to the world was as a Brotherhood in Christ. Recognising that all men were immortal beings, destined hereafter to an unimaginable development of happiness or woe, bound together by the tie of a common redemption, Christians awoke to an hitherto unrealised sense of the sanctity of all human life and of all human relations. A heathen here and there may have thought it added a lustre to his virtue to be kind to the less fortunate, but heathendom was quite destitute of any feeling of real duty to them. Care for human life and human virtue in the humblest forms—in the slave, the gladiator, the savage, or the infant—was wholly foreign to the genius of paganism. It was produced by the Christian doctrine of the inestimable value of each immortal soul. It is the distinguishing and transcendent characteristic of every society into which the spirit of Christianity has passed.

The suppression of the gladiatorial games is an excellent specimen of the early methods of the Christian Church in dealing with social horrors now happily long extinct. Powerless, at first, to act on the social system, it could do no more than keep itself clear from such wickedness. No professional gladiator could be admitted to baptism till he had pledged himself to abandon his calling; and every Christian who attended the games of the arena was excluded from the communion of the faithful. Gradually, as the power of the Christians began to be felt, laws were enacted which at any rate restricted the area from which the victims of the arena could be supplied. But the gladiatorial games were finally abolished, in consequence of an act conceived and carried out in the true Christian spirit of self-sacrifice. It was at Rome, while the games under Honorius were at their height in honour of the temporary triumph over Alaric the Goth, that the monk Telemachus rushed into the midst of the Colosseum to part the combatants. He perished under a shower of stones flung by the angry spectators; but the games

were never celebrated again. . Thus the Church, by her own self-sacrifice, rid the earth of a great iniquity.

Such was the action of the Church in a society long addicted to such criminal pleasures : first, keeping herself pure ; then, as opportunity arose, abridging the iniquity wherever she could ; finally, by a heroic deed, shaming an evil world out of its baseness. But when New Rome, Christian Constantinople, arose, there was no Colosseum, no amphitheatre to be polluted with the blood of slaves slaughtered "to make a Roman holiday." Christianity alone, says Lecky, was able to tear this evil plant from the Roman soil.

It is scarcely possible for us at the present day to conceive the vastness of the revolution which Christianity silently prepared in the relations between rich and poor by her sublime ignoring of all accidental differences in rank and position. Side by side at the same altar knelt freedman and slave, each equally the freedman of their common Master, Christ. Slave birth, which disqualified for many worldly advantages was no disqualification in the Church, even for the priesthood ; and it was possible for an emancipated slave to see the great and wealthy, perhaps even his former master, kneeling at his feet for absolution or benediction. This admission of slaves to the brotherhood in Christ added indirectly another blessing to the world by giving a hitherto unknown moral dignity to the whole class. Many a pagan master must have felt he could sleep in safety because of the lessons taught to his slaves in the midnight meeting of the despised Christians. And besides this gradual and general raising of the character of the slave class, the Church was constantly on the watch to alleviate slavery where she could, by encouraging the manumission of hereditary slaves, and investing the act with a religious character. And by contributions from the wealthy, and by the sacrifice of her own possessions, she was constantly ransoming captives and restoring them to their homes. By deeds such as these, more than by direct legislation, was slavery toned down to serfdom, till in the fourteenth century it had disappeared from Europe.

I say by deeds such as these chiefly, because the Church has always been more successful in this kind of effort than in legislation. Critics are often fond of exposing the futility of the early attempts of the Church at repressing social evils by law-making ; and it is possible that with her conscience freshly enlightened by, and her heart set on, the perfect morality of the Christian, she may have attempted more than the world was then able to bear. At any rate, her efforts were animated by a keen sense of evil as evil (not as a lesser good), and by a burning sympathy with the poor and the weak.

It must be remembered, too, that in the early days of modern societies, when all legislation was stumbling in the dark, there was no school of political science such as we and all Europe have had for hundreds of years. The old legislation had been adapted for a state of slavery ; the new free nations who had destroyed the old world brought with them new relations, new wants, new rights and wrongs, which the Church had to deal with as best she could by the light that was in her. She felt that she was sent into the world as the guardian and keeper of words whereby the world might be saved ; she had within her the

germs of all knowledge and truth ; but as yet she lacked experience, and she had to learn experience by the things which she suffered. The truth is, I think, that every institution, as every man, has its own genius, its own method, and is at its best when working in this way or by this method. It is a trite remark that different people do the same work in most diverse ways. And so it is with the Church. Her way of working is by labour, by self-sacrifice, by self-abandonment, more than by direct legislation. And her place in that seems to me to be the being the salt of the earth, the purifying and sanctifying influence which aims at producing a moral atmosphere so keen that no evil laws or unjust relations can live in it, but inevitably die from inanition ; where justice shall be so even that there shall be no room for any man to defraud or to envy his brother.

In this connection let me recur for a minute to the question of slavery. We all know that, almost at the moment that it was expiring in Europe, it was, through circumstances which it would be out of place to discuss here, reviving in a new and more hateful form in America and the West Indies. How was it that the Church was so dead as to allow this monster to grow up again under her very eyes ? The fine gold had indeed become dim. The sacred enthusiasm of liberty could not live, I suppose, in the worldly air of the Church, and took refuge in the humble Society of Friends. It was from them the Church had to buy her oil to trim her extinguished lamp.

I do not mention this subject again merely to turn a period, but to remind ourselves that, of all the mutual relations of rich and poor, employer and employed, on which Christianity ought to have some bearing, this, her first love, claims a high place. For slavery, though it has been extirpated in North America, yet flourishes in the South ; it is largely practised among the Boers in Africa ; and, what concerns ourselves more nearly, will, if not closely watched, grow up again in our own colonies in the South Seas. It is too soon yet for Christianity to relax her efforts, either remedial or preventive, in this respect.

The Church, it seems to me, has in all ages been abundant in what I may call "remedial virtue," in redressing wrongs, in recalling wanderers, in raising the fallen ; but she has not been so conspicuous in "preventive virtue." She has been so much occupied, and so incessantly, with the former work (a work in which the world generally leaves her full liberty to work alone), that she has rather seemed on the whole to wait till evils have been done, and then to remedy them, than to go before and prevent their occurrence. I believe—I suppose we may here speak frankly what is really in our minds—that in many persons there has been a hesitation as to whether preventive work is really within the strict lines of the work of a Christian. To such I would venture to suggest that it is amply covered and sanctioned by their daily prayer, "Lead us not into temptation." It is the distinctive sphere of preventive work not to deliver men and women out of the fiery trial, but to prevent their being led into it. Another thing seems to me to have helped to make Christian people shrink from—or at least to be indifferent to—this sort of work is, that hitherto, as too often presented to us, it has lacked consecration. There has been too much of hard-mechanical, unlovely spirit among those who have taken to it, and it has not commended itself much, at any rate, to the more enthusiastic

Christian spirits. If I am right in thinking they have unwisely neglected this field of Christian work, let them infuse their own enthusiasm into it—let them supply what this work yet lacks. And, as we are engaged on the subject of “mutual relations,” let them consider that in no way can such relations be better created or mended. For surely a man will be not less, but rather more, drawn to the brother who has kept him from sinking than to him who has only drawn him out from the pit into which he had fallen.

St. Christopher, as I have heard, was a man who either would not or could not pray. So, as he was a big strong man, they set him to carry wayfarers over a dangerous ford. I suppose it is somewhat in the same way that when men (as sometimes happens nowadays) are so deafened by the noises of this world that they no longer hear the “still small voice” of the Holy Spirit within them, and they think He is not, then the Lord leads them to do something for the bodies of His people, in order that, doing His will at least partially, they may perchance come one day to know again of the doctrine too. It is of great importance, both for workers and those on whose behalf they work, to teach by word and work that all such organisations are in no way beyond and above Christianity, but are part of its very alphabet.

In a progressive community, such as we have been for many generations, I suppose there has always been a good deal of friction between different trades—as, for instance, agriculture and manufactures—or those of Manchester and Liverpool; or, again, between different classes, as masters and workmen. When such disputes are between intangible bodies such as trades, they must settle themselves. The Church can but recall both sides to the principles of justice and mutual consideration. Where disputes are between bodies of men, she can, in addition, mediate when called on. Where wrongs are between un-equals, as between masters and women and children whose necessities drive them to accept inordinate hours of labour for inadequate pay, the Church must, where she can, get the protection of the law for those whom she has always considered her chief care, the weak and unfortunate. The Factory Acts, as a whole, and a series of kindred laws, are instances which we may be thankful for, of the influence of Christian conscience in curbing the love of accumulating wealth. And here let us praise God for that noble Christian soul which He has just recalled to Himself. For it is to the almost sole initiative of the late Lord Shaftesbury that these glorious monuments of Christian love are due. After his labours of more than half a century may we not all devoutly say, “*Requiem eternam dona ei Domine, et lux perpetua luceat ei?*”

In our own day, when the power of association has become so strong, it has naturally happened that those most closely connected already in sympathy have drawn still more closely together, and have become proportionally separated from others. Thus the working classes, in manufacturing towns especially, have drawn together until they have almost forgotten that other rights and claims besides their own exist. On the other hand, deprived of the support of their own men, masters in many trades have been driven to form similar, but rival, confederations, until it has come, or is in course of coming, to pass that in too many a hive of men, the three essential factors, Capital, Knowledge, and

Skill, though necessarily yoked together, are yet pulling against one another instead of co-operating together.

In such a state of things the Church cannot, I think, with advantage, directly interfere: indeed, she is not asked to do so by either party. But she can do much by teaching a better way—by showing that human life is a life of relation of one to another; that as no man liveth to himself, and no man dieth to himself, so neither can any one class of men live or die to itself; that such relations do not humiliate but dignify human nature; that the higher man rises in all that is peculiar to man, the more intricate and the more indispensable become his relations with others. She can point out to the rich the barrenness of riches laid up for self only; and to all that the linking together, not of each class against each other class, but of that which gives and that which receives, is alike the teaching of the Gospel and of nature. To take an instance from nature, who would have thought a few years ago that the most lovely flowers we possess, if left to themselves in a barren isolation, would long ago have degenerated and died out; that they depended for their very existence not at all on themselves, but on the bees, which we thought had nothing whatever to do with them but to rob them of their honey?

The Church must fill all classes, not only with kindly feelings to one another, but with sound knowledge on their mutual relations, must make rich and poor feel that these relations are not her invention or her fancy, but part of the Eternal Order, and that no weapon formed against them will prosper. She must speak as the Body of Him who changeth not, with whom is no variableness, neither shadow of turning. The wise men of the earth are daily bringing her their stores of learning—knowledge of things which even our fathers knew nothing of. Surely all these should strengthen her teaching, ripen her experience, and commend her to her children.

But whatever fuller knowledge may be vouchsafed to her hereafter in any particular, the voice of Christianity will never be other than essentially the same: "Sirs, ye are brethren:" the same voice that Moses uttered thousands of years ago on the sands of Egypt: the same that the Prophet like unto Moses uttered while He lived among men. And this because she knows that present problems are, in fact, the old foes with new faces. Now, as then, one man smites his brother, or two men (call them Capital and Labour) strive together. The Church has learnt, by the experience of Moses, that it is of no use to slay the Egyptian; but she stands between the combatants with the healing message, "Sirs, ye are brethren."

The relations of rich and poor, employers and employed, may be expressed, algebraically as it were, by the words "Capital" and "Labour." If, then, Christianity finds Capital a hard task-master, she will in all lawful ways try to soften its rule, manumit its slaves, and make them, too, freemen—not now servants, but brothers beloved. She will endeavour to make capitalists feel that, while they are honestly in possession of the results of their own or their fathers' thrift, yet that this possession has been glorified and transfigured into a stewardship for God.

She will persuade Capital to open a door of hope to Labour, and to make it, too, in some measure and in some way, partaker of the benefit

enjoyed by itself. And she will point out to Labour the sure road to the same independence, namely, self-denial and thrift.

And if she ever see a vision of what may yet be, she will see in a number of men associated for labour a body fitly joined together by that which every joint supplies ; where each looks not on his own but on another's good ; where the fruits of labour are for all in due proportion ; where the wise and the experienced share their experience and wisdom with the less advanced ; where all share together the things which brighten this life ; and where this sharing is not confined to these things, but is continued on to united participation in the gifts of the Altar of God.

I have ventured to take rather a wide view of the subject on which I was asked to write, as I thought it probable that others would write, or speak, rather on subjects of daily occurrence—such, I mean, as meet one frequently in one's daily work ; and that, therefore, it would not be unprofitable to look at the subject from a somewhat different point of view.

It has been my object, from a slight sketch of the “mutual relations” at the birth of the Church, to indicate the course she took with regard to them, and what kind of benefits could reasonably be expected, now and in the future, from her action on the world ; what her peculiar mode of action was ; some instances of her successful action, and some departments where she seems hardly to have come up to her own standard. Then we found a whole field—that of preventive charity—as yet almost entirely unworked.

And this line of thought will lead, I trust, to the very hopeful and encouraging belief that the Gospel is not yet by any means exhausted ; that the powers of it which have as yet been exhibited have been but imperfectly developed ; that even now we can see tracts of life over which it has scarcely tried to exercise an influence ; that when the Church realises this, and much more that will be, as we doubt not, revealed to her, in due time we may hope that her influence for good on men's lives and affairs will grow more and more.

And among all the disquieting signs round us there is one incident which I think should fill all Christians with hope and thankfulness as to the influence of Christianity on the mutual relations, not only of rich and poor, but on the yet wider one of nation and nation. Who, even a few weeks ago, would have thought to see two European nations submitting their differences to the Patriarch of the West ? Yet it has come to pass that in the nineteenth century two countries have found in the representative of the religion of Jesus Christ the best friend of both, the surest refuge of justice and peace.

ADDRESSES.

The Rev. WILFRID RICHMOND, Glenalmond, Perthshire.

I WISH to deal with an aspect of economics apart from that which has been touched upon by the two papers to which we have listened this afternoon. While Mr. Spottiswoode has dwelt on the importance of preventive charity, I wish to dwell on

the importance of preventive justice. I wish to speak on economic life and conduct in general, and the relation between rich and poor, employers and employed, as we are all personally concerned with them. I think that in view of our own duty, and of the way to govern our own lives in this department of it, we have been to a great extent hampered by the existence of a very interesting and a somewhat imperious science—political economy; and I wish to point out somewhat in detail that the economic relations of men to one another, as they concern matters of wealth, are not merely the subject of this very important and, to many of us, difficult, abstract, and unknown science, but that they are also the subject of a very much more familiar thing—our own consciences. What we ordinarily understand by economic laws profess merely to set before us certain statements of facts as to the probable results of action, or of our taking any particular course. And then, secondly, it necessarily comes to pass that the general statements of fact as to the economic conduct of men one towards another enter a claim to become precepts, and to dictate to us as to the government of our action. That claim by the political economist is, to a certain extent, disallowed; but, however little it may be intended, it must inevitably happen that, if we are told that a particular consequence will follow on our taking a particular course, our action will be governed by the information that is given to us. We have been amply reminded of late that these economic laws are, as a matter of fact, only hypothetically true, and that they are not meant to be really applied in practice straight off. They assume all sorts of conditions which are not true of the ordinary world in which we live. They assume, for instance, perfectly free competition, which does not exist. They assume—to take a very important instance—the equal and complete mobility of labour and capital from place to place, and from occupation to occupation; but leaving that limitation aside, it is true of those laws broadly that they state facts of human nature and action, and those facts are facts which human nature and human will can alter and control. They are not the statements of laws which, as it were, are set over us, and which we must obey, and with which we have no further concern than first to discover them, and then to obey them. The business of Christianity with relation to the facts of human conduct is not merely to discover how men, as a matter of fact, do act, but it is to make the facts of human conduct—to convert human conduct to the condition which the Christian idea sets before us. But, above all, it is important to lay down and to see clearly that the laws of political economy are by no means what people are sometimes inclined to view them as, laws of divine government. Except as the laws by which God governs men, in spite of themselves, and makes the conduct of men, even when they are not governed by Christian principles, to turn to the good of their fellow men, they are not laws of divine government. It is with economical laws, in the sense in which they are laws of divine government, that I want now to deal. It is with these laws that Christianity has primarily to do, and the main point on which I wish to dwell is the very simple one that the laws of divine government of human action in economic matters are precisely the same as the laws of divine government of human conduct in all other matters. They are the laws of right and wrong, and the organ and agent of these laws is the individual conscience, in which natural law is more and more written progressively generation after generation. The historians of political economy tell us that in mediæval times law, whether local or national, was the organ of this control of the laws of right and wrong over economic conduct. We rejoice, for economic reasons, in the removal of external control, but do we sufficiently remember that the individual conscience has now got to take the place of this control of the moral law formerly exercised through actual external law? Conscience, educated by Christian opinion, guided by prayer, and enforced by forces of grace, has got to be the power which guides the conduct of men in their economic relations to one another

in accordance with the will of God. That was the aim and endeavour, however mistaken it may have been, of the mediæval legislation. We have swept it away; yet we may be, in some measure, returning to it. Have we put into its place its true substitute, the controlling forces of the Christian conscience guided by the Spirit of God? Is conscience a governing and controlling force in these matters? Does it know how to exercise its control? Is it taught? We are a business nation apart from that, even if we were not a specially commercial nation. The individual members of any nation have a great part of their lives filled necessarily with actions which fall within the sphere of economic science, and what does that mean, except that economic duties, fulfilled or neglected, fill a great part of the moral life of every individual? Are these economic duties recognised as such with us? Is it not true to say of a very large mass of our community that the control of conscience is an occasional check, rather than a pervading influence or guiding principle? Is it not true to say of a very large number of Christians and church-going people that Christianity perhaps begins to have some effect upon the questions of money, when they come to think how to spend it, but that it has very little to do with the question of how they made it? And the clear recognition of this sphere of duty, and of the fact that it is, to a great extent, a neglected sphere of duty, is important now for a great many reasons. The old political economical laws are being questioned because of the solvent influence of historical inquiry upon them, because of the practical discontent which rebelled against them, and by that cause are opening men's minds and putting men into the attitude in which they are willing to be taught, and in which, if the moral teaching, the inspiration of the Christian conscience in the sphere of duty, is given, it will be received. Again, legislative action is being invoked merely to deal with economic questions; but if there is one principle which we have had forced upon us, in the last year or two, more than another, it is that legislative action in matters of this kind is useless, unless the conscience of the community is at work in the same spirit which dictates the legislation. Law is operative only so far as it reflects the general conscience. As a matter of fact, is it not true to say that a vast field of economic action lies practically outside the range of conduct? There are two instances of this on which I would say a word. Take the question of investments. What proportion of persons dream of considering themselves morally responsible for the work which their money is doing? They get interest for it. Do they deserve it? Do they know what work they are doing? What are they being paid for? Do they take the trouble to find that out? Again, take the practice of buying the cheapest goods that you can—a thing which everybody does. Do you think at what price you get them? Do you think whether the people who have produced them have really had their fair due for the labour which has produced the goods? In both of these instances it is not a fact that, if any one in this room were to try to find out what I have spoken of, he would find it an exceedingly difficult thing to do so, because there is no general recognition of the obligation. There is a great gap in what I may call the public conscience on this question. We have got to think that somehow or other all these questions regulate themselves, and we have a vague idea that in leaving them to regulate themselves we leave them to God, whereas, as a matter of fact, we leave them to the forces of evil. The main point which I wish to press, then, is that Christianity is bound to be a teacher of economic duties. Of course, the question then comes—Where is this body of teaching to come from? This question appeals almost more than anything else to the Christian intelligence as one which requires to be dealt with. I think it is a question which appeals to those who have the power to deal with it, to set before us a treatment of the subject which shall put us all more in a position to fulfil, in some measure, our own practical duties in the matter. And then, beyond that, every one of us can

contribute to the formation of opinion on this subject by trying to understand the actual conditions of the life of the people among whom we live, and by trying to look in a Christian spirit on those great underlying questions of political economy of which everybody can get, if he chooses, a Christian idea. I mean questions such as those which Mr. Spottiswoode touched—questions of the real nature of wealth, and the moral operation of the whole system of the division of labour and the way in which it is the best system of mutual help, laying upon every member of the community the obligation of mutual self-sacrifice, and in this spirit trying to do our best to point on to a happier life, and thus try to give their heavenward aspirations root in a real attempt to establish the kingdom of God upon earth.

A. FROUD, Esq.

MR. Spottiswoode has, no doubt, done wisely in directing our attention in the early part of his paper to the treatment of the slave in ancient Rome, because in this way we realise fully how vast has been the effect of Christianity in improving the position of the employed, and we are also led on to see that the more the teachings of Christianity are acted up to, the better will become the relationship between employers and employed. In dealing with this subject I should like to dwell upon the numberless instances we find of a pleasant relationship existing between masters and servants. Indeed many of the happiest instances of our lives grow out of this relationship. I say it would be pleasant to treat the subject from this point of view; but perhaps it would be more profitable, now that we have heard Mr. Spottiswoode and Mr. Richmond, if we consider for a while where faults in either class are sometimes to be found, and what either one can do to better the position of the other. Might I mention, first, a class of the employed whose condition does not appear to be in many respects satisfactory? I allude to the domestic servant, and especially to the servant of the lower middle-class family—the maid of all work. It is found that many girls leaving our public elementary schools would rather do anything than turn to what seems to be their natural employment and go to service. Now, I know that this is, in its every aspect, a difficult subject to deal with, but so far as my experience guides me, the dislike to this service arises chiefly from the servant being often kept so closely confined to the house, and deprived of anything like social enjoyment. The "Sunday out" once a fortnight—that is, two or three hours' leave of absence in the afternoon of that day—is but a small measure of liberty to one who is just at that age when the desire for liberty and recreation is the strongest. I cannot but think that a little consideration on the part of the employer might work a considerable improvement, and that it is just one of those cases where—

"Evil is wrought by want of thought
As much as by want of heart."

It must be most desirable that the home should be made the one happy, comfortable place for every woman. And it can scarcely convey such an idea to the mind of the servant when in her case it is associated chiefly with drudgery and close confinement. This subject, I believe, has a more direct bearing upon a matter which I can here only hint at than might generally be supposed. But let me point to another instance in which the position of the employed might be much improved. I do not here refer to the prevailing rate of wages, because the abundant supply of food in the country, and its consequent cheapness, has, with some few exceptions, conferred great benefits

upon the working classes. I would not say that all receive wages enough. I only say that in this respect a marked, indirect improvement can be observed. What I would refer to is, the long hours which many people, and young people especially, are compelled to work. Those whom I have in my mind are shopkeepers' assistants, tramcar and 'bus men, and railway servants. It is a sad state of things that there are still very many who have to be absent from their homes at work fourteen, fifteen, or even sometimes sixteen hours a day. I need not point out that such labour must tend in many cases to impair the health and deprive the mind of vigour and elasticity. And especially is it a hardship, nay, I think it might be said to be positive cruelty, when, as in one case I know, the tramway servants are some of them boys who have just left school. But to return for a short time to the other side of the subject. The employed would often make the position of employers more comfortable if they would resolutely set their faces against the practice—for I am afraid it has become a practice—of receiving bribes. I know there are many classes of servants who are not subjected to this temptation, such as the farm labourer on a farm, or the mechanic in a workshop. I know, too, that the temptation is very often resisted, and it is no doubt a fact that such money is frequently given without any bad motive whatever, and innocently received; but at the same time there is no doubt that, generally speaking, it is a corrupt and corrupting system. I believe the failure of many a trading or manufacturing concern could be traced, if the real facts were revealed, to this pernicious practice. I hope these remarks are made in a kindly and sympathetic spirit, because no one could be more impressed than I am with the contemplation of the vast amount of good, sound, honest work and trade that is done in this country. I know that upon the prosperity of our trade depends the prosperity of millions of people. I look upon English trade as a great civilising agency in the world. These thoughts make me careful in suggesting interference with the natural course of trade or the conditions of employment; but at the same time if the question is asked, Would you recommend any further interference by legislation with the conditions of employment? To that I should say Yes. The Factory Acts have been, on the whole, productive of so much good, that I should advocate our trying their extension to some other classes of employment where the working hours are still so long. The clergy in my own district are often found taking the lead in those public movements, whose object is to benefit the condition of the mass of the working classes, such as the formation of free libraries and recreation grounds, public parks, and public baths. Perhaps it might be well for the clergyman to join with this an increased attention to the improvement of the general relationship between employers and employed. As to the question of the interference of the Church in such matters, I hesitate to express an opinion. It might be that sometimes the clergyman can interfere with profit in individual cases of gross wrong; but perhaps on the whole it might be better for him to confine his attention to the inculcating of that spirit of Christian forbearance and kindness which should animate both classes.

DISCUSSION.

The Rev. HECTOR MCNEILE, Vicar of Belvedere, Kent.

IN so large a subject as this the wisest plan is surely for each one to speak to some particular point. I propose confining myself to one particular point, of which, perhaps, I know more than most clergymen, having been myself an employer of labour, and having mixed with working men on a footing of equality. The relation now

existing between employers and employed is eminently unsatisfactory. The working man is for the most part endeavouring to get money. That would be well enough if done honestly ; but he is endeavouring, also, I am sorry to say, to impoverish his richer neighbour, and the consequence is that with the success which attends him in this effort, bankruptcy courts are full, and the factories are many of them working half-time or entirely closed. It seems to me that this is an open sore upon our national life, and we should regard it with something akin to hopelessness, were it not that we are confident that those words which were spoken to the Israelites of old at Marah, "I am the Lord that healeth thee," were not spoken for them only, but for us also, so many as believe that Jesus Christ is the same yesterday, to-day, and for ever. Some years ago, when a movement was at its height to diminish the hours of labour, in the factories of London and its neighbourhood, I attended a meeting of working men at the Cannon-street Hotel. The chairman, a blacksmith, announced at intervals that he had good news for the meeting, and the good news in every case was that some firm had given in its adhesion to the movement, and yielded to the pressure to shorten the hours of labour. It did not occur to any of these working men that if the hours of labour were shortened from ten to nine the gross output of each firm would be diminished by 10 per cent., and that therefore the amount of money available for wages would also be diminished in at least the same proportion. No, the working man wanted nine hours instead of ten for labour, but he wanted his wages undiminished, and he wanted moreover to get his food and his clothing and his rent at unraised prices. The thing was an impossibility, but it was of no use to tell the working man that it was an impossibility. He had not learnt that fact, and I am afraid that, with all the distress that has come upon him in the last twenty years, he has not learnt it yet. There is one thing that can enable him to arrive at the result without going through the difficult and, perhaps, impossible process of studying political economy, and that one way is the Gospel of the love of God finding a place in his heart. This will make a great change between the relations which exist between him and his employer. Going to church will not make the change ; musical services will not make the change ; but the love of God in his heart will overflow into love to his neighbour, and his employer is his neighbour—his brother in Christ Jesus. And so the grand result of Christianity in this respect is that it gives the working man all that political economy could give him, and it gives him much more, for it not only puts him in the position that study would, but it gives the result of that study a place and a force in his heart which nothing else could give it. And in another way Christianity will take the place of political economy, and do the same work and far more. Take an instance which came to my knowledge personally. A working man in a firm at Bristol, now closed, stated that one of the main reasons for the closing of the works was that the men dealt unfairly with their employers. They would go off in the morning for a turn of half an hour or so with the newspaper and the beer-jug. When the man was asked, "Did you ever do that yourself?" he said, "scores." I am not sure his word wasn't "hundreds of times." Now *per contra*. A working man that I knew at Beverley was being paid by piece-work, the payment for each job being reckoned by the amount of time that it was calculated the job must take. An alteration was made in the machinery of an adjacent part of the factory, and the wages of the men in that department were revised, but his were not. He found, however, that the change in the other department affected him indirectly, and he was able to turn out more work in the week than he had ever done before. He went to the manager and pointed this out, and applied for a reduction of wages, telling the manager that he felt that it was unfair in him to accept wages upon a higher scale than his employers were aware of or intended. If Christianity had free course in the hearts of working men, I venture to think that there would be more of them like my friend at Beverley, and that these Bristol works would never have been closed—at least not for the cause alleged. Christianity says to the working man, "Be honest," and it gives him a reason for being so. It says to him, "Deal with your employer as you would be dealt with," and though political economy says the same thing, it says it in a faint, distant whisper that never reaches the working man's heart, and never can reach it. And again, Christianity will affect for the better the relation of the employed to the employer, not only in respect of his diligence and his interest, but also in respect of his feelings. It is within my knowledge, and no doubt within the knowledge of many of my brethren at the present time, that there are working men who listen with some glee to those reports which have been going about lately of dynamite explosions. When there was talk about the Houses of Parliament being blown up by dynamite not long ago, there were working men who were delighted at it, and rejoiced to think that if the Houses of Parliament were blown up there would be a great deal more

work for their own class to do. ("No, no.") I am not quite sure what that "No" means. I know to a certainty that there were working men who rejoiced at it. I am sorry to say it, but I know it as a fact. Political economy might instruct these working men that the blowing up of the Houses of Parliament would bring some men work, while it would take it away from others. The taxpayers would have to pay more money for the re-building, and would have to economise in their home expenditure because they cannot *make* money, and working men all through the country would lose work that others in London might gain work. Carry the principle a little farther, and you might as well put half the working men in the country on the treadmill and levy taxes to pay them. That is the view of political economy, and it is in vain to expect the working man to grasp it. But it is not absurd to expect him to try to grasp the thought that Christianity would give him that love to his neighbour which would make him abhor any such wickedness as blowing up buildings in order to find work for himself and his mates. Our duty and our privilege is to influence men individually, and try to get hold of them—one of a family and two of a city, and so draw them upwards upon the wings of faith into the region of holy love, and make them feel that by God's grace they are to work for their employers as members of the same family in Christ. Our efforts will ameliorate and more than ameliorate the relation between employer and employed just so far as we can make men feel that we are all one in Jesus Christ.

The Rev. GEORGE C. STENNING, Vicar of Beaulieu, Southampton.

THERE is a person of whom we have heard very little in this Church Congress, and yet I think that he is a very important person, and that is the agricultural labourer. He is, I suppose, one of the dullest people in the world. I do not mean that he is dull in his intellect, but that his life is a dull one. The two things that we all want most to make our lives bright and happy are hope and love. It is all very well to go to an agricultural labourer and tell him, "Yes, you ought to hope, but your hope must be in the world to come." I do not see why the agricultural labourer is the only person in the land that is not to have any hope in this world, and I believe that if he knew what it was to hope for things in this world he would learn much better to hope for things in the world to come. The first thing that we have to do with the agricultural labourer is to try and give him hope. A few years ago it was found that the most successful way of farming was to have very large farms. What was the consequence? The small holdings of twenty or thirty acres were taken away, and they were thrown into large farms of 100 acres, 300 acres, and so on. The result was that the one ladder on which the agricultural labourer could hope to rise was taken away from him. When a boy has passed the fourth standard he goes out to work. He begins either with the horses or the sheep, or he does odd jobs and becomes an odd man on the farm, and there he is for life. There is no prospect of rising for him. I think that we must try to get the great people of the land to stop this massing of the small farms into large ones, and I think that we must get the great people of the land to undo some of the work which they have done, and to cut up these hundred-acre farms into twenty or thirty acre farms. I understand that in some parts people have already tried this, and they have been rather disappointed at the result. The agricultural labourer has not jumped at the offer that has been made to him. Well, if anybody knows the agricultural labourer well, he will know that he moves very slowly, and you will find that if you divide the large farms it will be a long time perhaps before the labourer will be persuaded to take a twenty or thirty acre farm. (A Voice: "Give him five.") Five is not enough. If you give a small farm you must give him a little more help too; and if the great people of the land would show their Christianity by not only letting these people have a farm, but out of love to God supplying them with capital, the work which would be done would be a very good one. I believe that the agricultural labourer is as honest a man as there is in the kingdom, and in process of time the agricultural labourer would improve the value of the farm immensely, and not only that, but he would pay back the money which the landlord had advanced. Well, give him that hope. Put back the ladder on which he can rise by little and little. It will take him some time before he does rise, but I do believe that he will do so. The next thing that the labourer wants is love. I do not know

whether it is so on all farms, but on some the farmers are kind to their labourers, and they take an interest in them. In my parish it is so particularly. They do a great many kind acts, but still in many cases they might show more love to their labourers. I think that there are certain things that they might do. For instance, they might make Sunday labour much more easy than it is. It is easily done by not having the same man to fulfil the same duties Sunday after Sunday. If they would make a change of that kind it would make it much better for their labourers. I am quite sure that any kindness they will show to their labourers will be paid fifty-fold. And then there is another person too, and that is the owner of the estate. The labourer gets to look upon him sometimes as some one very far off him. I do not say that it is so on all estates; but in some estates things are very much managed by middle-men or agents, and the consequence is that the owner is pushed right aside, and the cottagers' dealings are entirely with the middle-man, and that is, of course, not satisfactory. Now I think that if the great people of the land would get into closer intimacy with their labourers—if sometimes they would go and see them and talk to the people in the cottages there would be a great bond between them. I believe that it was said of the great Napoleon that a soldier had committed some capital offence and was to be executed, and the man begged for a hearing by Napoleon, and Napoleon said, "If I saw the man I should let him off," meaning that his heart would go out towards that man. And I am quite sure that if employers and employed, rich and poor, were brought more together their hearts would go out to one another. Then what we have to do to help the agricultural labourers is first to give them hope and then to give them love. Teach them a high hope and the highest love, and put it always before them that the kingdom of God is love and that God does love them, and then teach them to love one another; and then teach their employers the love of God and to love those they employ, and to put up with a great deal they do not like, and try to raise them by increasing their hope and increasing their love.

The Rev. S. HOBSON, Vicar of Uppington, Shropshire.

I WAS very glad indeed to hear a reference made by Mr. Spottiswoode to the past history of labour and labouring people, because I think that most of us, perhaps, are under the temptation of taking too black a view of things at the present time. We have heard, within the last few months especially, of the terrible condition of the poor amongst us, but have you noticed that all the inquiries that have been made have come from those who are better educated and have had better opportunities, and who, if we are to class the world into these two distinct classes, rich and poor, belong to the rich? The darkest, worst, and most miserable time for the poor and the labouring man has been when he has been left, simply and solely, to help himself. If we turn our thoughts for a moment to the mad, hopeless struggles of the poor in the middle ages to make their condition better, struggles in which only now and then one of the upper classes tried to help them, and see the sad, fearful results, the mad momentary rebellion, and then the cruel stamping of it out in fire and blood, we shall see what a great blessing it is that Christianity has truly taught the rich and the educated, who are Christians at all, that at all events the poor and the uneducated and the ignorant have a claim upon them. I am afraid just now that in the midst of our very anxiety to do a great deal many people who are good Christians forget to do what is most important, because it is the task that they can do best. They forget part of the parable of the Good Samaritan—that it is the neighbour they can do good to first. I fear that now in the midst of all these efforts throughout society, that of which the last speaker has been telling you—the local intercourse between those who are comparatively rich and those who are poor, is in some cases almost dying out amongst us. Some one has spoken of the fact of the poor being alienated. I do not believe it; and I am speaking now, if not from wide experience, yet from close observation. I do not think that in any case the poor are alienated from men or women who have broad, sympathetic, human hearts, merely by any social difference. I have seen the rich and great, I have seen the middle classes—farmers and farmers' wives and farmers' daughters and others, who, by their kindness and gentleness and sympathy with the poor have at this time an enormous influence over them, and help to bind class to class. There is no greater mistake than to imagine that wide difference of social position, or even wide difference of training, is the thing which divides men.

The person who in all my life I have heard speak with the most of what is called aristocratic scorn of her fellow-creatures was a workhouse nurse who had once been a pauper. And if I had had to answer the question a few months ago who was the one man who was most thoroughly trusted and respected by the English workman, and by the class below the English workman, you know what my answer would have been. The same answer would have come from every mouth here—Lord Shaftesbury. We all knew this of him—that he was a thoroughly good Christian man, and the question before us now is Christianity and the rich and poor. He was an example to all of us that it is not so much outward circumstances or outward training that divide man from man, but that it is the natural selfishness in our hearts, and the only thing that can join men together is that same love which filled the heart of Christ, and which made Him, though King of Kings and Lord of Lords, not out of place or out of sympathy with the work or associations of the carpenter's shop of Nazareth.

J. JOHNSTONE BOURNE, Esq.

THE impulse which induces me to join in this interesting discussion is a humble one—the desire to reduce to practical application a few of those abstract principles to which we have been listening. Personal thought, personal influence, personal example amongst those whom we wish to benefit, seem to me to be the bridges which we ought to use to bring together the sides of that yawning chasm of which we have heard. Let me give a simple illustration. Some little time ago my duties called me to Chester, and some one whom I had to see I found in great trouble. The inquiry was, “What is the cause of your distress?” and I found that the poor woman had a drunken husband, who was a shoemaker. My impression is that if I had attempted at once to go to him with tracts, or to tell him of some distant object of reverence, or of the principles which ought to regulate his life, my efforts to benefit him would have been in vain. But I looked down to my boot, and I discovered that it had lost a button. I first asked him to sew on the button, and then had some chat with him. I said to him something that was in my heart about the evils of intoxication, and how the temptation might be coped with. The next thing was to touch the man's better feelings, and I said to him, “Now you have done that, come and have a cup of tea and talk over what is interesting us both.” There happened to be going on just by a meeting of the Church of England Temperance Society, that noble effort of our Church to stem the tide of intemperance—an effort which it seems to me to be most important for us all to engage in and do something to support. The man listened attentively to all he heard, backed by the little brotherly sympathy that was shown. I shall never forget the grasp of the hand as we went out of the meeting, as he said, “I promise you that I will go to-morrow and take the pledge and lead a different life.” Thus to bring together the suffering and the needy, and those who can help them, seems to be building the bridge of which I have spoken—personal effort, personal influence, and personal example. Oh, friends, if we all of us go from this hall with a determination to begin such building to-morrow, and to feel “I have a personal duty to my poorer brethren,” and if then we raise the prayer of the Apostle Paul, “Lord, what wilt Thou have me to do?” we shall find openings for usefulness and openings for work in such contact; and then will be realised the truth of the poet's lines:—

“Art thou stricken in Life's battle?
Many wounded round thee moan;
Lavish on their wounds thy balsams,
And the balm shall heal thine own.”

And then too, perhaps, some of us will be able to go a step farther, and looking at the Lord of Life above and at His representatives below and our duty towards them, to say—

“Thy face with reverence and with love,
In these Thy poor I see.
Oh, rather let me beg my bread
Than hold it back from Thee.”

The Rev. A. W. MILROY, Preacher at the Rolls Chapel, and
Rector of Newnham, Hants.

THE position of this subject as last in the Congress programme does not by any means represent the place it holds in the minds of us all. On the contrary, it is uppermost in our minds as ministers of Christ, and it is now forced upon our attention by the great political movements of the day. I protest and I ask my brother clergy to protest against our being identified with the interests of the rich. We may claim to be pontiffs, that is pontifices, which, as Dean Stanley reminds us, means bridge-makers, the only bridge between the rich and the poor belonging to both alike and if possible to the poor rather than to the rich. If we clergy are not the defenders of the poor, who are we? We are the only "independent" ministers, and not any of the Nonconformists, as one of them when asked if he were the Independent minister of such and such a place, replied with grim humour, "No, sir, I am the dependent minister of an independent congregation." I rejoice that the greatest stress in the line of Church defence has been laid upon this point that the clergy are the poor man's friends. We hear of the promise of free education, and some ask, Why should not the children of the poor be fed for nothing as well? It is, I believe, a clergyman of the Church of England who has answered that question by providing penny dinners for poor children attending school. I wish especially to plead that in our preaching we should give a larger place to the claims of justice between man and man, and righteousness in commercial relations. I believe that the people long for some utterance from us on these questions. The Bible more than any other book enforces the claims of justice and righteousness, and the cause of the poor, but we are apt to be too much priests and to fulfil too little the work of the prophets of old. Are there not texts enough? Take the question of land. It is not an English but an American clergyman who recalls the forgotten text that the land is the absolute possession neither of the rich nor of the poor, but all are stewards, "for the land is Mine, for ye are strangers and sojourners with Me." Do we wish to touch upon the labour and wages question? Jeremiah gives the warning, "Woe unto him that useth his neighbour's service without wages and giveth him not for his work, that saith I will build me a wide house and large chambers, and it is ceiled with cedar and painted with vermilion." Dr. Furse has well said that "to show mercy on the poor by allowing them to minister to our luxuries is according to the new philosophy of wealth to be the counterfeit of Christian charity." I am glad to hear a protest made against the tyranny of political economy. It has, I fear, in many cases lulled the Christian conscience to sleep. To employ the simile used by a statesman lately, political economy is only the soothing syrup which puts the infant to rest, but does not cure the disease. I believe that the principle of market price has been the ruin of many a labourer, for it has often meant starvation. Again and again it comes up even where least expected. As a member of a School Board, I recently proposed to add to the salary of a schoolmistress upon which I knew she could barely live with comfort, but I was told that we must be ruled with the market price. I do not find the phrase "market price" in the Bible, though I do find something of the spirit of those who would make it the rule of all our dealings. The grumbling servants in the parable of the Labourers in the Vineyard clamoured for market prices, and wished to reduce the labourers who came in last to wages that meant starvation, but I read that they met with the severest denunciation from the lord of the vineyard. And may I make an appeal to our cathedrals to come and help us country clergy in this matter of preaching, as one of the subjects discussed has been the relation of the cathedral to the diocese? I lately met with a Liberationist tract in our village which asked what was the use of idle canons receiving a salary of £1,000 a year? They did not dare to ask such a question about bishops, for you, my lord, by coming in person to our parish as to almost every parish in your diocese, have made the labouring people feel that you are the hardest working man in the county. It is not enough that the villagers should go up to the cathedral and remember it as a magnificent pile of stone, but we want that the cathedral should come to the villagers in the form of living preachers speaking with the living voice to the humblest. If only the scholar's brain could thus be brought into touch with the poor man's heart, if our Church showed that she did not grudge to feed her humblest children with the finest of the wheat, and to pour, in the person of her canons, her treasures of wisdom and knowledge at the feet of the poorest labourer in order to commend the Gospel of Christ to him, then we need not fear the agricultural vote, for the people would be anxious to preserve and perpetuate an institution of which they had reaped the benefits in person, and of which

the blessings had been brought to their very doors. I read in to-day's *Times* of that great man who has to-day been laid in the grave, Lord Shaftesbury, the words that "it was of no avail to tell him that finally the particles beneath would struggle to the top. He looked on the waste meanwhile of human labour and human happiness and would not wait." We clergy ought not to wait in pressing the claims of righteousness. We may offend some possibly of the middlemen and lower middle classes. I care not if we do. The Reform Bill of 1832, as a statesman has told us, enfranchised the lower middle class, and it is they who fill the ranks of Dissent, and are the bitterest enemies of the Church. May we not hope that the Reform Bill of 1885 may readjust the balance of power by giving the working men their political rights, and that we may have the people on our side if the Church only shows that she makes their cause her own?

The Rev. E. R. CHRISTIE, Head Master of the West
Kent Grammar-School, Brockley.

THE question facing us to-day, which we can only avoid by retreating from the century, is this—How to make Christianity, which we believe to be a universal religion, applicable to the new needs of the age. It is a question for all the Churches. It is more especially the problem of that Church which claims in this country to be national and representative. We are asked to consider one of the gravest phases of the great social problem—namely, the relation between employers and employed. It is a province where much might be quoted against the capitalist to prove him guilty of selfishness, and where the toilers have shown elevated endurance. On the other hand, it is easy to point to employers who display a large clemency, and to working men who, not content to be the quellers of tyrants, are the fertilisers of fierce longing for an age of anarchy. What shall be the attitude of the Church, when her children are thus alienated each from each? First, we must beware of substituting big language for truth. We must not confound political speculation and economic practice. It is well that we should have our choice volumes of ideal commonwealths, that Plutarch should have left the epic *Life of Lycurgus*, and Bacon have bequeathed *The New Atlantis*, and More have dreamed of an unclouded *Utopia*. But it is preposterous to suppose that society is at our immediate disposal, independent of its past development, devoid of its inherent instincts, and capable easily of being regenerated by the mere modification of certain legislative rules. We may be able to call a new England into being "to redress the balance of the old," but it will only be by several generations of churchmen spending years of most earnest manhood in profound labour underground. The Church must cherish and practise "plain living and high thinking." What else can we do? We can learn a beautiful economy, that so we may have more to give. We can offer the poor more friendship and less patronage. And we can cultivate undivided love of our fellows, steadfast faith in humanity, strenuous search after justice, and cheerful acceptance, in all our labours, that the future may reap whatever reward may be. It may be said that practical doing is needed now more than passionate declamation. But I am not sure of this. This I am certain of, that the sphere of the economist is inferior to the province of the prophet. The English Church is rich in her prelates and priests, and her long brotherhood of saints; what she lacks, and what each generation should produce is a prophet. By a prophet I understand one who has journeyed back to the hidden wells, and having tasted of the secret waters, has returned with the power of erasing evil. We want a prophet to disentangle this complexity of capital and labour—nay, we want a school of sublime teachers, whose distinction will be neither correct thought, nor an eye for the exigencies of practical organisation, but simply depth, fervour for humanity, bringing with them the gift of touching ten thousand hearts by virtue and the things of the Spirit. Science will never save the world. It is as true to-day as 120 years back, when Rousseau wrote "People suppose they have described what the sciences do, when they have only described what the sciences ought to do!" If applied Christianity cannot save us, class distinctions will not diminish, but develop, vague agitation will change into vital action, and the blank practice of the present generation of Socialists grow into a more deadly business of ball and shell. We are watching the unfolding of a great historic drama dating from 1789.

We are now in the second act, and the dramatic dialogue is fierce and fast. Economic speculators make splendid guesses as to what will follow ; but the fifth and final act is known only to the angel of prophecy. But God is not asleep, and if the Church is faithful the Spirit of Christ will yet leaven life. The capitalist will then clasp hands with Justice and Mercy ; the workman will then know the worth of life and labour, and, having sustenance, will find the sunlight pleasant ; and then, once more, you may be proud of a regenerated country, for where there is now weakness there will then be strength ; where there is now lasciviousness there will then be labour ; and wilfulness will quail and grow quiet before the serene eyes of subordination. But this, you say, is Utopia ! And what would life be without its aspirations ? For it is only by believing in, cherishing, and climbing towards inimitable ideals, that an individual or a nation grows great.

The Rev. HENRY BRAMLEY, Vicar of Uffculme, Devon.

I HOPE that thirty years' work among the poor will excuse stammering lips when I speak on a subject that I have very dearly at heart. We heard just now of a murmuring in towns against the rich. I am sorry to say that it is not confined to the towns. I labour in a town partly manufacturing and partly agricultural. Nothing grieved me more than to find a statesman speaking the other day of rich men as those who "neither toil nor spin." I think that such utterances are to be deprecated. In the country we are suffering from what you are happily ignorant of, I hope, in towns—depression ; and I am sorry to think that when there is such a depression there should be an attempt to set class against class. Nobody sympathises more than myself with a statesman who would try to bridge over the gulf that yawns between rich and poor. I see no good in speaking against landlords as if they were the only ones to blame. There are good landlords. I would have those words of the *Times* describing Lord Shaftesbury as a landowner written with letters of gold, to show what landlords can be and are. If there are bad landlords, are there not also bad merchants ? I hear those who employ labour complaining that the labourers of the present day are not what labourers were in the past. I hear mistresses say that you cannot get servants like those of the old times. Why do not the labourers of the present day work like those of the old time ? Do they not see their sons and daughters going out into the world, and their sons employed as porters and on works, and gradually increasing their wages as they improve in the knowledge of their work, and rise to higher positions ? Do they not see their daughters going into service, and gradually getting higher and higher wages ? And these poor men stop at home and toil and spin, and have, as a statesman said, "little in prospect for their old age." With regard to the ladies, I cannot sympathise with them. They want to live in the present, and they want their servants to live in the past. They want to enjoy all the comforts and luxuries of the present age, and their servants are to go on toiling as they did in the age that has gone. Ladies want more finery, and more holiday and more dissipation and more lawn-tennis, but the servants are to toil on. Then as to the subject of non-residence. The Chancellor of the Exchequer says that he wants a new source of taxation. Why not tax the non-residents ? I do not say it because I am jealous of them. But I think that property has its duties as well as its rights. I wish that the rich would be more discriminating in their charity, as Mr. Walrond said, not deluge the poor with silver and gold, but say to them in the name of the Lord Jesus Christ, "Rise up and walk and lead purer lives," and help them to do it. I think that as clergy we could do a great deal more to raise the people and do them good. In the first place let us take care that in our Churches there is no difference between rich and poor. Why do we call our vestry meetings when poor people cannot attend ? Why do we not have them at hours when they can come and take an interest in the affairs of the Church, so that it shall be not in name but reality, their Church as well as ours ?

F. J. CANDY, Esq.

ONE great thing wanted is justice between employer and employed. Another great thing wanted is honesty—honesty in the workman, the manufacturer, the grocer, and the producer. Everything ought to have its true composition stated; and I think that the Church might set a good example in this respect. Let there be a Church Mill Company. Let the shares be taken by the clergymen and the laymen of the Church. Let the workers be daughters of shareholders or clergymen. Take one of the lovely secluded valleys in which there is still a beautiful mountain stream. Build there a mill, and a village, and a church. Let the workers go for three years. Let the novices of the first year be “juniors” the second year, and the third year be “seniors.” Let the novices and the seniors live together night and day, each novice being put with a senior. Let the workers be daughters of shareholders and clergymen. Let no others work in the mill. Let no others enter the mill while they are working. Then let the mill run night and day, and let them work by relays. Let half the seniors and their novices work in the morning; the other half of the seniors and their novices work in the evening, and the juniors in the night; and let the mill run night and day from Monday morning to Saturday morning. That is the way to get the work out of the machinery. Why should machinery stop in the night? On Saturday let men, engineers and others, come and clean and repair the machinery. Let the material wrought be pure silk.

The Rev. J. COWDEN COLE, Vicar of Upton, Somerset.

ONE of the “last words” that seem to me to want speaking on this subject is with reference to the “unemployed.” I believe that that is the most serious part of this question, as we who live in England at the present time are most likely in that state of society, in which we might have a most terrible evil come upon us, owing to the large population which there now is in the country, and from the fact that there might not be sufficient means of employment for all our people. The few minutes, however, allotted to me will not allow me to follow out this point further. I think, however, that all these questions of political and social economy ought to be taken up by the clergy, and I am glad, for my own part, to see that, at any rate by one of the bishops, they have been placed as a study on a level with a theological subject. I do think, that the more these questions of political economy are discussed by us with our people the better it will be for us as a Church, and we shall find that we shall obtain a larger hold over the great mass of the working people of this country, and we shall be able to discharge those duties which fall to us as a Church in this age—to guide the people in their political and social relations, even as in the past generation we have guided them in their more purely individual relationships. I firmly believe that we ourselves are standing between two opposing generations. We have the individual and his history in the past, and we have now that broad and wide field of society which comes with all its great claims upon our hearts; and whereas, perhaps, we shall feel the special points of doctrine of the past generation grow weary upon us in the light of the laws of society, we shall be able to place the foundations of religion upon such a basis that they will prove to be true and eternal, and able to meet the wants of the coming time.

The Rev. CHARLES R. LLOYD ENGSTRÖM, Rector of St. Mildred's, Bread Street, London, and Secretary of the Christian Evidence Society.

THERE have been some very eloquent speeches. In one of them the speaker said that we must be adroit in laying hold of the labourers, or at any rate of those who are to be the voters at the next election. I think that we shall be exceedingly adroit if we can get hold of them in a month. I also think I shall be very adroit if I can say anything worth hearing in five minutes. Underlying the question discussed this

afternoon is the great principle enunciated by Samuel Taylor Coleridge, that "Christianity is a Life." The way in which Christianity deals with these social questions is somewhat after the following fashion :—Suppose that we take, as an illustration, the way in which plant-life overcomes the resistance of inert matter. It does not do so by pitting its weight against that of the dead clods, though sometimes plant-life, when fully developed, becomes a factor even in regard to mere weight. Still the pacific way in which plant-life overcomes that which has not life in it, is by its principle of vital energy. And to apply this illustration. Christianity must deal with social problems, by using the force of its spiritual vitality. "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds." The effect will generally depend upon the quiet but resistless force of its unseen but Divine energy, which reduces into order the mass of seemingly insurmountable difficulties, and thus gradually solve the hardest problems. At the same time it is true that Christianity is often, and justifiably so, a recognised power in the world. A Joseph, a Daniel, even a Solomon in his early days, might rightly use his position as a prime minister or as a monarch for godly purposes ; though the case of the last-named shows the extreme danger of depending on this worldly influence. Another instance is the gradual deterioration of the originally noble position of the Bishops of Rome. With reference to the question of slavery, I think that perhaps Mr. Spottiswoode, who is, by the way, beloved and respected by his own employes, has not altogether considered the subject on both sides. He seemed to throw out the view that, in respect of slavery, which is a terrible blot on Greek and Roman civilization, Christianity had no cause to be ashamed of its record. That question was very much discussed in Hyde Park during the summer by the secularists, and by others on the Christian side, including myself. I have come to the conclusion that we have not got very much to boast of in respect of the external aspects of slave-holding, but that Christians may justifiably point to its inherent power of gradually severing this frightful evil. For where Christians attain a certain point, that position is a possession for ever. You may, indeed, compare the condition of the slaves in the times of the greatness of the Greeks and Romans, and you may find instances in the United States in Christian times quite as bad. And we must remember the sad fact that this latter slavery was not a tradition inherited by white men from those whom they found there on arriving from Europe, but that they actually imported slaves from Africa. That is an indelible disgrace upon those who thus polluted the Name of God. Still there has been a wonderful growth of a truly Christian spirit, and we have assured grounds of hope and belief that when it has permeated men's thoughts the accursed principle of slavery, and other principles cogent with it, will for ever lose their strength.

CONGRESS HALL,

FRIDAY EVENING, OCTOBER 9TH, 1885.

 The Right Rev. the PRESIDENT in the Chair.

CONVERSAZIONE AND FINAL MEETING.

A Social Entertainment, or *Conversations* (as is usual at the Church Congress), was given to the members by the Worshipful the Mayor and Mrs. Moody. The attendance was large, and, in the course of the evening, the Final Meeting was held.

LIEUTENANT-GENERAL SIR G. WILLIS, K.C.B.

MY LORD BISHOP, LADIES AND GENTLEMEN,—I have been requested to move the first resolution, "That the hearty thanks of the Congress be given to the Readers and Speakers for their valuable papers and addresses." My individual capacities have hitherto been in the way of deeds rather than words, but on this occasion I must say that I have no difficulty in speaking in terms of high praise of the valuable and interesting, and instructive papers and speeches we have heard in this hall during the week. Such speeches and gatherings cannot fail to do good to the cause of the Church. They bring men's minds to think on religious subjects, and to realise the value of the Church to the nation. I think there will be unanimity in voting this resolution of thanks to those who have so kindly devoted their time, and, in many cases, come long distances to attend this Congress.

The resolution was carried by acclamation.

The Rev. R. W. RANDALL, Vicar of All Saints, Clifton.

THE first thing that occurs to me to say is, that I think Church Congresses must beware of mistakes, and there are two mistakes you are making at the present moment. The first is that you have called upon me to return thanks for the Readers and Speakers. That is a great mistake. And the second mistake is that you have passed a vote of thanks to the Readers and Speakers. I have always felt that thanks are not due to the speakers; but to the hearers, and certainly if ever there were hearers more astonishingly patient, long-suffering, forbearing, and even most encouraging to the speakers, it has been the vast number of hearers that have been brought together at this Congress. There are many things that mark Church Congresses. Running my mind over previous Congresses, I think they may be described in a humorous way. The first, which was an attempt to provide sound food for the minds of churchmen, and which was held at Cambridge, might be appropriately called the "Cambridge sausage." It has been said of the second that the Oxford Congress, where various men met together to see the good that various minds coming together could produce, might have been called the "Oxford mixture." It has been said of the third, held in a great mercantile city, which brought together so many good people that it might be called "Manchester goods." It has been said of another, which was held at Bath, where the good Bishop of Bath and Wells may remember there was some sharp firing, that it might very well be called the "warm Bath." It has been said, when we held the Congress at Stoke, that we were a collection of "Church Stokers;" and then again it has been said, very appropriately, that from the wonderful amity that prevailed amongst them, those who met at the Plymouth Congress could hardly have deserved a better name than that of the

"Plymouth Brethren." And what are we to say is to be the characteristic of the Portsmouth Congress? I hardly know that I can give it a better name than that of the "Portsmouth guns;" for it seems to me that in the great meeting here last night, the firing was very steady and very sure, and the management of the artillery most determined. The guns have been pointed, I hope they have been well laid, and I think when the time comes for the guns to be fired in every different parish in the country, the laymen will see that the guns do go off, and that the Church will be well defended. One word more about a more serious matter. A little amusement may well be used, because it often makes the serious things go a little deeper. I ask the churchmen assembled here to-night, whether we have not reason to be thankful for the one meeting of this morning, which touched on the deepest interests of man—the spiritual life. Then and then only was this great hall crowded. It seems to me that there is a strength and force in the power of religion, which, after all, is well able to meet the sad attacks of infidelity; and this morning's meeting will send us home strengthened in the thought of what we should do for the Church, and of what God has been pleased to do in His Church for us. After all, I suppose the speakers who have laboured hard will feel that the best thanks that can be given to them for the work which they have done will be that some real good should come from this Church Congress having been held in this town of Portsmouth.

MELVILLE PORTAL, Esq.

I AM asked to propose "That our warmest thanks be given to the Right Rev. the Lord Bishop of the Diocese for his able and fatherly conduct as President of this twenty-fifth Church Congress." I need hardly observe that this Congress has now been brought to a conclusion, and I am sure you, my lord, will be glad to rest from your labours. This Congress has unquestionably been a success, and I think that the success has been due, not only to the good rule of our President during its sittings, but also to the care and labour he bestowed on all the preliminary arrangements. I well remember the last Congress in this diocese, and I remember the anxiety with which it was surrounded. But how differently people look upon these gatherings now, and how certainly and quietly has the Church Congress taken its place in the recognised work of the Church of England. One reason of this is the great judgment, the great talent, the great patience with which our successive Congresses have been presided over by a series of eminent prelates of our Church. Your lordship has been surrounded by a noble band of speakers and workers, and we all know how great has been the eloquence and how touching the words of many of them; but not one amongst them has uttered words of greater blessing or of deeper feeling than those we have heard from our President. He told us the other night of the action of force and matter. We have had plenty of matter, and plenty of force, but it has been his fatherly action that put it in motion and directed it. I feel assured that there is no one here who will not heartily and cordially respond to this resolution.

The motion was agreed to *nem. con.*

The Right Rev. the PRESIDENT.

I FEEL deeply the kind words that Mr. Portal has spoken about me, and most deeply the very kind way in which you have received them. I feel very unworthy of this honour, because I am quite sure that my best efforts are but feeble, and that I could have done nothing unless I had been supported by those around me, and by the constant forbearance of the Congress. I confess that but for that forbearance, and for the remarkable instances of wisdom and sobriety that have been displayed by all, the Congress would not have been a success. I hope it has been a success. It seems to me that three such eloquent sermons have rarely been preached in a town on one day. As to the Congress itself, we have had most valuable help from the Secretaries of the Congress. It is not my business to move a vote of thanks to them, but I could have done nothing without the assistance and counsel of the Committee and Secretaries, and especially of the Rural Dean here. In every way I have been surrounded by fellow-helpers, and if credit is due to anyone, it is due to them and not to me. And, besides that, it is due to the good temper in the hearers. Whether this Congress has been one of the most brilliant I do not know, but in point of good temper and good

feeling it will take rank as one of the highest. Of course, we are not all of one mind—it would have been very dull if we were—but it was very difficult to know whether the speakers were of one side or the other, they all spoke so kindly. There have been two great gatherings in this hall. There was the gathering of working men, when the hall was full to overflowing. It really was a wonderful thing to see so great a meeting, where everyone showed such great intelligence, preserved such good order, and displayed such patience and wisdom. I was asked by a dockyard official whether the men did not behave as well as other people in higher classes of society, and I said they behaved quite as well and probably better. It is not often one can address 3,000 men in one building, and I never saw an assembly conducted with more order or more good sense and wisdom. Then, this morning there was the devotional meeting. If anything can equal the working men's meeting, it was the devotional meeting. The speeches were of very deep interest, and everyone seemed to listen not only with attention, but with deep sympathy and with deep devotional feeling. I, as President, have to thank everybody—my Secretaries and the Congress itself—for all that they have done to make the Congress a great success. Passing from that, I am asked to move this resolution:—"That this Congress heartily recognises the courteous reception it has received at the hands of the Worshipful the Mayor and Corporation of Portsmouth, and the inhabitants of the town and neighbourhood." This is a large resolution, but I am sure you will accept it heartily. For my own part, I must thank the Mayor for the way he has co-operated with us. At the first he came to us at the Chapter House at Winchester, and spoke words of sympathy, and encouragement, and kindness, and when I say that he belongs to a body of Nonconformists you will see that we owe him still more gratitude for his kindness and his large-heartedness. From the very beginning he gave us his counsel and sympathy, and received us with warm courtesy, while now he has finished up this Congress with this kind and hospitable entertainment. I can only say we all thank the Mayor and Corporation for the kind reception they have given us; and I ask you, also, to tender our hearty thanks to the inhabitants of the town and neighbourhood. Their general kindness and hospitality will be impressed upon us all.

The Right Hon. A. J. B. BERESFORD-HOPE, M.P.

MY LORD BISHOP, MR. MAYOR.—I hold it to be a great privilege to second this resolution. It is a resolution which we always pass at this meeting, because the Mayors and Corporations of the towns we have visited have always been most kind and helpful to us, but on no occasion more than at Portsmouth. Never have we been greeted with more sincere, more hospitable, and overflowing cordiality. It is a happy omen to this country, although the thing is most natural that good will should exist between the Church of England and the Municipalities of England. Both of them are old English institutions, and both of them exhale the perfume of freedom and invigorate the life of the country in its best aspects. The Church of England is spread over the whole country, but the Corporation of Portsmouth exists for Portsmouth only, but in other towns there are such other counterparts. Taking the Church then, we have in her the free religious life of the country, and in the Municipality we have the free civil life of the country. The order of the day is now to "go ahead," for we are an ancient and yet a go ahead nation; but we have in the Church of England and in our Municipal system a pledge for the happiness and the prosperity, because for the stability of England in the ages to come. With those feelings, and with more immediate gratitude for much kindness and the thoughtful consideration which has resulted in our stately and complimentary reception by the Mayor and Corporation, and finally for this entertainment, I beg to second the resolution with all my heart.

The resolution was carried by acclamation.

J. MOODY, Esq., the Worshipful Mayor of Portsmouth.

MY LORD BISHOP, LADIES AND GENTLEMEN.—I thank you on behalf of myself, the Corporation, and the inhabitants of Portsmouth for your very kind vote of thanks, but I can assure you that whatever I have done in the matter has been done with the purest possible motive, and not with the idea of getting any thanks. I am very glad to know that I have rendered any service, even in a humble way. I told you on

Tuesday that the interesting programme put forward by the Congress would be the means of bringing together a large number of persons ; and you have not been disappointed. I was present in this hall on Wednesday night, and I shall never forget it. I frankly confess that I am a Nonconformist ; I believe in Nonconformity, but I believe in good churchmen as well. I listened to the eloquent words, my lord, that you uttered to the working men of this town. They were words of sterling worth. I am sure that such a meeting cannot pass without leaving something good behind, and that the men who were present will be better fathers, husbands, citizens, and Christians than before. I regret that I was not able to attend the devotional meeting, to which the Vicar of Portsmouth wrote and pressed me to come. I am grateful that the Church Congress accepted the invitation to come to Portsmouth, for I believe the week's work will do good to the Church and to the Dissenters as well. I thank Mr. Beresford Hope for the kind way he seconded the vote of thanks, and I trust that wherever the Church Congress may be held in future years, it will be attended with as great success as it has had in the Borough of Portsmouth.

The Right Rev. LORD ARTHUR CHARLES HERVEY, D.D.,
Bishop of Bath and Wells.

I HAVE to move "That this Congress desires to express its grateful sense of the care, attention, and unflagging zeal with which the preparations and arrangements for its meetings have been carried out by the several local committees and officers, and especially to thank the principal secretaries and the hon. architect for the time and labours which they have so ungrudgingly bestowed." I remember many years ago, when female education had not reached the pitch it has done now, a story being told of a lady who, when shown some cucumbers growing in a frame, expressed her surprise and said, "Why I always thought they grew in slices." We might almost fancy that some persons think so of a Church Congress. We come, find a Congress Hall, a programme with Readers and Speakers, and everything ready and complete. But Church Congresses do not "grow in slices." They require much labour, thought, and consideration to make them successful. My own experience of what has so humorously been called the "Warm Bath Congress," taught me how much labour, intelligence, zeal, and care are necessary to make a Congress successful. As to the Portsmouth Congress, we can all testify to its happy results, and we are greatly indebted to the efforts of Mr. Grant, the Vicar of Portsmouth, and Canon Jacob, the hon. secretaries, and the rest of the committee for so happy an issue. I feel sure that you will unanimously agree to this resolution.

The motion was agreed to.

The Rev. E. P. GRANT, Vicar of Portsmouth and
Rural Dean.

MY LORD BISHOP,—There are a great many happy people in this room. You, my lord, are happy ; Archdeacon Emery is proud and happy ; but no man is so rightly proud and happy as I am, for I stand before you in the character of a true prophet. Some twelve months ago, in the face of an adverse vote, I said that this Congress should come to Portsmouth, and I foretold that it would be successful. It has come here, and it has been a successful Congress. I thank you all in the name of my brother secretaries and myself for your kind vote. The work has not been easy or the services light, but they have been rendered with one motive and with one object only, and that is to bring about success. We are rewarded by the success and the kindness we have met with. That we have made some mistakes and been guilty of some sins of omission, nobody is more conscious than I am. All I can say is that we have tried to do our best, and we are very sorry for any inconvenience that may have arisen. I may safely promise never to put you to the same inconveniences again. We give you our thanks for the kindness, courtesy, and forbearance which we have received from the visitors to Portsmouth. That kindness has helped us much, and has helped a great deal to make the whole arrangements go smoothly. I thank you all for your vote of thanks, and for your kind reception of us this evening.

The Rev. EDGAR JACOB, Vicar of Portsea and Hon. Canon
of Winchester.

I HARDLY know why a second secretary is called upon to respond to this vote of thanks. I am profoundly thankful that this Congress has passed off so well, and I hope its result will be permanent. This Congress has been impending on this town for three years. Hearing from Archdeacon Emery of the wish of the Congress to visit Portsmouth, I paid a visit to Newcastle in 1882 in order to learn something of the working of the Church Congress; and last year, when at Bræmar, I received a letter from the Bishop which practically settled the question. I had hoped that it would have been postponed until we had a new Town Hall, but as it appeared that this was the most convenient year we could simply do our best. Our labour has been certainly great, but it has been abundantly rewarded. Certainly, the three striking sermons with which the Congress opened have been a marked feature of this Congress, and will have a permanent value. Let me add a word of public thanks to our hon. architect. He has had considerable labour and anxiety to build a hall which would stand the weather, accommodate fully the Congress, and yet not be too costly. I think he has succeeded in complying with those conditions. I thank you all heartily.

The Right Rev. the PRESIDENT.

I MUST ask you to allow me to say one word more which is not in the programme. This is, you know, the twenty-fifth anniversary of the Church Congress, and you know that Archdeacon Emery founded the Congress in connection with one other excellent man who has now gone to his rest. He is the Permanent Secretary, and he goes to every Congress to set it in order, and to tell everybody what to do. We owe him a debt of gratitude, and it would be ungrateful to part without a word of thanks to my good friend, Archdeacon Emery. I am sure you will all join with me in giving him our thanks, and allow me to convey to him those thanks and the expression of my own affection for him.

The Venerable W. EMERY, Archdeacon and Canon of Ely,
Permanent Secretary to the Church Congress.

MY DEAR LORD BISHOP,—It is my duty to state that you have done a most unusual thing in again thanking me. Thanks were given to me at the opening of the Congress. However, I cannot be too grateful for your kind words. I am thankful to have been enabled to take part in the Church Congresses of the past, and trust I may take part in some yet to come. To you, my dear lord, who have been a true father to me, I tender my most heartfelt thanks. It is by your lordship's kindness, encouragement, and fatherly counsel that I am enabled to stand here as the Archdeacon of Ely to act as secretary in these Congresses. I pray that it may please God to pour down upon your lordship the best of heavenly blessings, and that He may long spare you to us to be our good instructor and example. I can never forget your unvarying goodwill or sufficiently express my gratitude and reverence for you, my constant friend and patron.

The Church Congress of 1885 was thus brought to a successful conclusion.

List of Church Congresses.

DATE.	TOWN.	PRESIDENT.
1861—	Cambridge ..	Archdeacon of Ely (Dr. France).
1862—	Oxford ..	Bishop of Oxford (Dr. Wilberforce).
1863—	Manchester ..	Bishop of Manchester (Dr. Prince Lee).
1864—	Bristol ..	Bishop of Gloucester and Bristol (Dr. Ellicott).
1865—	Norwich ..	Bishop of Norwich (Hon. Dr. Pelham).
1866—	York ..	Archbishop of York (Dr. Thomson).
1867—	Wolverhampton ..	Bishop of Lichfield (Dr. Lonsdale).
1868—	Dublin ..	Archbishop of Dublin (Dr. Trench).
1869—	Liverpool ..	Bishop of Chester (Dr. Jacobson).
1870—	Southampton ..	Bishop of Winchester (Dr. Wilberforce).
1871—	Nottingham ..	Bishop of Lincoln (Dr. Wordsworth).
1872—	Leeds ..	Bishop of Ripon (Dr. Bickersteth).
1873—	Bath ..	Bishop of Bath and Wells (Lord Arthur Hervey).
1874—	Brighton ..	Bishop of Chichester (Dr. Durnford).
1875—	Stoke ..	Bishop of Lichfield (Dr. Selwyn).
1876—	Plymouth ..	Bishop of Exeter (Dr. Temple).
1877—	Croydon ..	Archbishop of Canterbury (Dr. Tait).
1878—	Sheffield ..	Archbishop of York (Dr. Thomson).
1879—	Swansea ..	Bishop of St. David's (Dr. Jones).
1880—	Leicester ..	Bishop of Peterborough (Dr. Magee).
1881—	Newcastle ..	Bishop of Durham (Dr. Lightfoot).
1882—	Derby ..	Bishop of Lichfield (Dr. Maclagan).
1883—	Reading ..	Bishop of Oxford (Dr. Mackarness).
1884—	Carlisle ..	Bishop of Carlisle (Dr. Goodwin).
1885—	Portsmouth ...	Bishop of Winchester (Dr. Harold Browne).

Appointment for 1886—Wakefield.

CONGRESS SPEAKERS, &c.

Adderley, Hon. J. G., 108.
 Athill, Rev. G. J., 165.
 Atkinson, Ven. Archdeacon, 347.

Baker, Rev. Prebendary, 542.
 Baly, Ven. Archdeacon, 380.
 Barton, Rev. J., 405.
 Bateman, Rev. F. J., 66.
 Bath and Wells, Right Rev. the Lord
 Bishop of, 40, 614.
 Beach, Rev. Canon, 74.
 Bemrose, H. H., Esq., 477.
 Beresford-Hope, Right Hon. A. J.,
 M.P., 136, 198, 246, 321, 461, 613.
 Bernard, Rev. Canon, 345.
 Berryman, Rev. C. P., 204.
 Bickersteth, Rev. E., 403.
 Billing, Rev. R. C., 162.
 Blackett, Rev. W. R., 396.
 Blackley, Rev. Canon, 408, 578.
 Bourne, J. J., Esq., 114, 201, 605.
 Bourne, S., Esq., 117, 203, 227, 373,
 371.
 Braithwaite, Rev. P. R. P., 167.
 Bramley, Rev. H., 608.
 Bray, Rev. H., 400.
 Bridgen, Rev. J., 269.
 Bulkeley, Rev. R. G., 228.
 Bullock, Rev. C., 359.

Campbell, Sergeant, 89.
 Candy, F. J., Esq., 67, 202, 250, 609.
 Carlile, Rev. W., 212.
 Carlisle, Right Rev. the Lord Bishop of,
 1, 141, 163, 243, 307.
 Christie, Rev. E. R., 196, 607.
 Clark, Rev. T. H., 137.
 Clarke, Rev. F. S., 577.
 Clisham, Quarter-Master, 87, 376.
 Cole, Rev. J. C., 202, 300, 435, 609.
 Colomb, P. H., Esq., 85.
 Colville, H. A., Esq., 224, 325, 368.
 Counsell, E. J., Esq., 138, 229.
 Courthope, W. J., Esq., 192.
 Creighton, Rev. Canon, 338.
 Cross, Rev. Canon, 248.

Derry, Right Rev. the Lord Bishop of,
 10.
 De Winton, Rev. P. H., 406.
 De Winton, Ven. Archdeacon, 436.
 Dickson, Rev. H. G., 480.
 Driver, Rev. Canon, 49.

Dublin, His Grace the Archbishop of,
 495.
 Dugmore, Rev. E. E., 202.
 Dumbleton, Rev. Prebendary, 121, 249.
 Duncan, J., Esq., F.I.A., 423, 429.

Edersheim, Rev. Dr., 286.
 Edghill, Rev. J. C., Chaplain-General
 of the Forces, 91, 494.
 Eliot, Rev. Canon, 479, 556.
 Ellison, Rev. Canon, 567.
 Emery, Ven. Archdeacon, 40, 304,
 319, 369, 478, 615.
 Engström, Rev. C. L., 116, 300, 609.
 Everard, Rev. G., 93, 366.
 Everitt, Lieut.-Colonel H., 105, 310.

Field, Captain, R.N., 277.
 Finlayson, Rev. A. R. M., 372.
 Fisher, Rev. G. C., 488.
 Foot, Rev. J. V., 140.
 Footman, Rev. H., 524.
 Forbes, Rev. J. A., 166.
 Foster, R., Esq., 222.
 Froud, A., Esq., 600.

Gedge, Rev. J. W., 138, 376.
 Gibraltar, Right Rev. The Lord Bishop
 of, 513.
 Gloucester, Very Rev. the Dean of,
 312, 343.
 Glover, T. W., Esq., 580.
 Godwin, Rev. G. N., 376.
 Gore, Rev. Charles, 521, 533.
 Grant, Mrs., 449.
 Grant, Rev. E. P., 324, 325, 614.
 Greatheed, Rev. J., 204.
 Green, M., Esq., 201.
 Grier, Rev. Prebendary, 230, 298, 574.
 Griffin, J., Esq., 31.

Hale, Rev. Dr., 135, 515.
 Hannah, Ven. Archdeacon, 238.
 Harbord, Rev. J. B., Chaplain of the
 Fleet, 68, 495.
 Harris, H. F., Esq., 139.
 Hart, T. D., Esq., 317, 472.
 Hellyer, W. H., Esq., 581.
 Henderson, J., Esq., 302.
 Hibbs, Rev. R., 115.
 Hoare, Rev. Canon, 137, 198, 446, 481.
 Hobson, Rev. S., 368, 604.
 Horsley, J. C., Esq., 188.

Howard, E. S., Esq., M.P., 562.
Howard, Rev. G. B., 435.
Huleatt, Rev. H., 275.

Inglis, Mr. W., 101.

Jacob, Rev. Canon, 615.
Jenner, Right Rev. Bishop, 519.
Jessop, Rev. Dr., 367, 465.
Johnston, Rev. R. E., 378.
Jones, Rev. Prebendary, 278, 470.
Joyce, Hon. Mrs., 258, 447.

Kirkpatrick, Rev. Canon, 54, 250.
Kitto, Rev. J. F., 265.

Lach Szyrma, Rev. W. S., 521.
Lane, Rev. C. A., 279.
Legge, Rev. Canon, 420.
Lias, Rev. J. J., 522.

MacKnight, Rev. W. H. E., 434.
MacLagan, General R. E., 404.
Maclure, Rev. E., 357.
Makinson, Rev. E. W., 582.
Manchester, Very Rev. the Dean of,
206, 315.
Martin, Rev. J., 140.
Maturin, Rev. B., 171.
McCormick, Rev. Canon, 475, 544.
McNeile, Rev. H., 601.
Meyrick, Rev. Canon, 65, 505.
Milroy, Rev. A. W., 433, 606.
Moody, J., Esq., 30, 613.
Moore, Rev. A. L., 292, 349.
Moore, Rev. T., 377, 450.
Murray, A. H. H., Esq., 352.

Newcastle, Right Rev. the Lord Bishop
of, 68, 234, 253, 437, 482, 485.
Nevin, Rev. Dr., 507.

Owen, Rev. O. C. M., 226.
Oxford, Right Rev. the Lord Bishop
of, 159.
Oxley, Rev. W. H., 523.

Palgrave, F. T., Esq., 181.
Palmer, Ven. Archdeacon, 63.
Pares, J., Esq., 142.
Parker, Rev. H. P., 402.
Portal, M., Esq., 579, 612.

Randall, Rev. R. W., 134, 200, 350,
611.
Resker, Rev. R. R., 370.
Rice, Rev. C. H., 303, 436.
Richmond, Rev. W. B., 597.
Ripon, Right Rev. the Lord Bishop
of, 21.
Robinson, Rev. A. J., 129, 203, 442.
Robinson, Rev. C. J., 414, 434.

Robinson, W. B., Esq., 578.
Roe, Rev. Henry, 375, 473.
Row, Rev. Prebendary, 279.
Russell, Rev. T. W. C., 302.
Ryder, Admiral, 303.

Sadler, Rev. W., 429.
Salmon, Rev. Prebendary, 278, 432.
Scott, Lord Henry, 474.
Sedding, J. D., Esq., 173.
Sidebotham, Rev. T. W., 169.
Southwell, Right Rev. the Lord Bishop
of, 250.
Spottiswoode, G. A., Esq., 589.
Stenning, Rev. G. C., 603.
Stephens, Rev. Prebendary, 333.
Stokes, Rev. H. P., 492.
Storr, W., Esq., 374, 580.
Sumner, Mrs., 448.
Sumner, Ven. Archdeacon, 429, 437,
582.

Talbot, J. G., Esq., M.P., 572.
Thorne, Rev. F., 430.
Thynne, Rev. Canon, 149.
Tilby, T. M., Esq., 232.
Townsend, Mrs., 156.
Treanor, Rev. T. S., 88.
Trevarthen, J., Esq., 112.
Trinder, Rev. D., 296.
Turner, Sir Charles, 391.

Venables, Rev. Canon G., 126, 322,
440.
Venables, Rev. Precentor, 170, 247.

Walker, Lieut.-Col., J. B., 83.
Walrond, Rev. M. S. A., 583.
Ward, Rev. E. R., 431.
Watson, Rev. H. C. M., 274, 378,
578.
Webb-Peploe, Rev. H., 168, 536.
Webster, Rev. F. S., 117, 231.
Welldon, Rev. J. E. C., 491, 532.
Wells, Very Rev. the Dean of, 199, 205,
234, 248.

Westcott, Rev. Canon, 326.
Weston, Miss, 80.
Whitley, Rev. J. C., 386.
Willis, Lieut.-Gen. Sir J., 611.
Wilson, Rev. Canon, 550.
Wilson, Rev. C. L., 228.
Winchester, Right Rev. the Lord
Bishop of, 30, 31, 40, 67, 174, 251,
304, 407, 524, 559, 612, 615.
Winter, Rev. R. R., 401.
Wood, Rev. H., 115.
Worcester, Very Rev. the Dean of, 118.
Wright, Rev. Dr., 59, 351.

York, Very Rev. the Dean of, 379, 482.

